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THE
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P.2

# DIRECTIONS

FOR

## A DEVOUT AND DECENT BEHAVIOUR

IN THE

# *PUBLIC WORSHIP OF GOD;*

MORE PARTICULARLY IN THE USE OF THE

# COMMON PRAYER

APPOINTED BY THE

# CHURCH OF ENGLAND.

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ECCLES. v. 1.

*Keep thy Foot when thou goest to the House of God: and be more ready to hear, than to give the Sacrifice of Fools; for they consider not that they do evil.*

1 COR. xiv. 15.

*I will pray with the Spirit, and I will pray with the Understanding also.*

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# DIRECTIONS

FOR

## A DEVOUT AND DECENT BEHAVIOUR

IN THE

# PUBLIC WORSHIP OF GOD.

IT is grievous to consider how many Christians there are (if such as they deserve the Name of Christians) who come not to Church at all, or very seldom, to pay that public Duty and worship to GOD, which our Religion calls for, and the Laws of our Country enjoin. And even of those who do come, we find too many behaving themselves in such a careless Manner, as if the Worship of GOD were either not their Business there, or not worth minding.—Some *sit* all the Time of Prayers; or put themselves into such other lazy and irreverent Postures, as shew sufficiently they have no Sense of what they should be doing, nor any Awe or Reverence of the glorious Being they come to address. Others lay themselves to *sleep*, or trifle away their Time in thinking of their worldly Affairs. Others gaze and stare about upon the Congregation, or keep talking and whispering with their Neighbours; and this is especially observable while the *Lessons* are reading; as if the holy Scriptures, though given by *inspiration* of GOD, were not always to be "heard, marked, "learned, and inwardly digest-"ed," that so they may answer the ends for which they were written, and become *profitable for Doctrine, for Reproof, for Correction, for Instruction in Righteousness;* or, in one Word, *good to the Use of Edifying*, 1 Tim. iii. 16. With regard to such cold and careless Worshippers, we may apply to the Church what *Jacob* said of *Bethel; Surely the Lord is in this Place, and they know it not.* They do not consider, that they are in the immediate Presence of GOD, and that by such a Behaviour they affront him to his Face, while they should be devoutly attending to his Word, or praying to Him.

Others there are, who do in-

deed shew some Inclination to mind the Prayers, and all the rest of the Service; but they do it with so much Ignorance, Distraction, or Confusion, as discover that they do not rightly understand the Difference between one Part of the Service and another; or consider that some are *Prayers*, some *Praises* and *Thanksgivings*, some public *Professions* of the Christian Faith, and some no more than *Instructions*, *Commands*, or *Exhortations*, to the People. We often find them repeating after the Minister what he alone should speak, and they should only hearken to. They are also apt, when they join in the prayers, to say them after him so loud, as must needs be troublesome, and disturb those that are near them.

Now that such well disposed Persons may be taught how to order their Devotions better, and to worship GOD, not only *with the Spirit, but with the Understanding too*, the following Directions are earnestly recommended to their Consideration and Practice.

*First* then, Have a conscientious Regard to this Advice of *Solomon*, (to whom GOD gave a wise and understanding Heart) *Keep thy Foot when thou goest to the House of* GOD; and so look to every Step you take in your Approach to it, that you come into his more *immediate* Presence with such Contemplations, Meditations, and Reflections in your Mind, as well as lift up your Soul unto him, under an awful and just Sense of his divine Majesty and Perfections; and with that *humble* and *contrite* Spirit, which dependent Creatures and miserable Sinners ought to have. Remember, that since GOD is a Spirit, your Worship of him must be spiritual and reasonable, sincere and pure. It must flow from a divine and heavenly Frame of Mind. But yet, as the whole Man consists of *Body* and *Soul* together, you must glorify Him in both; (1 *Cor.* vi. 20.) and considering their natural Union and Sympathy, you must take such Heed to every Gesture and Posture of your Body, as that they may be such as will best express your Humility, Reverence, and Earnestness, and keep up suitable Thoughts and Affections in your Soul. Particularly, you will, I believe, hence think, that a *kneeling* Posture is most proper; being that which Nature seems to dictate in solemn Adorations and humble Confessions, without this express Call for it from the inspired Psalmist, *Psal.* xcv. 6. *O come let us worship and fall down, and* KNEEL *before the Lord our Maker.* But,

*Secondly*, if you are thus prepared to *worship* GOD *in Spirit and*

*and in Truth*, you will then be sure to go so early to his House, as to be there at the very Beginning of the Service: Since the same Obligation lies upon you to attend every Part of his public Worship, as to come to Church at all. For if you miss the Beginning of it, you lose the Opportunity of confessing your Sins, and the Comfort of hearing your Pardon declared and pronounced to you thereupon. Beside, that by coming late you disturb the Congregation to make way for you. Take care also not to leave the Church, without great Necessity, till after the Minister has given the *Blessing*, that concludes the whole Service; for if you go out before, you will seem to despise the Blessing: and if you do so, you cannot expect the Grace and Peace of GOD should go along with you. But,

*Thirdly*, Having, as soon as you can, gotten a convenient Opportunity after your Entrance into the Church, fall down upon your Knees in private Prayer to GOD for the Assistance of his Spirit in those solemn Duties of Religion you come to perform. You will behave as in his sight; you will look upon Him as observing what you *think*, as well as what you *say and do*; and take Care all the while you are at Church, that the inward Dispositions of your Soul, and the outward Demeanour of your Body be such as becometh not only the Holiness and Worship of his House, but his more immediate Presence.

In *Prayer*, you will fix your Thoughts wholly upon GOD, who alone heareth Prayer; you will disengage your mind from all worldly Concerns; you will keep your Eyes from wandering, and your Lips from disturbing others in their Devotions.

In *Thanksgiving*, imprint upon your Heart a just and lively Sense of GOD's Goodness and Loving-kindness to yourself and to all Men: since you will then feel how *joyful and pleasant a Thing it is to be thankful*, Psalm cxlvii. 1.

In *Hearing* of GOD's Word, (whether it be read or preached) be not only attentive to it, but inwardly digest it, by applying to your own Conscience its *general* Admonitions, Reproofs, or Exhortations; and by treasuring up in your Memory its Precepts and Examples, its Promises and Threatenings, for the constant and right ordering of your Conversation.

In *Singing Psalms* let your Understanding and Spirit direct and govern the melody of your Voice, that so your Heart may be no less filled with Grace, than your Tongue with Joy. And,

*Lastly*,

*Lastly*, In *Receiving the Sacrament* of the Lord's Supper, remember always the exceeding great Love of our Master and only Saviour in dying for us, and the innumerable Benefits which by his precious Blood-shedding He hath obtained for us. For you will then at all Times draw near to receive it with Faith, with a penitent and obedient Heart, in Love and Charity with all Mankind, and with a determined Resolution to forsake those Sins which brought Him even to the Death upon the Cross; which will likewise engage you to serve Him in true Holiness and Righteousness all the Days of your Life.

But besides these *general* Directions for the *public* Worship of God, there are others, which particularly concern a devout and proper Use of the Book of Common Prayer appointed by the Church of *England*; and which will require your immediate Attention to the Nature and Order of every Part in that Service.

Now the first Thing done by the Minister, is to read some *Sentences* out of the Holy Scriptures. Hearken diligently to these; and consider them as spoken by the Inspiration or Command of God himself at first, and now repeated by his Minister, to put you in mind of something which He would have you believe or do. For they are all such Sentences as not only bring our Sins against Him to our Remembrance, but also his Promises of Pardon and Forgiveness, if we do repent: that so we may worship Him with that Reverence and godly Fear, which become those who are sensible of their own Sinfulness and Unworthiness to approach his divine Majesty; and likewise, with that Faith and humble Confidence which become those, who believe that upon our Repentance He will pardon and accept us, according to his Promises.

*The Sentences.*

Then follows a solemn *Exhortation*. Now while this is reading (which is the Minister's Part alone, and not to be repeated after him by the Congregation) take particular Notice of every Word and Expression in it, as contrived on purpose to prepare you for the Worship of God, by possessing your Minds with a due Sense of his special Presence, and of the great End of your coming before Him at this Time; which will no doubt compose your Thoughts for that Part of the Service which follows next; I mean, an humble *Confession* of your Sins.

*The Exhortation.*

But

But here, while you are *confessing* to GOD with your Mouth, and repeating Sentence by Sentence after the Minister, be sure to do the same in your Hearts; calling to mind as many as you can of those particular Sins which you have been guilty of; either by *doing what you ought not to do*, or *not doing what you ought*; so as to be heartily sorry for them, and stedfastly to resolve against them for the time to come; imploring his Mercy in the pardon of them, and his Grace, that from henceforward you may entirely forsake them, and bring forth the fruits of an unfeigned Repentance. *The Confession.*

The *Confession* ended, and you continuing upon your Knees, the Minister stands up, and in the Name of GOD declares and pronounces Pardon and Forgiveness to all that truly repent, and unfeignedly believe his holy Gospel.—But while the *Absolution* is thus pronouncing, you are to hearken to it with perfect Silence, not reading or repeating it along with the Minister, as many ignorant or unthinking people do; for it is the Minister's Duty alone to make this Declaration by Authority from GOD, and in his Name, as his Ambassador. However, every particular Person there present ought humbly and thankfully to apply it to himself, so far as to be fully persuaded in his own Mind, that if his Conscience tells him, that after an unfeigned and unshaken Belief in Christ he doth really and heartily repent; he will be discharged and absolved from all the Sins he had before committed, as certainly as if GOD himself had declared it with his own Mouth, since his Minister has done it in his Name, and by his Power. *The Absolution.*

What follows is the *Lord's Prayer*, in which the whole Congregation join: For looking upon ourselves as thus absolved from our Sins, thro' a Faith that worketh true Repentance; we, as reconciled unto GOD through his Son, may have such Boldness and Access to the Throne of divine Grace, as by the Spirit of Adoption to cry out *Abba, Father*, Rom. viii. 16. in the very Form he taught us to pray, saying, *Our Father, which art in Heaven*, &c. *The Lord's Prayer.*

This done we are to lift up our Hearts to GOD in this Petition of his *Minister* for his *Grace*, *O Lord open thou our Lips*; to which the Answer is, what it ought to be, from the People, *And our Mouth shall shew forth thy Praise.* Thus the Minister again, *O God* *Preparation for praising God.*

*make*

*make Speed to save us*; the People, *O Lord make haste to help us.* Then immediately standing up, we put ourselves into a Posture of giving Praise to the *One living and true* God, the *King of Kings, and Lord of Lords.* For which purpose the Minister first says, *Glory be to the Father*, &c.; the People, to shew their Consent, answer, *As it was in the Beginning*, &c. The Minister calling again upon the People, *Praise ye the Lord;* and the People answering, *The Lord's Name be praised:* We go on accordingly to praise Him, by saying or singing the Ninety-fifth *Psalm*, and then the *Psalms* appointed for the Day. After every one of which (to testify that it is the same divine Being, Three Persons and one God, in Honour of whom these Psalms were composed, and made use of in the Jewish Church; and who is still praised and worshipped by them in the Christian Church) we repeat that incomparable Hymn, *Glory be to the Father*, &c. Now while you, together with the Minister, are repeating these *Psalms*, and this or the other *Hymns*, that are used in different Places of the Service, to the Honour and Glory of God; observe the Minister's Part as well as your own, and lift up your Hearts, together with your Voices, in acknowledging, magnifying, and praising the infinite Wisdom, and Power, and Goodness, and Glory of the most High God in all his Works, the Wonders that He has done, and still does for the Children of Men, and for yourself among the rest. And in doing this you *stand up*; not only to signify, but to forward the lifting up of your Mind at the same Time. For as on the one Hand, if our Souls be really lifted up to contemplate and praise God, our Bodies will naturally rise in that erect Posture which is natural to, and most becometh Man; so on the other Hand, the raising up of our Bodies helps towards the raising up of our Souls too, by putting us in mind of that high and heavenly Work we are about; wherein, according to our weak Capacities, we join with Saints and Angels above in praising God now, as we hope to do hereafter, in their blessed Company for evermore.

*The Psalms and Hymns.*

When God's *Word* is reading, in either of the Chapters, whether of the Old or New Testament, receive it not as the Word of Men, but as it is in Truth the Word of God, *which effectually worketh in you that believe*, 1 Thess. ii. 13. And therefore hearken to it with the same Attention, Reverence, and Faith, as you would have

*The Scriptures read.*

done, if you had stood by Mount *Sinai*, when GOD proclaimed the Law, or by our Saviour's Side, when He published the Gospel. But remember also, that you hear in order to practise: and *be ye Doers of the Word, and not Hearers only, deceiving your ownselves.* James i. 22. Observe in those Parts of Scripture that are read to you, what Sins Almighty God there warns you against; what Duties He there requires you to perform; what Doctrines He there teaches you, and be sure that when you go Home, you think of them, and live accordingly.

*Hymns after the Lessons.*

*The Creed.*

As soon as the *First Lesson* is read, and again after the *Second*, we renew our devout Praises to GOD in certain *Hymns* appointed for that purpose. And then with one Heart and Voice we all repeat the *Apostles' Creed*, or that of St. *Athanasius*, upon the Days our Church has ordered it, to signify and declare our Assent to, and firm Belief of the whole Scriptures, but especially of the Gospel of CHRIST. Many ignorant People seem to take the Creed to be a Prayer, and repeat it as such; which is a very gross Mistake. It is not a Prayer, but only a solemn Acknowledgment and Profession of our Faith, or what we do believe as Christians. And by repeating it here, we do in the Face of the Congregation profess ourselves to continue in the Number of CHRIST's Disciples; and that as we are at first baptized, so we still believe in the Name of the Father, Son, and Holy Ghost, one GOD blessed for ever. And this also we do *standing*, to signify our Readiness to defend this Faith to the utmost of our Power against all Opposition whatsoever. Be sure therefore, that you really believe every Article as you pronounce it, that you be not found Dissemblers and Hypocrites in the Sight of GOD: And when you stand up to repeat the Creed, let it be your serious Purpose to continue in that good Profession, and to stand by it, and *hold it fast without wavering*. Heb. x. 23. under all Persecutions, if you should be called at any Time to suffer for it.

*The Prayers or Collects, Preparation thereto.*

The next Thing we do is to make known our Wants, and present our Petitions unto God. But seeing that neither Minister nor people can possibly do it aright, without the Grace and Assistance of GOD himself, the Minister first prays for his special Presence with the People, saying, *The Lord be with you*, and they put up the same Petition for the Minister, answering him, *and with thy Spirit.* Upon which

they

they all immediately adore God, and beg for Mercy from each Person of the blessed Trinity, saying, *Lord have Mercy upon us; Christ have Mercy upon us; Lord have Mercy upon us.* And having again addressed ourselves to God in that most perfect Form which Christ himself hath taught us, the *Lord's Prayer*, the Minister and People by Turns lift up their Hearts to God in some short and devout Ejaculations; striving as it were to outvie each other in prevailing with the Almighty to pour down his Blessings upon us. Then in an humble and solemn Manner we join together in petitioning the divine Majesty for his Grace and Favour, his Defence and Protection, his Mercy and Blessings, for ourselves, for the King, for the Royal Family, for the Church, and for all Mankind. This we ordinarily do in the *Collects* appointed for that purpose; but upon *Wednesday*, *Friday*, and the *Lord's Day* Morning, we do it in the *Litany*, and in such a Litany as comprehends all and every Thing we need to desire of Almighty God, either for ourselves or others.

*Short Ejaculations or Petitions.*

*Joint Prayers or Collects.*

*The Litany.*

While these Prayers are reading, we ought devoutly to continue upon our knees; not sitting nor in any other slothful Posture, as too many profanely and irreverently do. See therefore, that as you come to Church to pray to God, you do it in that awful, lowly, and solemn Manner which becometh Creatures, when you speak to your Great and Almighty Creator. And although you ought not to repeat the Prayers aloud, to the Disturbance of other People, yet you must repeat them in your Hearts; your Minds accompanying the Minister from one Prayer to the other, and from one Part of each Prayer to the other, all along, with Affections suitable to the Matter sounding in your Ears; humbly adoring and praising God, according to the Names, Properties, and Works which are attributed to Him at the Beginning of each Prayer; earnestly desiring the good Things which were asked of him in the Body of it, for yourselves or others; and stedfastly believing in the Merits and Intercession of Jesus Christ for your obtaining of them, when He is named, as he is at the end of every Prayer, except that of St. *Chrysostom*, because that is directed immediately to Christ himself. At the Conclusion of every Collect also you are to testify your sincere joining in it, and your earnest

*Reverence and Devotion in these Prayers.*

Desire

Desire of a Share in the Blessings prayed for, by a solemn *Amen*; which signifies *So be it*; or, Thus I heartily *pray God it may be*. But in the Litany, the like Assent is signified by the *Answers* which the People are directed to make in their proper Places; As, *Good Lord deliver us*; that is, from all those sins, or other Evils, which the Minister has just before mentioned.—*We beseech thee to hear us, good Lord*: that is, to grant those Blessings which the Minister has just now recommended to our Desires. By these do we expressly, and more at large, make the several Petitions recited before by the Minister, our own Petitions and Requests to GOD.

*Amen.*

*Answers in the Litany.*

And having thus in the Collects or Litany, prayed for all necessary Blessings for ourselves and others, it is but fit we should praise Him also for those Mercies we have already received; and give Thanks, not only in behalf of ourselves, but according to the Apostle's Direction, *for all Mankind*; which we do, toward the End of the Service, in the *general Thanksgiving*. Here, if we have any special or particular Mercy to bless GOD for upon our own Account, let us gratefully remember it, and secretly in our Hearts, return our Praises for it; when we come to that Passage, *Thy Goodness and Loving-kindness to us and to all Men*. But let us stir up ourselves to the utmost Fervency that is possible, when we praise Him for his *inestimable Love in the Redemption of the World by our Lord Jesus Christ, for the Means of Grace, and for the Hope of Glory*. For as these are the greatest Blessings He could bestow upon us, the thankful Acknowledgment of them is one of the chief Ends of our coming together thus in Christian Assemblies. And let us not only heartily pray, but sincerely resolve and endeavour to shew our Sense of these, as of all God's other Mercies, by our holy and obedient Lives.

*The general Thanksgiving.*

After the general Thanksgiving, we have the Prayer of St. *Chrysostom*; and then the Minister alone concludes with *The Grace of our Lord Jesus Christ*, &c. In which Prayer is comprehended all we have desired, or can desire, to make us completely happy both now and for ever. And with this our common daily Service ends.

*Concluding Prayer.*

But upon *Sundays* and *Holidays* we proceed to the *Communion Service*; to that Part of it at least which our Church enjoins to be used on such Days, though

*The Communion Service.*

though there be no actual Communion. Now in the Prayers here, the same Temper and Devotion are to govern us, as in those before put up; the same Reverence and Attention when the *Epistles* and *Gospels* are read, as when the other Scriptures (the *first* and *second* Lessons) are; the same Faith and holy Zeal and Courage, when the *Nicene* Creed is repeated, as when the *Apostles*, or the *Athanasian* Creed is so. But what is most particular in this Service is, that the *Ten Commandments* are solemnly read by the Minister; and to express the greater Authority, as pronouncing them in the Name of God, he does it *standing*. The Congregation in the mean Time is to continue *kneeling*; not that the Commandments are a Prayer, (as some weak People fancy them to be;) nor are they to be repeated after the Minister, as many ignorantly do) but because it is with a peculiar Reverence that we ought to hear this awful Declaration and Summary of GOD's Will, and of our Duty, in the very Words of GOD himself: and because that at the End of each Commandment, our Church has piously directed us to beg the Mercy of GOD, in pardoning what we have been guilty of against the Rule of that Commandment, and his Grace *to* keep it better for the Future, in these Words, *Lord have Mercy upon us and incline our Hearts to keep this Law*; which being a Prayer, ought to be humbly offered upon our Knees. Be very serious therefore when the Commandments are read; and think, as the Minister goes along in every one of them, whether you have not offended GOD, by Thought, Word, or Deed, in something contrary to that Commandment, (for *in many Things we all offend*, as the Apostle tells us, *James* iii. 2.) And accordingly when you join with the rest of the Congregation in that short Prayer which follows each, beg Pardon of GOD with a deep and true Repentance, and, whether your Conscience accuse you or not, be serious and in earnest when you beg of GOD to *incline your Heart to keep* that Article of his Law, and to *write* the whole upon it more effectually.

*Ten Commandments.*

This Part of the Service concludes with a *Blessing*, (to be pronounced by the Minister alone, and not to be repeated after him) which is in these Words; "The Peace "of God, which passeth all Understanding, keep your Hearts "and Minds in the Knowledge "and Love of GOD, and of his "Son Jesus Christ our LORD; and

*The Blessing at the End of the Communion Service.*

and the Blessing of GOD Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. *Amen.*

After the Blessing, it may be fit to continue still for some Time upon your Knees, humbly beseeching Almighty GOD to pardon what he has seen amiss in you since you came into his Presence, and graciously to hear the Prayers, and to accept of the Praises, which you have now offered up to Him, through the Merits of JESUS CHRIST our only Mediator and Advocate.

## A PRAYER AT OUR FIRST ENTRANCE INTO THE CHURCH.

LORD, I am now in thine House; assist, I pray Thee, and accept of my Services. Enable me, and all who shall this Day meet in thy Name, to worship Thee in Spirit and in Truth.

Let thy holy Spirit help our Infirmities, and dispose our Hearts to Seriousness, Attention, and Devotion: and grant that we may improve this Opportunity to the Honour of thy holy Name, and the Benefit of our Souls, through *Jesus Christ*, our Lord. Amen.

## A PRAYER AT CHURCH AFTER THE SERVICE IS ENDED.

BLESSED be thy Name, O Lord, for this Opportunity of attending Thee in thy House and Service.

Grant that I, and all that profess thy Name, may be Doers of thy Word, and not Hearers only. Pardon our Wanderings and Imperfections; and accept both us and our Services, through our only Mediator *Jesus Christ*. Amen.

In order to assist pious Christians in their religious Exercises of private Devotion, where other Helps may be wanting, it has been thought convenient to add the two following *Tables*.—The *first* of the COLLECTS in the Book of *Common Prayer*, as they may suit the general or particular Circumstances of Christians.—The *other* of the BOOK of PSALMS; which abounds with a Variety of Divine Thoughts, holy Ejaculations, and religious Meditations for Prayers, Praises, and Thanksgivings.

## *An Alphabetical* TABLE *of the Weekly* COLLECTS *in the Book of* Common Prayer *reduced under proper Heads.*

AFFLICTIONS.

*PRAYERS* for Deliverance from, and Support under *Afflictions*. Collects for the *third* Sunday after the *Epiphany*, *eighth* after *Trinity*, and *fifth* Sunday in *Lent*.

ANGELS.

A *Prayer* for the Guardianship of *Angels*. Collect for St. *Michael*.

CHARITY, See LOVE.

CHASTITY.

CHASTITY.

A *Prayer for Chastity*: Collect for the *first* Sunday in *Lent*.

CHRIST.

*Prayers* for the Imitation of CHRIST. Collects, for the Sunday *next* before *Easter*, and the *second* Sunday *after Easter*.

For the Benefit of CHRIST's Death. Collect for the *Annunciation*.

CHURCH.

*Prayers* for the *Universal Church*. Collects for the *fifth* Sunday after *Epiphany*, the *third* Sunday after *Easter*, St. *John* the Evangelist, and the two *first* Collects for *Good Friday*:

For the Unity of the *Church*. Collect for St. *Simon* and *Jude*.

For the Peace of the *Church*. Collects for the *fifth*, *sixteenth* and *twenty-second* Sundays after *Trinity*.

COMFORT.

A *Prayer* for spiritual Comfort. Collect for the Sunday after the *Ascension*.

CONTRITION.

A *Prayer* for *Contrition*. Collect for *Ash-Wednesday*.

COVETOUSNESS.

A *Prayer* against *Covetousness*. Collect for St. *Matthew's* Day.

COURAGE.

A *Prayer* for *Christian Courage*. Collect for St. *John Baptist*.

ENEMIES.

A *Prayer* for Deliverance from *Enemies*. Collect for the *third* Sunday in *Lent*.

EXAMPLE.

*Prayers* that we may *follow* the *Example* of CHRIST. Collects for the Sunday *next* before *Easter*, and the *second* Sunday after *Easter*.

FAITH.

*Prayers* for a right and firm *Faith*. Collects for *Trinity* Sunday, St. *Thomas*, and St. *Mark*.

For *Faith*, *Hope*, and *Charity*. Collect for the *fourteenth* Sunday after *Trinity*.

GRACE.

*Prayers* for *Grace* and *Assistance* in our Christian Course. Collects for the *fourth* Sunday in *Advent*, *second* in *Lent*, *Easter Day*, *third* Sunday after *Easter*, and the *first*, *seventh*, and *thirteenth* after *Trinity*.

HEAVEN.

A *Prayer* for *heavenly* Desires. Collect for *Ascension Day*.

For Admittance to the Enjoyment of GOD in *Heaven*. Collects for the *Epiphany*, the *sixth* Sunday after *Epiphany*, and the Sunday after *Ascension*.

HUMILITY.

A *Prayer* for *Humility* and *Patience*. Collect for the Sunday before *Easter*.

ILLUMINATION.

*Prayers* for *Illumination*, or a right Judgment in all Things. Collects for *Whitsunday*, *first* Sunday after *Epiphany*, and the *ninth* after *Trinity*.

JUDGMENTS.

*Prayers* for Deliverance from *Judgments*. Collects for *Septuagesima*, *Sexagesima*, and the *fourth* Sunday in *Lent*.

LOVE.

*Prayers* for the *Love* of GOD and his Laws. Collects for the *fourth* Sunday after *Easter*, and the *sixth*, *seventh*, and *fourteenth* after *Trinity*.

For *Love* and *Charity*. Collect for *Quinquagesima* Sunday.

MINISTERS.

A *Prayer* for the Fitness of *Ministers*. Collect for St. *Matthias*.

That they may be diligent. Collect for St. *Peter's* Day.

That their Labours may be successful. Collect for the *third* Sunday in *Advent*.

MORTIFICATION.

*Prayers* for *Mortification*. Collects for *Circumcision* and *Easter Eve*.

OBEDIENCE.

Obedience.

*Prayers* that we may *obey*, and follow the Doctrine of the Apostles. Collects for the Conversion of St. *Paul*, and St. *John Baptist*. See Good Works.

Prayers.

For the Acceptance of our *Prayers*. Collect for the *tenth* Sunday after *Trinity*.

Providence.

*Prayers* for *Protection* by God's *Providence*. Collects for the *second*, *third*, *fourth*, and *twentieth* Sundays after *Trinity*.

Purity.

A *Prayer* for *Purity* of Heart. Collect for the *Purification*.

Renovation.

A *Prayer* for it. Collect for *Christmas-Day*.

Religion.

A *Prayer* that we may be *truly* Religious. Collect for the *seventh* Sunday after *Trinity*.

Saints.

*Prayers* for the Imitation of them. Collects for *Innocents-Day*, St. *Stephen*, St. *Philip*, St. *James*, St. *John Baptist*, and *All Saints*.

Scripture.

A *Prayer* before reading the *Scripture*. Collect for the *second* Sunday in *Advent*.

Sin.

*Prayers* for *Conversion* from *Sin*. Collects for the *first* Sunday in *Advent*, the *first* Sunday after *Easter*, St. *Andrew*, St. *James*, and St. *Matthew*.

For Pardon of *Sin*. Collects for the *twelfth*, *twenty-first*, and *twenty-fourth* Sundays after *Trinity*.

Sincerity.

A *Prayer* for it. Collect for the *third* Sunday after *Easter*.

Holy Spirit.

*Prayers* for the Direction of the *Holy Spirit*. Collects for the *Nineteenth* Sunday after *Trinity*, and *fifth* after *Easter*.

Temptations.

*Prayers* for *Deliverance* from, and *Support* under *Temptations*. Collects for the *fourth* Sunday after *Epiphany*, and the *second* in *Lent*.

Thoughts.

A *Prayer* against evil *Thoughts*. Collect for the *fifth* Sunday after *Easter*.

Unbelievers.

A *Prayer* for *Jews*, *Turks*, *Infidels*, and *Heretics*. The *third* Collect for *Good-Friday*.

Good Works.

*Prayers* for Fruitfulness in *Good Works*. Collects for the *fifth* Sunday after *Easter*, and the *first*, *ninth*, *eleventh*, *thirteenth*, *seventeenth*, and *twenty-fifth* Sundays after *Trinity*.


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*A short Account of the Occasion and Design of the* Psalms *of* David; *which may serve in the private Use of that divine Book, as an Help to find out such Psalms as may suit the general or particular Circumstances of Christians.*

MOST of the Psalms are *Prayers* composed when *David*, or some other prophetic Author, was exposed to great Danger or Affliction; and therefore flies to God as his only Help in Time of Need, implores his Mercy, the Pardon of Sins, or Deliverance from Dangers and Afflictions. Many are Psalms of *Thanksgiving* for Mercies received: some are designed to display the *Attributes* and *Perfections* of God; while others convey to us the most *useful moral Instructions*; Lastly, some of the Psalms are *Prophetical*, and some few *Historical*.

PRAYERS.

I. *Prayers* for Pardon of Sin. *Psalm* 6. 25. 38. 51. 130.

II. *Prayers* composed when the Psalmist was deprived of an Opportunity of the public Exercise of Religion. *Psalm* 42, 43. 63. 84.

III. *Prayers* wherein the Psalmist seems extremely dejected, though not totally deprived of Consolation, under his Afflictions. *Psalm* 13. 22. 69. 77. 88. 143.

V. *Prayers* wherein the Psalmist asketh Help of God in Consideration of his own Integrity, and the Uprightness of his Cause. *Psalm* 7. 17. 26. 35.

V. *Prayers* expressing the firmest Trust and Confidence in GOD under Afflictions. *Psalm* 3. 16. 27. 31. 54. 56, 57. 61, 62. 71. 86.

VI. *Prayers* composed when the People of God were under Affliction or Persecution. *Psalm* 44. 60. 74. 79, 80. 83. 89. 94. 102. 123. 137.

VII. The following are likewise *Prayers* in Time of Trouble and Affliction. *Psalm* 4, 5. 11. 28. 41. 55. 59. 64. 70. 109. 120. 140, 141, 142.

VIII. *Prayers* of INTERCESSION. *Psalm* 20. 67. 122. 132. 144.

Psalms of THANKSGIVING.

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II. *Thanksgivings* for Mercies vouchsafed to the *Israelites* in general. *Psalm* 46. 48. 65, 66. 68. 76. 81. 85. 98. 105. 123. 126. 129. 135. 146. 149.

Psalms *of* PRAISE *and* ADORATION, *displaying the* Attributes *of* GOD.

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II. The Excellence of GOD's Law, *Psalm* 19. 119.

III. The Vanity of Human Life. *Psalm* 39. 49. 90.

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FINIS.

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THE BOOK OF

# COMMON PRAYER,

AND ADMINISTRATION OF

## THE SACRAMENTS,

AND

## OTHER RITES AND CEREMONIES

OF

## THE CHURCH,

ACCORDING TO THE USE OF

## THE UNITED CHURCH OF

## ENGLAND AND IRELAND:

TOGETHER WITH

## *The Psalter or Psalms of David,*

POINTED AS THEY ARE TO BE SUNG OR SAID IN CHURCHES.

STEREOTYPE EDITION.

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THE

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IT hath been the wisdom of the Church of *England*, ever since the first compiling of her Publick Liturgy, to keep the mean between the two extremes, of too much stiffness in refusing, and of too much easiness in admitting any variation from it. For, as on the one side common experience sheweth, that where a change hath been made of things advisedly established (no evident necessity so requiring) sundry inconveniences have thereupon ensued; and those many times more and greater than the evils, that were intended to be remedied by such change: So on the other side, the particular Forms of Divine worship, and the Rites and Ceremonies appointed to be used therein, being things in their own nature indifferent, and alterable, and so acknowledged; it is but reasonable, that upon weighty and important considerations, according to the various exigency of times and occasions, such changes and alterations should be made therein, as to those that are in place of Authority should from time to time seem either necessary or expedient. Accordingly we find, that in the Reigns of several Princes of blessed memory since the Reformation, the Church, upon just and weighty considerations her thereunto moving, hath yielded to make such alterations in some particulars, as in their respective times were thought convenient: Yet so, as that the main Body and Essentials of it (as well in the chiefest materials, as in the frame and order thereof) have still continued the same unto this day, and do yet stand firm and unshaken, notwithstanding all the vain attempts and impetuous assaults made against it, by such men as are given to change, and have always discovered a greater regard to their own private fancies and interests, than to that duty they owe to the publick.

By what undue means, and for what mischievous purposes the use of the Liturgy (though enjoined by the Laws of the *Land*, and *those* Laws never yet repealed) came, during the late unhappy confusions, to be discontinued, is too well known to the world, and we are not willing here to remember. But when, upon His Majesty's happy Restoration, it seemed probable, that, amongst other things, the use of the Liturgy would also return of course (the same having never been legally abolished) unless some timely means were used to prevent it; those men who under the late usurped powers had made it a great part of their business to render the people disaffected thereunto, saw themselves in point of Reputation and Interest concerned (unless they would freely acknowledge themselves to have erred, which such men are very hardly brought to do) with their utmost endeavours to hinder the restitution thereof. In order whereunto divers Pamphlets were published against the Book of *Common Prayer*, the old Objections mustered up, with the addition of some new ones, more than formerly had been made, to make the number swell. In fine, great importunities were used to His Sacred Majesty, that the said Book might be revised, and such Alterations therein, and Additions thereunto made, as should be thought requisite for the ease of tender Consciences: whereunto His Majesty, out of his pious inclination to give satisfaction (so far as could be reasonably expected) to all his subjects of what persuasion soever, did graciously condescend.

In which review we have endeavoured to observe the like moderation, as we find to have been used in the like case in former times. And therefore of the sundry alterations proposed unto us, we have rejected all such as were either of dangerous consequence (as secretly striking at some established Doctrine, or laudable Practice of the Church of *England*, or indeed of the whole Catholick Church of Christ) or else of no consequence at all, but utterly frivolous and vain.

But such alterations as were tendered to us (by what persons, under what pretences, or to what purpose soever tendered) as seemed to us in any degree requisite or expedient, we have willingly, and of our own accord assented unto: not enforced so to do by any strength of Argument, convincing us of the necessity of making the said Alterations: For we are fully persuaded in our judgements (and we here profess it to the world) that the Book, as it stood before established by Law, doth not contain in it any thing contrary to the Word of God, or to sound Doctrine, or which a godly man may not with a good Conscience use and submit unto, or which is not fairly defensible against any that shall oppose the same; if it shall be allowed such just and favourable construction as in common Equity ought to be allowed to all human Writings, especially such as are set forth by Authority, and even to the very best translations of the holy Scripture itself.

Our general aim therefore in this undertaking was, not to gratify this or that party in any their unreasonable demands; but to do that, which to our best understandings we conceived might most tend to the preservation of Peace and Unity in the Church; the procuring of Reverence, and exciting of Piety and Devotion in the publick Worship of God; and the cutting off occasion from them that seek occasion of cavil or quarrel against the Liturgy of the Church. And as to the several variations from the former Book, whether by Alteration, Addition, or otherwise, it shall suffice to give this general account, That most of the Alterations were made, either first, for the better direction of them that are to officiate in any part of Divine Service; which is chiefly done in the Calendars and Rubricks: Or secondly, for the more proper expressing of some words or phrases of ancient usage in terms more suitable to the language of the present times, and the clearer explanation of some other words and phrases, that were either of doubtful signification, or otherwise liable to misconstruction: Or thirdly, for a more perfect rendering of such portions of holy Scripture, as are inserted into the Liturgy; which, in the Epistles and Gospels especially, and in sundry other places, are now ordered to be read according to the last Translation: and that it was thought convenient, that some Prayers and Thanksgivings, fitted to special occasions, should be added in their due places; particularly for those at Sea, together with an Office for the Baptism of such as are of riper years: which, although not so necessary when the former Book was compiled, yet by the growth of Anabaptism, through the licentiousness of the late times crept in amongst us, is now become necessary, and may be always useful for the baptizing of Natives in our Plantations, and others converted to the Faith. If any man, who shall desire a more particular account of the several Alterations in any part of the Liturgy, shall take the pains to compare the present Book with the former; we doubt not but the reason of the change may easily appear.

And having thus endeavoured to discharge our duties in this weighty affair, as in the sight of God, and to approve our sincerity therein (so far as lay in us) to the consciences of all men; although we know it impossible (in such variety of apprehensions, humours, and interests, as are in the world) to please all; nor can expect that men of factious, peevish, and perverse spirits should be satisfied with any thing that can be done in this kind by any other than themselves: Yet we have good hope, that what is here presented, and hath been by the Convocations of both Provinces with great diligence examined and approved, will be also well accepted and approved by all sober, peaceable, and truly conscientious Sons of the Church of *England*.

THERE was never any thing by the wit of man so well devised, or so sure established, which in continuance of time hath not been corrupted: As, among other things, it may plainly appear by the Common Prayers in the Church, commonly called *Divine Service*. The first original and ground whereof if a man would search out by the ancient Fathers, he shall find, that the same was not ordained but of a good purpose, and for a great advancement of godliness. For they so ordered the matter, that all the whole Bible (or the greatest part thereof) should be read over once every year; intending thereby, that the Clergy, and especially such as were Ministers in the Congregation, should (by often reading, and meditation in God's word) be stirred up to godliness themselves, and be more able to exhort others by wholesome Doctrine, and to confute them that were adversaries to the Truth; and further, that the people (by daily hearing of holy Scripture read in the Church) might continually profit more and more in the knowledge of God, and be the more inflamed with the love of his true Religion.

But these many years passed, this godly and decent order of the ancient Fathers hath been so altered, broken, and neglected, by planting in uncertain Stories, and Legends, with multitude of Responds, Verses, vain Repetitions, Commemorations, and Synodals; that commonly when any Book of the Bible was begun, after three or four Chapters were read out, all the rest were unread. And in this sort the Book of *Isaiah* was begun in *Advent*, and the Book of *Genesis* in *Septuagesima*; but they were only begun, and never read through: After like sort were other Books of holy Scripture used. And moreover, whereas St. *Paul* would have such language spoken to the people in the Church, as they might understand, and have profit by hearing the same; The Service in this Church of *England* these many years hath been read in Latin to the people, which they understand not; so that they have heard with their ears only, and their heart, spirit, and mind, have not been edified thereby. And furthermore, notwithstanding that the ancient Fathers have divided the *Psalms* into seven Portions, whereof every one was called a *Nocturn*: Now of late time a few of them have been daily said, and the rest utterly omitted. Moreover, the number and hardness of the Rules called the *Pie*, and the manifold changings of the Service, was the cause, that to turn the Book only was so hard and intricate a matter, that many times there was more business to find out what should be read, than to read it when it was found out.

These inconveniences therefore considered, here is set forth such an Order, whereby the same shall be redressed. And for a readiness in this matter, here is drawn out a Calendar for that purpose, which is plain and easy to be understood; wherein (so much as may be) the reading of holy Scripture is so set forth, that all things shall be done in order, without breaking one piece from another. For this cause be cut off Anthems, Responds, Invitatories, and such like things as did break the continual course of the reading of the Scripture.

Yet, because there is no remedy, but that of necessity there must be some Rules; therefore certain Rules are here set forth; which, as they are few in number, so they are plain and easy to be understood. So that here you have an Order for Prayer, and for the reading of the holy Scripture, much agreeable to the mind and purpose of the old Fathers, and a great deal more profitable and commodious, than that which of late was used. It is more profitable, because here are left out many things, whereof some are untrue, some uncertain, some vain and superstitious; and nothing is ordained to be read, but the very pure Word of God, the holy Scriptures, or

that which is agreeable to the same; and that in such a Language and Order as is most easy and plain for the understanding both of the Readers and Hearers. It is also more commodious, both for the shortness thereof, and for the plainness of the Order, and for that the Rules be few and easy.

And whereas heretofore there hath been great diversity in saying and singing in Churches within this Realm; some following *Salisbury* Use, some *Hereford* Use, and some the Use of *Bangor*, some of *York*, some of *Lincoln;* now from henceforth all the whole Realm shall have but one Use.

And forasmuch as nothing can be so plainly set forth, but doubts may arise in the use and practice of the same; to appease all such diversity (if any arise) and for the resolution of all doubts, concerning the manner how to understand, do, and execute, the things contained in this Book; the parties that so doubt, or diversly take any thing, shall alway resort to the Bishop of the Diocese, who by his discretion shall take order for the quieting and appeasing of the same; so that the same order be not contrary to any thing contained in this Book. And if the Bishop of the Diocese be in doubt, then he may send for the resolution thereof to the Archbishop.

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THOUGH it be appointed, That all things shall be read and sung in the Church in the *English* Tongue, to the end that the congregation may be thereby edified; yet it is not meant, but that when men say Morning and Evening Prayer privately, they may say the same in any language that they themselves do understand.

And all Priests and Deacons are to say daily the Morning and Evening Prayer either privately or openly, not being let by sickness, or some other urgent cause.

And the Curate that ministereth in every Parish-Church or Chapel, being at home, and not being otherwise reasonably hindered, shall say the same in the Parish-Church or Chapel where he ministereth, and shall cause a Bell to be tolled thereunto a convenient time before he begin, that the people may come to hear God's Word, and to pray with him.

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## *Of Ceremonies, why some be abolished, and some retained.*

OF such Ceremonies as be used in the Church, and have had their beginning by the institution of man, some at the first were of godly intent and purpose devised, and yet at length turned to vanity and superstition: some entered into the Church by undiscreet devotion, and such a zeal as was without knowledge; and for because they were winked at in the beginning, they grew daily to more and more abuses, which not only for their unprofitableness, but also because they have much blinded the people, and obscured the glory of God, are worthy to be cut away, and clean rejected: other there be, which although they have been devised by man, yet it is thought good to reserve them still, as well for a decent order in the Church, (for the which they were first devised) as because they pertain to edification, whereunto all things done in the Church (as the Apostle teacheth) ought to be referred.

And although the keeping or omitting of a Ceremony, in itself considered, is but a small thing; yet the wilful and contemptuous transgression and breaking of a common order and discipline is no small offence before God, *Let all things be done among you,* saith St. *Paul, in a seemly and due order:* The appointment of the

which order pertaineth not to private men; therefore no man ought to take in hand, nor presume to appoint or alter any publick or common Order in Christ's Church, except he be lawfully called and authorized thereunto.

And whereas in this our time, the minds of men are so diverse, that some think it a great matter of conscience to depart from a piece of the least of their Ceremonies, they be so addicted to their old customs; and again on the other side, some be so new-fangled, that they would innovate all things, and so despise the old, that nothing can like them, but that is new: it was thought expedient, not so much to have respect how to please and satisfy either of these parties, as how to please God, and profit them both. And yet lest any man should be offended, whom good reason might satisfy, here be certain causes rendered, why some of the accustomed Ceremonies be put away, and some retained and kept still.

Some are put away, because the great excess and multitude of them hath so increased in these latter days, that the burden of them was intolerable; whereof Saint *Augustine* in his time complained, that they were grown to such a number, that the estate of Christian people was in worse case concerning that matter, than were the Jews. And he counselled that such yoke and burden should be taken away, as time would serve quietly to do it. But what would Saint *Augustine* have said, if he had seen the Ceremonies of late days used among us; whereunto the multitude used in his time was not to be compared? This our excessive multitude of Ceremonies was so great, and many of them so dark, that they did more confound and darken, than declare and set forth Christ's benefits unto us. And besides this, Christ's Gospel is not a Ceremonial Law, (as much of *Moses'* Law was,) but it is a Religion to serve God, not in bondage of the figure or shadow, but in the freedom of the Spirit; being content only with those Ceremonies which do serve to a decent Order and godly Discipline, and such as be apt to stir up the dull mind of man to the remembrance of his duty to God, by some notable and special signification, whereby he might be edified. Furthermore, the most weighty cause of the abolishment of certain Ceremonies was, That they were so far abused, partly by the superstitious blindness of the rude and unlearned, and partly by the unsatiable avarice of such as sought more their own lucre, than the glory of God, that the abuses could not well be taken away, the thing remaining still.

But now as concerning those persons, which peradventure will be offended, for that some of the old Ceremonies are retained still: If they consider that without some Ceremonies it is not possible to keep any Order, or quiet Discipline in the Church, they shall easily perceive just cause to reform their judgements. And if they think much, that any of the old do remain, and would rather have all devised anew: then such men granting some Ceremonies convenient to be had, surely where the old may be well used, there they cannot reasonably reprove the old only for their age, without bewraying of their own folly. For in such a case they ought rather to have reverence unto them for their antiquity, if they will declare themselves to be more studious of unity and concord, than of innovations and new-fangleness, which (as much as may be with true setting forth of Christ's Religion) is always to be eschewed. Furthermore, such shall have no just cause with the Ceremonies reserved to be offended. For as those be taken away which were most abused, and did burden men's consciences without any cause; so the other that remain, are retained for a discipline and order, which (upon just causes) may be altered and changed, and therefore are not to be esteemed

equal with God's Law. And moreover, they be neither dark nor dumb Ceremonies, but are so set forth, that every man may understand what they do mean, and to what use they do serve. So that it is not like that they in time to come should be abused as other have been. And in these our doings we condemn no other Nations, nor prescribe any thing but to our own people only: For we think it convenient that every Country should use such Ceremonies as they shall think best to the setting forth of God's honour and glory, and to the reducing of the people to a most perfect and godly living, without error or superstition; and that they should put away other things, which from time to time they perceive to be most abused, as in men's ordinances it often chanceth diversly in divers countries.

## ¶ *The Order how the Psalter is appointed to be read.*

THE Psalter shall be read through once every Month, as it is there appointed, both for Morning and Evening Prayer. But in *February* it shall be read only to the twenty-eighth or twenty-ninth day of the Month.

And, whereas *January*, *March*, *May*, *July*, *August*, *October*, and *December* have One-and-thirty days apiece; It is ordered, that the same Psalms shall be read the last day of the said months, which were read the day before: So that the Psalter may begin again the first day of the next month ensuing.

And, whereas the 119th Psalm is divided into twenty-two portions, and is over-long to be read at one time; It is so ordered, that at one time shall not be read above four or five of the said portions.

And at the end of every Psalm, and of every such part of the 119th Psalm, shall be repeated this Hymn,

*Glory be to the Father, and to the Son: and to the Holy Ghost;*

*As it was in the beginning, is now, and ever shall be: world without end. Amen.*

Note, that the Psalter followeth the Division of the Hebrews, and the Translation of the great English Bible, set forth and used in the time of King *Henry* the Eighth, and *Edward* the Sixth.

## ¶ *The Order how the rest of holy Scripture is appointed to be read.*

THE Old Testament is appointed for the first Lessons at Morning and Evening Prayer; so as the most part thereof will be read every year once, as in the Calendar is appointed.

The New Testament is appointed for the second Lessons at Morning and Evening Prayer, and shall be read over orderly every year thrice, besides the Epistles and Gospels; except the Apocalypse, out of which there are only certain Proper Lessons appointed upon divers Feasts.

And to know what Lessons shall be read every day, look for the day of the Month in the Calendar following, and there ye shall find the Chapters that shall be read for the Lessons both at Morning and Evening Prayer; except only the Moveable Feasts, which are not in the Calendar, and the Immoveable, where there is a blank left in the Column of Lessons, the Proper Lessons for all which days are to be found in the Table of Proper Lessons.

And note, that whensoever Proper Psalms or Lessons are appointed; then the Psalms and Lessons of ordinary course appointed in the Psalter and Calendar (if they be different) shall be omitted for that time.

Note also, that the Collect, Epistle, and Gospel, appointed for the Sunday shall serve all the week after, where it is not in this Book otherwise ordered.

# ¶ PROPER LESSONS

To be read at Morning and Evening Prayer, on the Sundays, and other Holy-days throughout the Year.

## ¶ *Lessons proper for Sundays.*

| *Sundays of Advent.* | *Mattins.* | *Evensong.* |
|---|---|---|
| The first | Isaiah 1 | Isaiah 2 |
| 2 | 5 | 24 |
| 3 | 25 | 26 |
| 4 | 30 | 32 |
| *Sundays after Christmas.* | | |
| The first | 37 | 38 |
| 2 | 41 | 43 |
| *Sundays after the Epiphany.* | | |
| The first | 44 | 46 |
| 2 | 51 | 53 |
| 3 | 55 | 56 |
| 4 | 57 | 58 |
| 5 | 59 | 64 |
| 6 | 65 | 66 |
| *Septuagesima.* | Genesis 1 | Genesis 2 |
| *Sexagesima.* | 3 | 6 |
| *Quinquagesima.* | 9. *to* v. 20 | 12 |
| *Lent.* | | |
| First Sunday | 19. *to* v. 30 | 22 |
| 2 | 27 | 34 |
| 3 | 39 | 42 |
| 4 | 43 | 45 |
| 5 | Exodus 3 | Exodus 5 |
| 6 | | |
| 1 Lesson | 9 | 10 |
| 2 Lesson | Matth. 26. | Heb. 5. *to* (ver. 11 |
| *Easter-day.* | | |
| 1 Lesson | Exodus 12 | Exodus 14. |
| 2 Lesson | Rom. 6 | Acts 2. ver. (22 |
| *Sundays after Easter.* | | |
| The first | Numb. 16 | Num. 22 |
| 2 | 23, 24 | 25 |
| 3 | Deut. 4 | Deut. 5 |

| *Sundays after Easter.* | *Mattins.* | *Evensong.* |
|---|---|---|
| 4 | Deut. 6 | Deut. 7 |
| 5 | 8 | 9 |
| *Sunday after Ascension-day.* | 12 | 13 |
| *Whit-Sunday.* | | |
| 1 Lesson | 16. *to* v. 18 | Isaiah 11 |
| 2 Lesson | Acts 10. (ver. 34 | Acts 19. *to* (ver. 21 |
| *Trinity-Sunday* | | |
| 1 Lesson | Genesis 1 | Genesis 18 |
| 2 Lesson | Matth. 3 | 1 John 5 |
| *Sundays after Trinity.* | | |
| The first | Joshua 10 | Joshua 23 |
| 2 | Judges 4 | Judges 5 |
| 3 | 1 Sam. 2 | 1 Sam. 3 |
| 4 | 12 | 13 |
| 5 | 15 | 17 |
| 6 | 2 Sam. 12 | 2 Sam. 19 |
| 7 | 21 | 24 |
| 8 | 1 Kings 13 | 1 Kings 17 |
| 9 | 18 | 19 |
| 10 | 21 | 22 |
| 11 | 2 Kings 5 | 2 Kings 9 |
| 12 | 10 | 18 |
| 13 | 19 | 23 |
| 14 | Jerem. 5 | Jerem. 22 |
| 15 | 35 | 36 |
| 16 | Ezekiel 2 | Ezekiel 13 |
| 17 | 14 | 18 |
| 18 | 20 | 24 |
| 19 | Daniel 3 | Daniel 6 |
| 20 | Joel 2 | Micah 6 |
| 21 | Habbak. 2 | Prov. 1 |
| 22 | Prov. 2 | 3 |
| 23 | 11 | 12 |
| 24 | 13 | 14 |
| 25 | 15 | 16 |
| 26 | 17 | 19 |

## ¶ *Lessons proper for Holy-days.*

| | *Mattins.* | *Evensong.* |
|---|---|---|
| S. *Andrew.* | Prov. —20 | Prov. —21 |
| S. *Thomas the Apostle.* | ——23 | ——24 |
| *Nativity of Christ.* | (ver. 8 | (*to* v. 17 |
| 1 Lesson | Isaiah 9. *to* | Isai. 7. v. 10 |
| 2 Lesson | Luke 2. *to* (ver. 15 | Titus 3. v. 4 (*to* ver. 9 |
| S. *Stephen.* | | |
| 1 Lesson | Prov.—28 | Eccles.—4 |
| 2 Lesson | Acts 6. v. 8. *and* ch. 7. *to* ver. 30 | Acts 7 v. 30 (*to* v. 55 |
| S. *John, Evang.* | | |
| 1 Lesson | Eccles.—5 | Eccles.—6 |
| 2 Lesson | Rev.——1 | Rev.—22 |
| *Innocents' Day.* | Jerem.–31 (*to* v. 18 | Wisd.——1 |
| *Circumcision.* | | (ver. 12 |
| 1 Lesson | Genesis 17 | Deut. –10. |
| 2 Lesson | Rom.——2 | Coloss. –2 |
| *Epiphany.* | | |
| 1 Lesson | Isaiah –60 | Isaiah –49 |
| 2 Lesson | Luke 3. *to* (ver. 23 | John 2. *to* (ver. 12 |
| *Conversion of S. Paul.* | | |
| 1 Lesson | Wisd.——5 | Wisd.——6 |
| 2 Lesson | Acts 22. *to* (ver. 22 | Acts——26 |
| *Purification of the Virgin Mary.* | Wisd. —9 | Wisd.—12 |
| S. *Matthias.* | ——19 | Ecclus. –1 |
| *Annunciation of our Lady.* | Ecclus. –2 | ——8 |
| *Wednesday before Easter.* | | |
| 1 Lesson | Hosea –13 | Hosea –14 |
| 2 Lesson | John—11. (ver. 45 | —— |

| | *Mattins.* | *Evensong.* |
|---|---|---|
| *Thursday before Easter.* | | |
| 1 Lesson | Daniel—9 | Jerem.–31 |
| 2 Lesson | John —13 | —— |
| *Good-Friday.* | (*to* v. 20 | |
| 1 Lesson | Genesis 22 | Isaiah –53 |
| 2 Lesson | John —18 | 1 Peter—2 |
| *Easter-Even.* | | |
| 1 Lesson | Zech.——9 | Exodus 13 |
| 2 Lesson | Luke –23. (ver. 50 | Heb.——4 |
| *Monday in Easter-Week.* | | |
| 1 Lesson | Exodus 16 | Exodus 17 |
| 2 Lesson | Matth.–28. | Acts——3 |
| *Tuesday in Easter-Week.* | | |
| 1 Lesson | Exodus 20 | Exodus 32 |
| 2 Lesson | Luke 24. *to* (ver. 13 | 1 Cor. –15 |
| S. *Mark.* | Ecclus. –4 | Ecclus. –5 |
| S. *Philip and* S. *James.* | | |
| 1 Lesson | ——7 | ——9 |
| 2 Lesson | John 1. v. (48 | —— |
| *Ascension-Day.* | | |
| 1 Lesson | Deut.—10 | 2 Kings–2 |
| 2 Lesson | Luke –24. (ver. 44 | Ephes. –4 (*to* v. 17 |
| *Monday in Whitsun-Week.* | (ver. 10 | (16. *to* v. 30 |
| 1 Lesson | Gen. 11. *to* | Num. 11. v. |
| 2 Lesson | 1 Cor.—12 | 1 Cor.–14. (*to* v. 26 |
| *Tuesday in Whitsun-Week.* | (ver. 18 | |
| 1 Lesson | 1 Sam.–19 | Deut.—30 |
| 2 Lesson | 1 Thess.–5 v. 12 *to* v. 24 | 1 John –4 (*to* v. 14 |
| S. *Barnabas.* | | |
| 1 Lesson | Ecclus. 10 | Ecclus. 12 |
| 2 Lesson | Acts——14 | Acts 15. *to* (ver. 36 |

## ¶ *Lessons proper for Holy-days.*

| | *Mattins.* | *Evensong.* |
|---|---|---|
| S. *John Baptist.* | | |
| 1 Lesson — | Malach. 3 | Malach. 4 |
| 2 Lesson — | Matth. 3 | Matt. 14. *to* (ver. 13 |
| S. *Peter.* | | |
| 1 Lesson — | Ecclus. 15 | Ecclus. 19 |
| 2 Lesson — | Acts 3 | Acts 4 |
| S. *James.* — | Ecclus. 21 | Ecclus. 22 |
| S. *Bartholomew.* | 24 | 29 |
| S. *Matthew.* — | 35 | 38 |
| S. *Michael.* | | |
| 1 Lesson — | Genesis 32 | Dan. 10. v. 5 |
| 2 Lesson — | Acts 12. *to* (ver. 20 | Jude ver. 6 (*to* v. 16 |

| | *Mattins.* | *Evensong.* |
|---|---|---|
| S. *Luke.* — | Ecclus. 51 | Job — 1 |
| S. *Simon and* S. *Jude.* — | Job 24, 25 | — 42 |
| *All Saints.* | | |
| 1 Lesson — | Wisd. 3. *to* (ver. 10 | Wisd. 5. *to* (ver. 17 |
| 2 Lesson — | Heb. 11. v. 33. & ch. 12. *to* v. 7 | Rev. 19. *to* (ver. 17 |

## ¶ *Proper Psalms on certain Days.*

| | *Mattins.* | *Evensong.* |
|---|---|---|
| *Christmas-Day.* | 19, 45, 85 | 89, 110, 132 |
| *Ash-Wednesday.* | 6, 32, 38 | 102, 130, 143 |
| *Good-Friday.* | 22, 40, 54 | 69, 88 |

| | *Mattins.* | *Evensong.* |
|---|---|---|
| *Easter-Day.* | 2, 57, 111 | 113, 114, 118 |
| *Ascension-Day.* | 8, 15, 21 | 24, 47, 108 |
| *Whit-Sunday.* | 48, 68 | 104, 145 |

# THE CALENDAR,
## WITH THE TABLE OF LESSONS.

## JANUARY hath XXXI. DAYS.

| | | | MORNING PRAYER. | | EVENING PRAYER. | |
|---|---|---|---|---|---|---|
| | | | 1 *Lesson.* | 2 *Lesson.* | 1 *Lesson.* | 2 *Lesson.* |
| 1 | A | *Circumcision.* | | | | |
| 2 | b | | Gen.—1 | Matth. 1 | Gen.—2 | Rom. –1 |
| 3 | c | | —3 | —2 | —4 | —2 |
| 4 | d | | —5 | —3 | —6 | —3 |
| 5 | e | | —7 | —4 | —8 | —4 |
| 6 | f | *Epiphany.* | | | | |
| 7 | g | | —9 | —5 | —12 | —5 |
| 8 | A | Lucian,P.&M. | —13 | —6 | —14 | —6 |
| 9 | b | | —15 | —7 | —16 | —7 |
| 10 | c | | —17 | —8 | —18 | —8 |
| 11 | d | | —19 | —9 | —20 | —9 |
| 12 | e | | —21 | —10 | —22 | —10 |
| 13 | f | Hilary,B.&C. | —23 | —11 | —24 | —11 |
| 14 | g | | —25 | —12 | —26 | —12 |
| 15 | A | | —27 | —13 | —28 | —13 |
| 16 | b | | —29 | —14 | —30 | —14 |
| 17 | c | | —31 | —15 | —32 | —15 |
| 18 | d | Prisca,V.&M. | —33 | —16 | —34 | —16 |
| 19 | e | | —35 | —17 | —37 | 1 Cor.–1 |
| 20 | f | Fabian,B.&M. | —38 | —18 | —39 | —2 |
| 21 | g | Agnes,V.&M. | —40 | —19 | —41 | —3 |
| 22 | A | Vincent, M. | —42 | —20 | —43 | —4 |
| 23 | b | | —44 | —21 | —45 | —5 |
| 24 | c | | —46 | —22 | —47 | —6 |
| 25 | d | *Conversion of* | | | | |
| 26 | e | —(S. *Paul.* | —48 | —23 | —49 | —7 |
| 27 | f | | —50 | —24 | Exod. 1 | —8 |
| 28 | g | | Exod. 2 | —25 | —3 | —9 |
| 29 | A | | —4 | —26 | —5 | —10 |
| 30 | b | King *Charles,* | —† 6 | —27 | —7 | —11 |
| 31 | c | —(Mart. | —8 | —28 | —9 | —12 |

Note, that † Exodus 6. is to be read only to ver. 14.

## FEBRUARY hath XXVIII. DAYS,
And in every Leap-Year XXIX. Days.

| | | | MORNING PRAYER. | | EVENING PRAYER. | |
|---|---|---|---|---|---|---|
| | | | 1 *Lesson.* | 2 *Lesson.* | 1 *Lesson.* | 2 *Lesson.* |
| 1 | d | ——Fast. | Exod. 10 | Mark 1 | Exod. 11 | 1 Cor. 13 |
| 2 | e | *Purific. V. M.* | —— | 2 | —— | 14 |
| 3 | f | Blasius, Bp. & | 12 | 3 | 13 | 15 |
| 4 | g | —— (Mart. | 14 | 4 | 15 | 16 |
| 5 | A | Agatha, Virg. | 16 | 5 | 17 | 2 Cor. 1 |
| 6 | b | ——(& Mart. | 18 | 6 | 19 | 2 |
| 7 | c | —— | 20 | 7 | 21 | 3 |
| 8 | d | —— | 22 | 8 | 23 | 4 |
| 9 | e | —— | 24 | 9 | 32 | 5 |
| 10 | f | —— | 33 | 10 | 34 | 6 |
| 11 | g | —— | Levit. 18 | 11 | Levit. 19 | 7 |
| 12 | A | —— | 20 | 12 | 26 | 8 |
| 13 | b | —— | Num. 11 | 13 | Num. 12 | 9 |
| 14 | c | Valentine, Bp. | 13 | 14 | 14 | 10 |
| 15 | d | ——(& Mart. | 16 | 15 | 17 | 11 |
| 16 | e | —— | 20 | 16 | 21 | 12 |
| 17 | f | —— | 22 | Lu. 1 *to* 39 | 23 | 13 |
| 18 | g | —— | 24 | 1. *v.* 39 | 25 | Galat. 1 |
| 19 | A | —— | 27 | 2 | 30 | 2 |
| 20 | b | —— | 31 | 3 | 32 | 3 |
| 21 | c | —— | 35 | 4 | 36 | 4 |
| 22 | d | —— | Deut. 1 | 5 | Deut. 2 | 5 |
| 23 | e | ——Fast. | 3 | 6 | 4 | 6 |
| 24 | f | *S. Matthias*, A. | —— | 7 | —— | Ephes. 1 |
| 25 | g | —— | 5 | 8 | 6 | 2 |
| 26 | A | —— | 7 | 9 | 8 | 3 |
| 27 | b | —— | 9 | 10 | 10 | 4 |
| 28 | c | —— | 11 | 11 | 12 | 5 |
| 29 | — | —— | 13 | Matth. 7 | 14 | Rom. 12 |
| — | — | —— | —— | —— | —— | —— |
| — | — | —— | —— | —— | —— | —— |

# THE CALENDAR,
## WITH THE TABLE OF LESSONS.

## MARCH hath XXXI. DAYS.

| | | | | MORNING PRAYER. | | EVENING PRAYER. | |
|---|---|---|---|---|---|---|---|
| | | | | 1 *Lesson.* | 2 *Lesson.* | 1 *Lesson.* | 2 *Lesson.* |
| | 1 | d | David, Archb. | Deut. 15 | Luke 12 | Deut. 16 | Ephes. 6 |
| | 2 | e | Chad, Bp. of L. | ——17 | ——13 | ——18 | Philip. 1 |
| | 3 | f | ——— | ——19 | ——14 | ——20 | ——2 |
| | 4 | g | ——— | ——21 | ——15 | ——22 | ——3 |
| | 5 | A | ——— | ——24 | ——16 | ——25 | ——4 |
| | 6 | b | ——— | ——26 | ——17 | ——27 | Coloss. 1 |
| | 7 | c | Perpetua, M. | ——28 | ——18 | ——29 | ——2 |
| | 8 | d | ——— | ——30 | ——19 | ——31 | ——3 |
| | 9 | e | ——— | ——32 | ——20 | ——33 | ——4 |
| | 10 | f | ——— | ——34 | ——21 | Joshua 1 | 1 Thes. 1 |
| | 11 | g | ——— | Joshua 2 | ——22 | ——3 | ——2 |
| | 12 | A | Gregory, M. | ——4 | ——23 | ——5 | ——3 |
| | 13 | b | ——— | ——6 | ——24 | ——7 | ——4 |
| | 14 | c | ——— | ——8 | John 1 | ——9 | ——5 |
| | 15 | d | ——— | ——10 | ——2 | ——23 | 2 Thes. 1 |
| | 16 | e | ——— | ——24 | ——3 | Judges 1 | ——2 |
| | 17 | f | ——— | Judges 2 | ——4 | ——3 | ——3 |
| | 18 | g | Ed. K. W. Sax. | ——4 | ——5 | ——5 | 1 Tim. 1 |
| | 19 | A | ——— | ——6 | ——6 | ——7 | ——2, 3 |
| | 20 | b | ——— | ——8 | ——7 | ——9 | ——4 |
| 14 | 21 | c | Benedict, Ab. | ——10 | ——8 | ——11 | ——5 |
| 3 | 22 | d | ——— | ——12 | ——9 | ——13 | ——6 |
| | 23 | e | ——— | ——14 | ——10 | ——15 | 2 Tim. 1 |
| 11 | 24 | f | ——Fast. | ——16 | ——11 | ——17 | ——2 |
| | 25 | g | *Annunciation* | ——— | ——12 | ——— | ——3 |
| 19 | 26 | A | *(of V. Mary.* | ——18 | ——13 | ——19 | ——4 |
| 8 | 27 | b | ——— | ——20 | ——14 | ——21 | Titus – 1 |
| | 28 | c | ——— | Ruth – 1 | ——15 | Ruth – 2 | ——2, 3 |
| 16 | 29 | d | ——— | ——3 | ——16 | ——4 | Philem. |
| 5 | 30 | e | ——— | 1 Sam. 1 | ——17 | 1 Sam. 2 | Hebr. – 1 |
| | 31 | f | ——— | ——3 | ——18 | ——4 | ——2 |

☞ The Numbers here prefixed to the several Days, between the Twenty-first Day of *March* and the Eighteenth Day of *April*, both inclusive, denote the Days upon which those Full Moons do fall, which happen upon or next after the Twenty-first Day of *March*, in those Years, of which they are respectively the Golden Numbers; and the

# THE CALENDAR,
## WITH THE TABLE OF LESSONS.

## APRIL HATH XXX. DAYS.

| | | | | MORNING PRAYER. | | EVENING PRAYER. | |
|---|---|---|---|---|---|---|---|
| | | | | 1 *Lesson.* | 2 *Lesson.* | 1 *Lesson.* | 2 *Lesson.* |
| 13 | 1 | g | | 1 Sam. 5 | John 19 | 1 Sam. 6 | Heb.—3 |
| 2 | 2 | A | | —7 | —20 | —8 | —4 |
| | 3 | b | Richard, Bp.- | —9 | —21 | —10 | —5 |
| 10 | 4 | c | S. Ambrose, B. | —11 | Acts —1 | —12 | —6 |
| | 5 | d | | —13 | —2 | —14 | —7 |
| 18 | 6 | e | | —15 | —3 | —16 | —8 |
| 7 | 7 | f | | —17 | —4 | —18 | —9 |
| | 8 | g | | —19 | —5 | —20 | —10 |
| 15 | 9 | A | | —21 | —6 | —22 | —11 |
| 4 | 10 | b | | —23 | —7 | —24 | —12 |
| | 11 | c | | —25 | —8 | —26 | —13 |
| 12 | 12 | d | | —27 | —9 | —28 | James 1 |
| 1 | 13 | e | | —29 | —10 | —30 | —2 |
| | 14 | f | | —31 | —11 | 2 Sam. 1 | —3 |
| 9 | 15 | g | | 2 Sam. 2 | —12 | —3 | —4 |
| | 16 | A | | —4 | —13 | —5 | —5 |
| 17 | 17 | b | | —6 | —14 | —7 | 1 Peter 1 |
| 6 | 18 | c | | —8 | —15 | —9 | —2 |
| | 19 | d | Alph. Archb. | —10 | —16 | —11 | —3 |
| | 20 | e | | —12 | —17 | —13 | —4 |
| | 21 | f | | —14 | —18 | —15 | —5 |
| | 22 | g | | —16 | —19 | —17 | 2 Peter 1 |
| | 23 | A | S. George, M. | —18 | —20 | —19 | —2 |
| | 24 | b | | —20 | —21 | —21 | —3 |
| | 25 | c | *S. Mark*, Ev.- | — | —22 | — | 1 John 1 |
| | 26 | d | | —22 | —23 | —23 | —2 |
| | 27 | e | | —24 | —24 | 1 Kings 1 | —3 |
| | 28 | f | | 1 Kings 2 | —25 | —3 | —4 |
| | 29 | g | | —4 | —26 | —5 | —5 |
| | 30 | A | | —6 | —27 | —7 | 2,3 John |

Sunday Letter next following any such Full Moon points out *Easter-Day* for that Year. All which holds until the Year of our Lord 1899 inclusive; after which Year, the Place of these Golden Numbers will be to be changed, as is hereafter expressed.

# THE CALENDAR,
## WITH THE TABLE OF LESSONS.

## MAY HATH XXXI. DAYS.

| | | | MORNING PRAYER. | | EVENING PRAYER. | |
|---|---|---|---|---|---|---|
| | | | 1 *Lesson.* | 2 *Lesson.* | 1 *Lesson.* | 2 *Lesson.* |
| 1 | b | *S. Philip* and | | | | Jude |
| 2 | c | (*S. James*, Ap. | 1Kings 8 | Acts 28 | 1Kings 9 | Rom. 1 |
| 3 | d | Invention of | 10 | Matth. 1 | 11 | 2 |
| 4 | e | the Cross. | 12 | 2 | 13 | 3 |
| 5 | f | | 14 | 3 | 15 | 4 |
| 6 | g | *S. John*, Evan. | 16 | 4 | 17 | 5 |
| 7 | A | | 18 | 5 | 19 | 6 |
| 8 | b | | 20 | 6 | 21 | 7 |
| 9 | c | | 22 | 7 | 2Kings 1 | 8 |
| 10 | d | | 2Kings 2 | 8 | 3 | 9 |
| 11 | e | | 4 | 9 | 5 | 10 |
| 12 | f | | 6 | 10 | 7 | 11 |
| 13 | g | | 8 | 11 | 9 | 12 |
| 14 | A | | 10 | 12 | 11 | 13 |
| 15 | b | | 12 | 13 | 13 | 14 |
| 16 | c | | 14 | 14 | 15 | 15 |
| 17 | d | | 16 | 15 | 17 | 16 |
| 18 | e | | 18 | 16 | 19 | 1 Cor. 1 |
| 19 | f | Dunstan, A. B. | 20 | 17 | 21 | 2 |
| 20 | g | | 22 | 18 | 23 | 3 |
| 21 | A | | 24 | 19 | 25 | 4 |
| 22 | b | | Ezra 1 | 20 | Ezra 3 | 5 |
| 23 | c | | 4 | 21 | 5 | 6 |
| 24 | d | | 6 | 22 | 7 | 7 |
| 25 | e | | 9 | 23 | Neh. 1 | 8 |
| 26 | f | Augustin, A. B. | Neh. 2 | 24 | 4 | 9 |
| 27 | g | Ven. Bede, Pr. | 5 | 25 | 6 | 10 |
| 28 | A | | 8 | 26 | 9 | 11 |
| 29 | b | *K. Charles* II. | 10 | 27 | 13 | 12 |
| 30 | c | (Nat. & R. | Esther 1 | 28 | Esther 2 | 13 |
| 31 | d | | 3 | Mark 1 | 4 | 14 |

# THE CALENDAR,
## WITH THE TABLE OF LESSONS.

## JUNE HATH XXX. DAYS.

| | | | MORNING PRAYER. | | EVENING PRAYER. | |
|---|---|---|---|---|---|---|
| | | | 1 *Lesson.* | 2 *Lesson.* | 1 *Lesson.* | 2 *Lesson.* |
| 1 | e | Nicomede, M. | Esther 5 | Mark – 2 | Esther 6 | 1 Cor. 15 |
| 2 | f | ——— | ——— 7 | ——— 3 | ——— 8 | ——— 16 |
| 3 | g | ——— | ——— 9 | ——— 4 | Job — 1 | 2 Cor. 1 |
| 4 | A | ——— | Job — 2 | ——— 5 | ——— 3 | ——— 2 |
| 5 | b | Boniface, B.M. | ——— 4 | ——— 6 | ——— 5 | ——— 3 |
| 6 | c | ——— | ——— 6 | ——— 7 | ——— 7 | ——— 4 |
| 7 | d | ——— | ——— 8 | ——— 8 | ——— 9 | ——— 5 |
| 8 | e | ——— | ——— 10 | ——— 9 | ——— 11 | ——— 6 |
| 9 | f | ——— | ——— 12 | ——— 10 | ——— 13 | ——— 7 |
| 10 | g | ——— | ——— 14 | ——— 11 | ——— 15 | ——— 8 |
| 11 | A | *S. Barnabas*, A. | | | | |
| 12 | b | ——— | ——— 16 | ——— 12 | — 17, 18 | ——— 9 |
| 13 | c | ——— | ——— 19 | ——— 13 | ——— 20 | ——— 10 |
| 14 | d | ——— | ——— 21 | ——— 14 | ——— 22 | ——— 11 |
| 15 | e | ——— | ——— 23 | ——— 15 | — 24, 25 | ——— 12 |
| 16 | f | ——— | — 26, 27 | ——— 16 | ——— 28 | ——— 13 |
| 17 | g | S. Alban, Mart. | ——— 29 | Luke – 1 | ——— 30 | Galat. 1 |
| 18 | A | ——— | ——— 31 | ——— 2 | ——— 32 | ——— 2 |
| 19 | b | ——— | ——— 33 | ——— 3 | ——— 34 | ——— 3 |
| 20 | c | Tr. of Edw. K. | ——— 35 | ——— 4 | ——— 36 | ——— 4 |
| 21 | d | (of West-Sax. | ——— 37 | ——— 5 | ——— 38 | ——— 5 |
| 22 | e | ——— | ——— 39 | ——— 6 | ——— 40 | ——— 6 |
| 23 | f | ——— Fast. | ——— 41 | ——— 7 | ——— 42 | Ephes. 1 |
| 24 | g | *S. John Baptist.* | | | | |
| 25 | A | ——— | Prov. – 1 | ——— 8 | Prov. – 2 | ——— 2 |
| 26 | b | ——— | ——— 3 | ——— 9 | ——— 4 | ——— 3 |
| 27 | c | ——— | ——— 5 | ——— 10 | ——— 6 | ——— 4 |
| 28 | d | ——— Fast. | ——— 7 | ——— 11 | ——— 8 | ——— 5 |
| 29 | e | *S. Peter*, Apos. | | | | |
| 30 | f | ——— | ——— 9 | ——— 12 | ——— 10 | ——— 6 |

# THE CALENDAR,
## WITH THE TABLE OF LESSONS.

## JULY HATH XXXI. DAYS.

| | | | MORNING PRAYER. | | EVENING PRAYER. | |
|---|---|---|---|---|---|---|
| | | | 1 *Lesson.* | 2 *Lesson.* | 1 *Lesson.* | 2 *Lesson.* |
| 1 | g | | Prov. 11 | Luke 13 | Prov. 12 | Philip. 1 |
| 2 | A | Visitat. of V.M. | 13 | 14 | 14 | 2 |
| 3 | b | | 15 | 15 | 16 | 3 |
| 4 | c | Tr. of Mart. B. | 17 | 16 | 18 | 4 |
| 5 | d | | 19 | 17 | 20 | Coloss. 1 |
| 6 | e | | 21 | 18 | 22 | 2 |
| 7 | f | | 23 | 19 | 24 | 3 |
| 8 | g | | 25 | 20 | 26 | 4 |
| 9 | A | | 27 | 21 | 28 | 1 Thes. 1 |
| 10 | b | | 29 | 22 | 31 | 2 |
| 11 | c | | Eccles. 1 | 23 | Eccles. 2 | 3 |
| 12 | d | | 3 | 24 | 4 | 4 |
| 13 | e | | 5 | John 1 | 6 | 5 |
| 14 | f | | 7 | 2 | 8 | 2 Thes. 1 |
| 15 | g | Swithun, B. Tr. | 9 | 3 | 10 | 2 |
| 16 | A | | 11 | 4 | 12 | 3 |
| 17 | b | | Jer. 1 | 5 | Jer. 2 | 1 Tim. 1 |
| 18 | c | | 3 | 6 | 4 | 2, 3 |
| 19 | d | | 5 | 7 | 6 | 4 |
| 20 | e | Marg. V. & M. | 7 | 8 | 8 | 5 |
| 21 | f | | 9 | 9 | 10 | 6 |
| 22 | g | S. Mary Magd. | 11 | 10 | 12 | 2 Tim. 1 |
| 23 | A | | 13 | 11 | 14 | 2 |
| 24 | b | Fast. | 15 | 12 | 16 | 3 |
| 25 | c | *S. James*, Apos. | | 13 | | 4 |
| 26 | d | S. Anne. | 17 | 14 | 18 | Titus 1 |
| 27 | e | | 19 | 15 | 20 | 2, 3 |
| 28 | f | | 21 | 16 | 22 | Philem. |
| 29 | g | | 23 | 17 | 24 | Hebr. 1 |
| 30 | A | | 25 | 18 | 26 | 2 |
| 31 | b | | 27 | 19 | 28 | 3 |

# THE CALENDAR,
## WITH THE TABLE OF LESSONS.

## AUGUST HATH XXXI. DAYS.

| | | | MORNING PRAYER. | | EVENING PRAYER. | |
|---|---|---|---|---|---|---|
| | | | 1 *Lesson.* | 2 *Lesson.* | 1 *Lesson.* | 2 *Lesson.* |
| 1 | c | Lammas-day. | Jer. 29 | John 20 | Jer. 30 | Hebr. 4 |
| 2 | d | | 31 | 21 | 32 | 5 |
| 3 | e | | 33 | Acts 1 | 34 | 6 |
| 4 | f | | 35 | 2 | 36 | 7 |
| 5 | g | | 37 | 3 | 38 | 8 |
| 6 | A | Transfigurat. | 39 | 4 | 40 | 9 |
| 7 | b | Name of Jesus. | 41 | 5 | 42 | 10 |
| 8 | c | | 43 | 6 | 44 | 11 |
| 9 | d | | 45, 46 | 7 | 47 | 12 |
| 10 | e | S. Lawrence, M. | 48 | 8 | 49 | 13 |
| 11 | f | | 50 | 9 | 51 | James 1 |
| 12 | g | | 52 | 10 | Lam. 1 | 2 |
| 13 | A | | Lam. 2 | 11 | 3 | 3 |
| 14 | b | | 4 | 12 | 5 | 4 |
| 15 | c | | Ezek. 2 | 13 | Ezek. 3 | 5 |
| 16 | d | | 6 | 14 | 7 | 1 Peter 1 |
| 17 | e | | 13 | 15 | 14 | 2 |
| 18 | f | | 18 | 16 | 33 | 3 |
| 19 | g | | 34 | 17 | Daniel 1 | 4 |
| 20 | A | | Daniel 2 | 18 | 3 | 5 |
| 21 | b | | 4 | 19 | 5 | 2 Peter 1 |
| 22 | c | | 6 | 20 | 7 | 2 |
| 23 | d | Fast. | 8 | 21 | 9 | 3 |
| 24 | e | *S. Bartholomew.* | | 22 | | 1 John 1 |
| 25 | f | | 10 | 23 | 11 | 2 |
| 26 | g | | 12 | 24 | Hosea 1 | 3 |
| 27 | A | | Hos. 2, 3 | 25 | 4 | 4 |
| 28 | b | S. Augustin, B. | 5, 6 | 26 | 7 | 5 |
| 29 | c | S. John Baptist | 8 | 27 | 9 | 2, 3 John |
| 30 | d | (beheaded. | 10 | 28 | 11 | Jude |
| 31 | e | | 12 | Matth. 1 | 13 | Rom. 1 |

# THE CALENDAR,
## WITH THE TABLE OF LESSONS.

## SEPTEMBER HATH XXX. DAYS.

| | | | MORNING PRAYER. | | EVENING PRAYER. | |
|---|---|---|---|---|---|---|
| | | | 1 *Lesson.* | 2 *Lesson.* | 1 *Lesson.* | 2 *Lesson.* |
| 1 | f | Giles, Ab. & C. | Hosea 14 | Matth. 2 | Joel — 1 | Rom. — 2 |
| 2 | g | ——— | Joel — 2 | ——— 3 | ——— 3 | ——— 3 |
| 3 | A | ——— | Amos — 1 | ——— 4 | Amos — 2 | ——— 4 |
| 4 | b | ——— | ——— 3 | ——— 5 | ——— 4 | ——— 5 |
| 5 | c | ——— | ——— 5 | ——— 6 | ——— 6 | ——— 6 |
| 6 | d | ——— | ——— 7 | ——— 7 | ——— 8 | ——— 7 |
| 7 | e | Enurchus, B. — | ——— 9 | ——— 8 | Obadiah | ——— 8 |
| 8 | f | Nativity of V. | Jonah 1 | ——— 9 | Jon. 2, 3 | ——— 9 |
| 9 | g | ———(Mary. | ——— 4 | ——— 10 | Micah 1 | ——— 10 |
| 10 | A | ——— | Micah 2 | ——— 11 | ——— 3 | ——— 11 |
| 11 | b | ——— | ——— 4 | ——— 12 | ——— 5 | ——— 12 |
| 12 | c | ——— | ——— 6 | ——— 13 | ——— 7 | ——— 13 |
| 13 | d | ——— | Nahu. 1 | ——— 14 | Nahu. 2 | ——— 14 |
| 14 | e | Holy-Cross D. | ——— 3 | ——— 15 | Hab. — 1 | ——— 15 |
| 15 | f | ——— | Hab. — 2 | ——— 16 | ——— 3 | ——— 16 |
| 16 | g | ——— | Zeph. — 1 | ——— 17 | Zeph. — 2 | 1 Cor. 1 |
| 17 | A | Lambert, B.M. | ——— 3 | ——— 18 | Haggai 1 | ——— 2 |
| 18 | b | ——— | Haggai 2 | ——— 19 | Zech. — 1 | ——— 3 |
| 19 | c | ——— | Zec. 2, 3 | ——— 20 | ——— 4, 5 | ——— 4 |
| 20 | d | ———Fast. | ——— 6 | ——— 21 | ——— 7 | ——— 5 |
| 21 | e | *S. Matthew*, A. | ——— | ——— 22 | ——— | ——— 6 |
| 22 | f | ——— | ——— 8 | ——— 23 | ——— 9 | ——— 7 |
| 23 | g | ——— | ——— 10 | ——— 24 | ——— 11 | ——— 8 |
| 24 | A | ——— | ——— 12 | ——— 25 | ——— 13 | ——— 9 |
| 25 | b | ——— | ——— 14 | ——— 26 | Mal. — 1 | ——— 10 |
| 26 | c | S. Cyprian, M. | Mal. — 2 | ——— 27 | ——— 3 | ——— 11 |
| 27 | d | ——— | ——— 4 | ——— 28 | Tobit — 1 | ——— 12 |
| 28 | e | ——— | Tobit — 2 | Mark — 1 | ——— 3 | ——— 13 |
| 29 | f | *S. Michael.* — | ——— | ——— 2 | ——— | ——— 14 |
| 30 | g | S. Jerom, C. D. | ——— 4 | ——— 3 | ——— 6 | ——— 15 |

# THE CALENDAR,
## WITH THE TABLE OF LESSONS.

## OCTOBER HATH XXXI. DAYS.

| | | | MORNING PRAYER. | | EVENING PRAYER. | |
|---|---|---|---|---|---|---|
| | | | 1 *Lesson.* | 2 *Lesson.* | 1 *Lesson.* | 2 *Lesson.* |
| 1 | A | Remigius, Bp. | Tobit–7 | Mark–4 | Tobit–8 | 1 Cor. 16 |
| 2 | b | ——— | ——9 | ——5 | ——10 | 2 Cor. 1 |
| 3 | c | ——— | ——11 | ——6 | ——12 | ——2 |
| 4 | d | ——— | ——13 | ——7 | ——14 | ——3 |
| 5 | e | ——— | Judith 1 | ——8 | Judith 2 | ——4 |
| 6 | f | Faith, V. & M. | ——3 | ——9 | ——4 | ——5 |
| 7 | g | ——— | ——5 | ——10 | ——6 | ——6 |
| 8 | A | ——— | ——7 | ——11 | ——8 | ——7 |
| 9 | b | S. Denys, B.M. | ——9 | ——12 | ——10 | ——8 |
| 10 | c | ——— | ——11 | ——13 | ——12 | ——9 |
| 11 | d | ——— | ——13 | ——14 | ——14 | ——10 |
| 12 | e | ——— | ——15 | ——15 | ——16 | ——11 |
| 13 | f | Transl. of King | Wisd.–1 | ——16 | Wisd.–2 | ——12 |
| 14 | g | —(Edw. Conf. | ——3 | Lu. 1 *to* 39 | ——4 | ——13 |
| 15 | A | ——— | ——5 | 1. *v.* 39 | ——6 | Galat. 1 |
| 16 | b | ——— | ——7 | ——2 | ——8 | ——2 |
| 17 | c | Etheldreda, V. | ——9 | ——3 | ——10 | ——3 |
| 18 | d | *S. Luke*, Evan. | ——— | ——4 | ——— | ——4 |
| 19 | e | ——— | ——11 | ——5 | ——12 | ——5 |
| 20 | f | ——— | ——13 | ——6 | ——14 | ——6 |
| 21 | g | ——— | ——15 | ——7 | ——16 | Ephes. 1 |
| 22 | A | ——— | ——17 | ——8 | ——18 | ——2 |
| 23 | b | ——— | ——19 | ——9 | Ecclus. 1 | ——3 |
| 24 | c | ——— | Ecclus. 2 | ——10 | ——3 | ——4 |
| 25 | d | Crispin, Mart. | ——4 | ——11 | ——5 | ——5 |
| 26 | e | ——— | ——6 | ——12 | ——7 | ——6 |
| 27 | f | ———Fast. | ——8 | ——13 | ——9 | Philip. 1 |
| 28 | g | *S. Simon & Jude.* | ——— | ——14 | ——— | ——2 |
| 29 | A | ——— | ——10 | ——15 | ——11 | ——3 |
| 30 | b | ——— | ——12 | ——16 | ——13 | ——4 |
| 31 | c | ———Fast. | ——14 | ——17 | ——15 | Coloss. 1 |

# THE CALENDAR,
## WITH THE TABLE OF LESSONS.

## NOVEMBER HATH XXX. DAYS.

| | | | MORNING PRAYER. | | EVENING PRAYER. | |
|---|---|---|---|---|---|---|
| | | | *Lesson.* | *2 Lesson.* | *1 Lesson.* | *2 Lesson.* |
| 1 | d | *All Saints' Day.* | | | | |
| 2 | e | | Ecclus 16 | Luke 18 | Ecclus 17 | Coloss. 2 |
| 3 | f | | 18 | 19 | 19 | 3 |
| 4 | g | | 20 | 20 | 21 | 4 |
| 5 | A | *Papists' Conspi.* | 22 | 21 | 23 | 1 Thes. 1 |
| 6 | b | Leonard, Conf. | 24 | 22 | *25 | 2 |
| 7 | c | | 27 | 23 | 28 | 3 |
| 8 | d | | 29 | 24 | †30 | 4 |
| 9 | e | | 31 | John - 1 | 32 | 5 |
| 10 | f | | 33 | 2 | 34 | 2 Thes. 1 |
| 11 | g | S. Martin, Bp. | 35 | 3 | 36 | 2 |
| 12 | A | | 37 | 4 | 38 | 3 |
| 13 | b | Britius, Bp. | 39 | 5 | 40 | 1 Tim. 1 |
| 14 | c | | 41 | 6 | 42 | 2, 3 |
| 15 | d | Machutus, Bp. | 43 | 7 | 44 | 4 |
| 16 | e | | 45 | 8 | ‡46 | 5 |
| 17 | f | Hugh, B. Linc. | 47 | 9 | 48 | 6 |
| 18 | g | | 49 | 10 | 50 | 2 Tim. 1 |
| 19 | A | | 51 | 11 | Baruch 1 | 2 |
| 20 | b | Edm. K. & M. | Baruch 2 | 12 | 3 | 3 |
| 21 | c | | 4 | 13 | 5 | 4 |
| 22 | d | Cecilia, V. & M. | 6 | 14 | Hist. Sus. | Titus - 1 |
| 23 | e | S. Clement, B. | Bel & D. | 15 | Isaiah - 1 | 2, 3 |
| 24 | f | | Isaiah - 2 | 16 | 3 | Philem. |
| 25 | g | Catherine, V. | 4 | 17 | 5 | Hebr. - 1 |
| 26 | A | | 6 | 18 | 7 | 2 |
| 27 | b | | 8 | 19 | 9 | 3 |
| 28 | c | | 10 | 20 | 11 | 4 |
| 29 | d | Fast. | 12 | 21 | 13 | 5 |
| 30 | e | *S. Andrew*, Ap. | | Acts - 1 | | 6 |

Note, That * Ecclus. 25. is to be read only to ver. 13. and † Ecclus. 30. only to ver. 18. and ‡ Ecclus. 46. only to ver. 20.

# THE CALENDAR,
## WITH THE TABLE OF LESSONS.

## DECEMBER HATH XXXI. DAYS.

| | | | MORNING PRAYER. | | EVENING PRAYER. | |
|---|---|---|---|---|---|---|
| | | | 1 *Lesson.* | 2 *Lesson.* | 1 *Lesson.* | 2 *Lesson.* |
| 1 | f | | Isaiah 14 | Acts—2 | Isaiah 15 | Heb.—7 |
| 2 | g | | —16 | —3 | —17 | —8 |
| 3 | A | | —18 | —4 | —19 | —9 |
| 4 | b | | —20, 21 | —5 | —22 | —10 |
| 5 | c | | —23 | —6 | —24 | —11 |
| 6 | d | Nicolas, Bp. – | —25 | 7 *to v.* 30 | —26 | —12 |
| 7 | e | | —27 | 7 *v.* 30 | —28 | —13 |
| 8 | f | Conception of | —29 | —8 | —30 | James 1 |
| 9 | g | — (Vir. Mary. | —31 | —9 | —32 | —2 |
| 10 | A | | —33 | —10 | —34 | —3 |
| 11 | b | | —35 | —11 | —36 | —4 |
| 12 | c | | —37 | —12 | —38 | —5 |
| 13 | d | Lucy, V. & M. | —39 | —13 | —40 | 1 Peter 1 |
| 14 | e | | —41 | —14 | —42 | —2 |
| 15 | f | | —43 | —15 | —44 | —3 |
| 16 | g | O Sapientia.— | —45 | —16 | —46 | —4 |
| 17 | A | | —47 | —17 | —48 | —5 |
| 18 | b | | —49 | —18 | —50 | 2 Peter 1 |
| 19 | c | | —51 | —19 | —52 | —2 |
| 20 | d | —Fast. | —53 | —20 | —54 | —3 |
| 21 | e | *S. Thomas*, Ap. | | —21 | | 1 John 1 |
| 22 | f | | —55 | —22 | —56 | —2 |
| 23 | g | | —57 | —23 | —58 | —3 |
| 24 | A | —Fast. | —59 | —24 | —60 | —4 |
| 25 | b | *Christmas Day.* | | | | |
| 26 | c | *S. Stephen*, M. | | | | |
| 27 | d | *S. John*, Evan. | | | | |
| 28 | e | *Innocents' Day.* | | —25 | | —5 |
| 29 | f | | —61 | —26 | —62 | 2 John – |
| 30 | g | | —63 | —27 | —64 | 3 John – |
| 31 | A | Silvester, Bp.– | —65 | —28 | —66 | Jude— |

# TABLES AND RULES

## For the Moveable and Immoveable Feasts; together with the Days of Fasting and Abstinence, through the whole Year.

### RULES to know when the Moveable Feasts and Holy-days begin.

*EASTER-DAY* (on which the rest depend) is always the First *Sunday* after the Full Moon which happens upon, or next after the Twenty-first Day of *March*; and if the Full Moon happens upon a *Sunday*, *Easter-Day* is the *Sunday* after.

*Advent-Sunday* is always the nearest *Sunday* to the Feast of Saint *Andrew*, whether before or after.

*Septuagesima*, *Sexagesima*, *Quinquagesima*, *Quadragesima* } *Sunday* is { Nine / Eight / Seven / Six } Weeks before *Easter*.

*Rogation-Sunday*, *Ascension-Day*, *Whit-Sunday*, *Trinity-Sunday* } is { Five Weeks / Forty Days / Seven Weeks / Eight Weeks } after *Easter*.

### A TABLE of all the Feasts that are to be observed in the Church of *England* throughout the Year.

All Sundays in the Year.

The Days of the Feasts of
- The Circumcision of our Lord JESUS CHRIST.
- The Epiphany.
- The Conversion of S. *Paul*.
- The Purification of the Blessed Virgin.
- S. *Matthias* the Apostle.
- The Annunciation of the Blessed Virgin.
- S. *Mark* the Evangelist.
- S. *Philip* & S. *James* the Apostles.
- The Ascension of our Lord JESUS CHRIST.
- S. *Barnabas*.

*Monday* and *Tuesday* in *Easter-Week*.

The Days of the Feasts of
- The Nativity of S. *John* Baptist.
- S. *Peter* the Apostle.
- S. *James* the Apostle.
- S. *Bartholomew* the Apostle.
- S. *Matthew* the Apostle.
- S. *Michael* and all Angels.
- S. *Luke* the Evangelist.
- S. *Simon* and S. *Jude* the Apostles.
- All Saints.
- S. *Andrew* the Apostle.
- S. *Thomas* the Apostle.
- The Nativity of our Lord.
- S. *Stephen* the Martyr.
- S. *John* the Evangelist.
- The Holy Innocents.

*Monday* and *Tuesday* in *Whitsun-Week*.

### A TABLE of the Vigils, Fasts, and Days of Abstinence, to be observed in the Year.

The Evens or Vigils before
- The Nativity of our Lord.
- The Purification of the Blessed Virgin *Mary*.
- The Annunciation of the Blessed Virgin.
- *Easter-Day*.
- *Ascension-Day*.
- *Pentecost*.
- S. *Matthias*.

The Evens or Vigils before
- S. *John* Baptist.
- S. *Peter*.
- S. *James*.
- S. *Bartholomew*.
- S. *Matthew*.
- S. *Simon* and S. *Jude*.
- S. *Andrew*.
- S. *Thomas*.
- All Saints.

Note, that if any of these Feast-Days fall upon a *Monday*, then the Vigil or Fast-Day shall be kept upon the *Saturday*, and not upon the *Sunday* next before it.

## Days of Fasting, or Abstinence.

I. The Forty Days of Lent.

II. The Ember-Days at the Four Seasons, being the *Wednesday*, *Friday*, and *Saturday* after { The First *Sunday* in Lent. / The Feast of *Pentecost*. / *September* 14, & *December* 13.

III. The Three *Rogation-Days*, being the *Monday*, *Tuesday*, and *Wednesday*, before *Holy Thursday*, or the *Ascension* of our LORD.

IV. All the *Fridays* in the Year, except CHRISTMAS-DAY.

## Certain Solemn Days, for which particular Services are appointed.

I. The Fifth Day of *November*, being the Day kept in Memory of the Papists' Conspiracy.

II. The Thirtieth Day of *January*, being the Day kept in Memory of the Martyrdom of King *Charles* the First.

III. The Nine and twentieth Day of *May*, being the Day kept in Memory of the Birth and Return of King *Charles* the Second.

IV. The Twenty-fifth Day of *October*, being the Day on which His Majesty began his happy Reign.

# A TABLE TO FIND EASTER-DAY,

**From the present Time till the Year 1899 inclusive, according to the foregoing Calendar.**

| Golden Number. | Days of the Month. | Sunday-Letters. |
|---|---|---|
| 14 | March—21 | C |
| 3 | ——22 | D |
| | ——23 | E |
| 11 | ——24 | F |
| | ——25 | G |
| 19 | ——26 | A |
| 8 | ——27 | B |
| | ——28 | C |
| 16 | ——29 | D |
| 5 | ——30 | E |
| | ——31 | F |
| 13 | April——1 | G |
| 2 | —— 2 | A |
| | —— 3 | B |
| 10 | —— 4 | C |
| | —— 5 | D |
| 18 | —— 6 | E |
| 7 | —— 7 | F |
| | —— 8 | G |
| 15 | —— 9 | A |
| 4 | ——10 | B |
| | ——11 | C |
| 12 | ——12 | D |
| 1 | ——13 | E |
| | ——14 | F |
| 9 | ——15 | G |
| | ——16 | A |
| 17 | ——17 | B |
| 6 | ——18 | C |
| | ——19 | D |
| | ——20 | E |
| | ——21 | F |
| | ——22 | G |
| | ——23 | A |
| | ——24 | B |
| | ——25 | C |

THIS Table contains so much of the Calendar as is necessary for the determining of *Easter*; to find which, look for the Golden Number of the Year in the First Column of the Table, against which stands the Day of the Paschal Full Moon; then look in the Third Column for the Sunday Letter, next after the Day of the Full Moon, and the Day of the Month standing against that Sunday Letter is *Easter-Day*. If the Full Moon happens upon a Sunday, then (according to the First Rule) the next Sunday after is *Easter-Day*.

To find the Golden Number, or Prime, add 1 to the Year of our Lord, and then divide by 19; the Remainder, if any, is the Golden Number; but if nothing remaineth, then 19 is the Golden Number.

To find the Dominical or Sunday Letter, according to the Calendar, until the Year 1799 inclusive, add to the Year of our Lord its Fourth Part, omitting Fractions; and also the Number 1: Divide the Sum by 7; and if there is no Remainder, then A is the Sunday Letter: But if any Number remaineth, then the Letter standing against that Number in the small annexed Table is the Sunday Letter.

| | |
|---|---|
| 0 | A |
| 1 | G |
| 2 | F |
| 3 | E |
| 4 | D |
| 5 | C |
| 6 | B |

For the next Century, that is, from the Year 1800 till the Year 1899 inclusive, add to the current Year only its Fourth Part, and then divide by 7, and proceed as in the last Rule.

Note, that in all Bissextile or Leap-Years, the Letter found as above will be the Sunday Letter, from the intercalated Day exclusive to the End of the Year.

# ANOTHER TABLE TO FIND EASTER

Till the Year 1899 inclusive.

| Golden Number. | SUNDAY LETTERS. | | | | | | |
|---|---|---|---|---|---|---|---|
| | A | B | C | D | E | F | G |
| I | Apr. 16 | —17 | —18 | 19 | —20 | —14 | —15 |
| II | April 9 | — 3 | — 4 | 5 | — 6 | — 7 | — 8 |
| III | Mar. 26 | —27 | —28 | 29 | —23 | —24 | —25 |
| IV | Apr. 16 | —17 | —11 | 12 | —13 | —14 | —15 |
| V | April 2 | — 3 | — 4 | 5 | — 6 | Mar. 31 | April 1 |
| VI | Apr. 23 | —24 | —25 | 19 | —20 | —21 | —22 |
| VII | April 9 | —10 | —11 | 12 | —13 | —14 | — 8 |
| VIII | April 2 | — 3 | Mar. 28 | 29 | —30 | —31 | April 1 |
| IX | Apr. 16 | —17 | —18 | 19 | —20 | —21 | —22 |
| X | April 9 | —10 | —11 | 5 | — 6 | — 7 | — 8 |
| XI | Mar. 26 | —27 | —28 | 29 | —30 | —31 | —25 |
| XII | Apr. 16 | —17 | —18 | 19 | —13 | —14 | —15 |
| XIII | April 2 | — 3 | — 4 | 5 | — 6 | — 7 | — 8 |
| XIV | Mar. 26 | —27 | —28 | 22 | —23 | —24 | —25 |
| XV | Apr. 16 | —10 | —11 | 12 | —13 | —14 | —15 |
| XVI | April 2 | — 3 | — 4 | 5 | Mar. 30 | —31 | April 1 |
| XVII | Apr. 23 | —24 | —18 | 19 | —20 | —21 | —22 |
| XVIII | April 9 | —10 | —11 | 12 | —13 | — 7 | — 8 |
| XIX | April 2 | Mar. 27 | —28 | 29 | —30 | —31 | April 1 |

TO make use of the preceding Table, find the Sunday Letter for the Year in the uppermost Line, and the Golden Number, or Prime, in the Column of Golden Numbers, and against the Prime, in the same Line under the Sunday Letter, you have the Day of the Month on which *Easter* falleth that Year. But Note, that the Name of the Month is set on the Left Hand, or just with the Figure, and followeth not, as in other Tables, by Descent, but Collateral.

# A TABLE OF THE MOVEABLE FEASTS

FOR FIFTY-TWO YEARS,

*According to the foregoing Calendar.*

| The Year of our Lord. | Golden Number. | The Epact. | Sunday Letter. | Sund. after Epiph. | Septuagesima Sunday. | The First Day of Lent. | Easter-Day. | Rogation Sunday. | Ascension-Day. | Whit-Sunday. | Sund. after Trin. | Advent Sunday. |
|---|---|---|---|---|---|---|---|---|---|---|---|---|
| 1786 | 1 | 0 | A | 5 | Feb. 12 | Mar. 1 | Apr. 16 | May 21 | May 25 | June 4 | 24 | Dec. 3 |
| 1787 | 2 | 11 | G | 4 | ——4 | Feb. 21 | ——8 | ——13 | ——17 | May 27 | 25 | ——2 |
| 1788 | 3 | 22 | FE | 1 | Jan. 20 | ——6 | Mar. 23 | Apr. 27 | ——1 | ——11 | 27 | Nov. 30 |
| 1789 | 4 | 3 | D | 4 | Feb. 8 | ——25 | Apr. 12 | May 17 | ——21 | ——31 | 24 | ——29 |
| 1790 | 5 | 14 | C | 3 | Jan. 31 | ——17 | ——4 | ——9 | ——13 | ——23 | 25 | ——28 |
| 1791 | 6 | 25 | B | 6 | Feb. 20 | Mar. 9 | ——24 | ——29 | June 2 | June 12 | 22 | ——27 |
| 1792 | 7 | 6 | AG | 4 | ——5 | Feb. 22 | ——8 | ——13 | May 17 | May 27 | 25 | Dec. 2 |
| 1793 | 8 | 17 | F | 2 | Jan. 27 | ——13 | Mar. 31 | ——5 | ——9 | ——19 | 26 | ——1 |
| 1794 | 9 | 28 | E | 5 | Feb. 16 | Mar. 5 | Apr. 20 | ——25 | ——29 | June 8 | 23 | Nov. 30 |
| 1795 | 10 | 9 | D | 3 | ——1 | Feb. 18 | ——5 | ——10 | ——14 | May 24 | 25 | ——29 |
| 1796 | 11 | 20 | CB | 2 | Jan. 24 | ——10 | Mar. 27 | ——1 | ——5 | ——15 | 26 | ——27 |
| 1797 | 12 | 1 | A | 5 | Feb. 12 | Mar. 1 | Apr. 16 | ——21 | ——25 | June 4 | 24 | Dec. 3 |
| 1798 | 13 | 12 | G | 4 | ——4 | Feb. 21 | ——8 | ——13 | ——17 | May 27 | 25 | ——2 |
| 1799 | 14 | 23 | F | 1 | Jan. 20 | ——6 | Mar. 24 | Apr. 28 | ——2 | ——12 | 27 | ——1 |
| 1800 | 15 | 4 | E | 4 | Feb. 9 | ——26 | Apr. 13 | May 18 | ——22 | June 1 | 24 | Nov. 30 |
| 1801 | 16 | 15 | D | 3 | ——1 | ——18 | ——5 | ——10 | ——14 | May 24 | 25 | ——29 |
| 1802 | 17 | 26 | C | 5 | ——14 | Mar. 3 | ——18 | ——23 | ——27 | June 6 | 23 | ——28 |
| 1803 | 18 | 7 | B | 4 | ——6 | Feb. 23 | ——10 | ——15 | ——19 | May 29 | 24 | ——27 |
| 1804 | 19 | 18 | AG | 3 | Jan. 29 | ——15 | ——1 | ——6 | ——10 | ——20 | 26 | Dec. 2 |
| 1805 | 1 | 0 | F | 4 | Feb. 10 | ——27 | ——14 | ——19 | ——23 | June 2 | 24 | ——1 |
| 1806 | 2 | 11 | E | 3 | ——2 | ——19 | ——6 | ——11 | ——15 | May 25 | 25 | Nov. 30 |
| 1807 | 3 | 22 | D | 2 | Jan. 25 | ——11 | Mar. 29 | ——3 | ——7 | ——17 | 26 | ——29 |
| 1808 | 4 | 3 | CB | 5 | Feb. 14 | Mar. 3 | Apr. 17 | ——22 | ——26 | June 5 | 23 | ——27 |
| 1809 | 5 | 14 | A | 3 | Jan. 29 | Feb. 15 | ——2 | ——7 | ——11 | May 21 | 26 | Dec. 3 |
| 1810 | 6 | 25 | G | 6 | Feb. 18 | Mar. 7 | ——22 | ——27 | ——31 | June 10 | 23 | ——2 |
| 1811 | 7 | 6 | F | 4 | ——10 | Feb. 27 | ——14 | ——19 | ——23 | ——2 | 24 | ——1 |
| 1812 | 8 | 17 | ED | 2 | Jan. 26 | ——12 | Mar. 29 | ——3 | ——7 | May 17 | 26 | Nov. 29 |
| 1813 | 9 | 28 | C | 5 | Feb. 14 | Mar. 3 | Apr. 18 | ——23 | ——27 | June 6 | 23 | ——28 |
| 1814 | 10 | 9 | B | 4 | ——6 | Feb. 23 | ——10 | ——15 | ——19 | May 29 | 24 | ——27 |
| 1815 | 11 | 20 | A | 2 | Jan. 22 | ——8 | Mar. 26 | Apr. 30 | ——4 | ——14 | 27 | Dec. 3 |
| 1816 | 12 | 1 | GF | 5 | Feb. 11 | ——28 | Apr. 14 | May 19 | ——23 | June 2 | 24 | ——1 |
| 1817 | 13 | 12 | E | 3 | ——2 | ——19 | ——6 | ——11 | ——15 | May 25 | 25 | Nov. 30 |
| 1818 | 14 | 23 | D | 1 | Jan. 18 | ——4 | Mar. 22 | Apr. 26 | Apr. 30 | ——10 | 27 | ——29 |
| 1819 | 15 | 4 | C | 4 | Feb. 7 | ——24 | Apr. 11 | May 16 | May 20 | ——30 | 24 | ——28 |
| 1820 | 16 | 15 | BA | 3 | Jan. 30 | ——16 | ——2 | ——7 | ——11 | ——21 | 26 | Dec. 3 |
| 1821 | 17 | 26 | G | 6 | Feb. 18 | Mar. 7 | ——22 | ——27 | ——31 | June 10 | 23 | ——2 |
| 1822 | 18 | 7 | F | 3 | ——3 | Feb. 20 | ——7 | ——12 | ——16 | May 26 | 25 | ——1 |
| 1823 | 19 | 18 | E | 2 | Jan. 26 | ——12 | Mar. 30 | ——4 | ——8 | ——18 | 26 | Nov. 30 |
| 1824 | 1 | 0 | DC | 5 | Feb. 15 | Mar. 4 | Apr. 18 | ——23 | ——27 | June 6 | 23 | ——28 |
| 1825 | 2 | 11 | B | 3 | Jan. 30 | Feb. 16 | ——3 | ——8 | ——12 | May 22 | 25 | ——27 |
| 1826 | 3 | 22 | A | 2 | ——22 | ——8 | Mar. 26 | Apr. 30 | ——4 | ——14 | 27 | Dec. 3 |
| 1827 | 4 | 3 | G | 5 | Feb. 11 | ——28 | Apr. 15 | May 20 | ——24 | June 3 | 24 | ——2 |
| 1828 | 5 | 14 | FE | 3 | ——3 | ——20 | ——6 | ——11 | ——15 | May 25 | 25 | Nov. 30 |
| 1829 | 6 | 25 | D | 5 | ——15 | Mar. 4 | ——19 | ——24 | ——28 | June 7 | 23 | ——29 |
| 1830 | 7 | 6 | C | 4 | ——7 | Feb. 24 | ——11 | ——16 | ——20 | May 30 | 24 | ——28 |
| 1831 | 8 | 17 | B | 3 | Jan. 30 | ——16 | ——3 | ——8 | ——12 | ——22 | 25 | ——27 |
| 1832 | 9 | 28 | AG | 6 | Feb. 19 | Mar. 8 | ——22 | ——27 | ——31 | June 10 | 23 | Dec. 2 |
| 1833 | 10 | 9 | F | 3 | ——3 | Feb. 20 | ——7 | ——12 | ——16 | May 26 | 25 | ——1 |
| 1834 | 11 | 20 | E | 2 | Jan. 26 | ——12 | Mar. 30 | ——4 | ——8 | ——18 | 26 | Nov. 30 |
| 1835 | 12 | 1 | D | 5 | Feb. 15 | Mar. 4 | Apr. 19 | ——24 | ——28 | June 7 | 23 | ——29 |
| 1836 | 13 | 12 | CB | 3 | Jan. 31 | Feb. 17 | ——3 | ——8 | ——12 | May 22 | 25 | ——27 |
| 1837 | 14 | 23 | A | 2 | ——22 | ——8 | Mar. 26 | Apr. 30 | ——4 | ——14 | 27 | Dec. 3 |

## A TABLE of the MOVEABLE FEASTS, according to the several Days that EASTER can possibly fall upon.

| Easter-Day. | Sundays after Epiphany. | Septuagesima Sunday. | The First Day of Lent. | Rogation Sunday. | Ascension-Day. | Whit-Sunday. | Sundays after Trinity. | Advent Sunday. |
|---|---|---|---|---|---|---|---|---|
| Mar 22 | 1 | Jan. 18 | Feb. 4 | Apr 26 | Apr 30 | May 10 | 27 | Nov. 29 |
| 23 | 1 | 19 | 5 | 27 | May 1 | 11 | 27 | 30 |
| 24 | 1 | 20 | 6 | 28 | 2 | 12 | 27 | Dec. 1 |
| 25 | 2 | 21 | 7 | 29 | 3 | 13 | 27 | 2 |
| 26 | 2 | 22 | 8 | 30 | 4 | 14 | 27 | 3 |
| 27 | 2 | 23 | 9 | May 1 | 5 | 15 | 26 | Nov. 27 |
| 28 | 2 | 24 | 10 | 2 | 6 | 16 | 26 | 28 |
| 29 | 2 | 25 | 11 | 3 | 7 | 17 | 26 | 29 |
| 30 | 2 | 26 | 12 | 4 | 8 | 18 | 26 | 30 |
| 31 | 2 | 27 | 13 | 5 | 9 | 19 | 26 | Dec. 1 |
| Apr. 1 | 3 | 28 | 14 | 6 | 10 | 20 | 26 | 2 |
| 2 | 3 | 29 | 15 | 7 | 11 | 21 | 26 | 3 |
| 3 | 3 | 30 | 16 | 8 | 12 | 22 | 25 | Nov. 27 |
| 4 | 3 | 31 | 17 | 9 | 13 | 23 | 25 | 28 |
| 5 | 3 | Feb. 1 | 18 | 10 | 14 | 24 | 25 | 29 |
| 6 | 3 | 2 | 19 | 11 | 15 | 25 | 25 | 30 |
| 7 | 3 | 3 | 20 | 12 | 16 | 26 | 25 | Dec. 1 |
| 8 | 4 | 4 | 21 | 13 | 17 | 27 | 25 | 2 |
| 9 | 4 | 5 | 22 | 14 | 18 | 28 | 25 | 3 |
| 10 | 4 | 6 | 23 | 15 | 19 | 29 | 24 | Nov. 27 |
| 11 | 4 | 7 | 24 | 16 | 20 | 30 | 24 | 28 |
| 12 | 4 | 8 | 25 | 17 | 21 | 31 | 24 | 29 |
| 13 | 4 | 9 | 26 | 18 | 22 | June 1 | 24 | 30 |
| 14 | 4 | 10 | 27 | 19 | 23 | 2 | 24 | Dec. 1 |
| 15 | 5 | 11 | 28 | 20 | 24 | 3 | 24 | 2 |
| 16 | 5 | 12 | Mar. 1 | 21 | 25 | 4 | 24 | 3 |
| 17 | 5 | 13 | 2 | 22 | 26 | 5 | 23 | Nov. 27 |
| 18 | 5 | 14 | 3 | 23 | 27 | 6 | 23 | 28 |
| 19 | 5 | 15 | 4 | 24 | 28 | 7 | 23 | 29 |
| 20 | 5 | 16 | 5 | 25 | 29 | 8 | 23 | 30 |
| 21 | 5 | 17 | 6 | 26 | 30 | 9 | 23 | Dec. 1 |
| 22 | 6 | 18 | 7 | 27 | 31 | 10 | 23 | 2 |
| 23 | 6 | 19 | 8 | 28 | June 1 | 11 | 23 | 3 |
| 24 | 6 | 20 | 9 | 29 | 2 | 12 | 22 | Nov. 27 |
| 25 | 6 | 21 | 10 | 30 | 3 | 13 | 22 | 28 |

Note, that in a Bissextile or Leap Year, the Number of *Sundays after* Epiphany will be the *same*, as if *Easter-Day* had fallen One Day later than it really does. And for the same Reason, One Day must, in every Leap Year, be added to the Day of the Month given by the Table for *Septuagesima* Sunday: And the like must be done for the First Day of *Lent* (commonly called *Ash-Wednesday*) unless the Table gives some Day in the Month of *March* for it; for in that Case, the Day given by the Table is the right Day.

## TABLE to find *Easter*, from the Year 1900, to 2199 inclusive.

| Golden Numb. | Days of the Month. | Sunday Letters. |
|---|---|---|
| 14 | March 22 | D |
| 3 | 23 | E |
| | 24 | F |
| 11 | 25 | G |
| | 26 | A |
| 19 | 27 | B |
| 8 | 28 | C |
| | 29 | D |
| 16 | 30 | E |
| 5 | 31 | F |
| | April 1 | G |
| 13 | 2 | A |
| 2 | 3 | B |
| | 4 | C |
| 10 | 5 | D |
| | 6 | E |
| 18 | 7 | F |
| 7 | 8 | G |
| | 9 | A |
| 15 | 10 | B |
| 4 | 11 | C |
| | 12 | D |
| 12 | 13 | E |
| 1 | 14 | F |
| | 15 | G |
| 9 | 16 | A |
| 17 | 17 | B |
| 6 | 18 | C |
| | 19 | D |
| | 20 | E |
| | 21 | F |
| | 22 | G |
| | 23 | A |
| | 24 | B |
| | 25 | C |

THE Golden Numbers in the foregoing Calendar will point out the Days of the Paschal Full Moons, till the Year of our Lord 1900; at which Time, in order that the Ecclesiastical Full Moons may fall nearly on the same Days with the real Full Moons, the Golden Numbers must be removed to different Days of the Calendar, as is done in the annexed Table, which contains so much of the Calendar then to be used, as is necessary for finding the Paschal Full Moons, and the Feast of *Easter*, from the Year 1900, to the Year 2199 inclusive. This Table is to be made use of, in all respects, as the First Table before inserted, for finding *Easter* till the Year 1899.

## General TABLES for finding the Dominical or Sunday Letter, and the Places of the Golden Numbers in the Calendar.

### TABLE I.

| 6 | 5 | 4 | 3 | 2 | 1 | 0 |
|---|---|---|---|---|---|---|
| B | C | D | E | F | G | A |
| | | | | 1600 | 1700 | 1800 |
| 1900<br>2000 | 2100 | 2200 | 2300<br>2400 | 2500 | 2600 | 2700<br>2800 |
| 2900 | 3000 | 3100<br>3200 | 3300 | 3400 | 3500<br>3600 | 3700 |
| 3800 | 3900<br>4000 | 4100 | 4200 | 4300<br>4400 | 4500 | 4600 |
| 4700<br>4800 | 4900 | 5000 | 5100<br>5200 | 5300 | 5400 | 5500<br>5600 |
| 5700 | 5800 | 5900<br>6000 | 6100 | 6200 | 6300<br>6400 | 6500 |
| 6600 | 6700<br>6800 | 6900 | 7000 | 7100<br>7200 | 7300 | 7400 |
| 7500<br>7600 | 7700 | 7800 | 7900<br>8000 | 8100 | 8200 | 8300<br>8400 |
| 8500 | &c. | | | | | |

TO find the Dominical or Sunday Letter for any given Year of our Lord, add to the Year its Fourth Part, omitting Fractions, and also the Number, which in Table I. standeth at the Top of the Column, wherein the Number of Hundreds contained in that given Year is found: Divide the Sum by 7, and if there is no Remainder, then A is the Sunday Letter; but if any Number remaineth, then the Letter, which standeth under that Number at the Top of the Table, is the Sunday Letter.

### TABLE II.

| 1 | 2<br>Years of our Lord. | 3 | 1 | 2<br>Years of our Lord. | 3 |
|---|---|---|---|---|---|
| B | 1600 | 0 | B | 5200 | 15 |
| | 1700 | 1 | | 5300 | 16 |
| | 1800 | 1 | | 5400 | 17 |
| | 1900 | 2 | | 5500 | 17 |
| B | 2000 | 2 | B | 5600 | 17 |
| | 2100 | 2 | | 5700 | 18 |
| | 2200 | 3 | | 5800 | 18 |
| | 2300 | 4 | | 5900 | 19 |
| B | 2400 | 3 | B | 6000 | 19 |
| | 2500 | 4 | | 6100 | 19 |
| | 2600 | 5 | | 6200 | 20 |
| | 2700 | 5 | | 6300 | 21 |
| B | 2800 | 5 | B | 6400 | 20 |
| | 2900 | 6 | | 6500 | 21 |
| | 3000 | 6 | | 6600 | 22 |
| | 3100 | 7 | | 6700 | 23 |
| B | 3200 | 7 | B | 6800 | 22 |
| | 3300 | 7 | | 6900 | 23 |
| | 3400 | 8 | | 7000 | 24 |
| | 3500 | 9 | | 7100 | 24 |
| B | 3600 | 8 | B | 7200 | 24 |
| | 3700 | 9 | | 7300 | 25 |
| | 3800 | 10 | | 7400 | 25 |
| | 3900 | 10 | | 7500 | 26 |
| B | 4000 | 10 | B | 7600 | 26 |
| | 4100 | 11 | | 7700 | 26 |
| | 4200 | 12 | | 7800 | 27 |
| | 4300 | 12 | | 7900 | 28 |
| B | 4400 | 12 | B | 8000 | 27 |
| | 4500 | 13 | | 8100 | 28 |
| | 4600 | 13 | | 8200 | 29 |
| | 4700 | 14 | | 8300 | 29 |
| B | 4800 | 14 | B | 8400 | 29 |
| | 4900 | 14 | | 8500 | 0 |
| | 5000 | 15 | | &c. | |
| | 5100 | 16 | | | |

TO find the Month and Days of the Month to which the Golden Numbers ought to be prefixed in the Calendar, in any given Year of our Lord, consisting of entire Hundred Years, and in all the intermediate Years betwixt that and the next Hundredth Year following, look in the Second Column of Table II. for the given Year consisting of entire Hundreds, and Note the Number or Cypher which stands against it in the Third Column; then, in Table III. look for the same Number in the Column under any given Golden Number, which when you have found, guide your Eye Side-ways to the Left Hand, and in the First Column you will find the Month and Day to which that Golden Number ought to be prefixed in the Calendar, during that Period of One Hundred Years.

The Letter B prefixed to certain Hundredth Years in Table II. denotes those Years which are still to be accounted Bissextile or Leap Years in the New Calendar; whereas all the other Hundredth Years are to be accounted only common Years.

## TABLE III.

| Paschal Full Moon. | Sunday Letters. | THE GOLDEN NUMBERS. | | | | | | | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 |
| March 21 | C | 8 | 19 | 0 | 11 | 22 | 3 | 14 | 25 | 6 | 17 | 28 | 9 | 20 | 1 | 12 | 23 | 4 | 15 | 26 |
| March 22 | D | 9 | 20 | 1 | 12 | 23 | 4 | 15 | 26 | 7 | 18 | 29 | 10 | 21 | 2 | 13 | 24 | 5 | 16 | 27 |
| March 23 | E | 10 | 21 | 2 | 13 | 24 | 5 | 16 | 27 | 8 | 19 | 0 | 11 | 22 | 3 | 14 | 25 | 6 | 17 | 28 |
| March 24 | F | 11 | 22 | 3 | 14 | 25 | 6 | 17 | 28 | 9 | 20 | 1 | 12 | 23 | 4 | 15 | 26 | 7 | 18 | 29 |
| March 25 | G | 12 | 23 | 4 | 15 | 26 | 7 | 18 | 29 | 10 | 21 | 2 | 13 | 24 | 5 | 16 | 27 | 8 | 19 | 0 |
| March 26 | A | 13 | 24 | 5 | 16 | 27 | 8 | 19 | 0 | 11 | 22 | 3 | 14 | 25 | 6 | 17 | 28 | 9 | 20 | 1 |
| March 27 | B | 14 | 25 | 6 | 17 | 28 | 9 | 20 | 1 | 12 | 23 | 4 | 15 | 26 | 7 | 18 | 29 | 10 | 21 | 2 |
| March 28 | C | 15 | 26 | 7 | 18 | 29 | 10 | 21 | 2 | 13 | 24 | 5 | 16 | 27 | 8 | 19 | 0 | 11 | 22 | 3 |
| March 29 | D | 16 | 27 | 8 | 19 | 0 | 11 | 22 | 3 | 14 | 25 | 6 | 17 | 28 | 9 | 20 | 1 | 12 | 23 | 4 |
| March 30 | E | 17 | 28 | 9 | 20 | 1 | 12 | 23 | 4 | 15 | 26 | 7 | 18 | 29 | 10 | 21 | 2 | 13 | 24 | 5 |
| March 31 | F | 18 | 29 | 10 | 21 | 2 | 13 | 24 | 5 | 16 | 27 | 8 | 19 | 0 | 11 | 22 | 3 | 14 | 25 | 6 |
| April 1 | G | 19 | 0 | 11 | 22 | 3 | 14 | 25 | 6 | 17 | 28 | 9 | 20 | 1 | 12 | 23 | 4 | 15 | 26 | 7 |
| April 2 | A | 20 | 1 | 12 | 23 | 4 | 15 | 26 | 7 | 18 | 29 | 10 | 21 | 2 | 13 | 24 | 5 | 16 | 27 | 8 |
| April 3 | B | 21 | 2 | 13 | 24 | 5 | 16 | 27 | 8 | 19 | 0 | 11 | 22 | 3 | 14 | 25 | 6 | 17 | 28 | 9 |
| April 4 | C | 22 | 3 | 14 | 25 | 6 | 17 | 28 | 9 | 20 | 1 | 12 | 23 | 4 | 15 | 26 | 7 | 18 | 29 | 10 |
| April 5 | D | 23 | 4 | 15 | 26 | 7 | 18 | 29 | 10 | 21 | 2 | 13 | 24 | 5 | 16 | 27 | 8 | 19 | 0 | 11 |
| April 6 | E | 24 | 5 | 16 | 27 | 8 | 19 | 0 | 11 | 22 | 3 | 14 | 25 | 6 | 17 | 28 | 9 | 20 | 1 | 12 |
| April 7 | F | 25 | 6 | 17 | 28 | 9 | 20 | 1 | 12 | 23 | 4 | 15 | 26 | 7 | 18 | 29 | 10 | 21 | 2 | 13 |
| April 8 | G | 26 | 7 | 18 | 29 | 10 | 21 | 2 | 13 | 24 | 5 | 16 | 27 | 8 | 19 | 0 | 11 | 22 | 3 | 14 |
| April 9 | A | 27 | 8 | 19 | 0 | 11 | 22 | 3 | 14 | 25 | 6 | 17 | 28 | 9 | 20 | 1 | 12 | 23 | 4 | 15 |
| April 10 | B | 28 | 9 | 20 | 1 | 12 | 23 | 4 | 15 | 26 | 7 | 18 | 29 | 10 | 21 | 2 | 13 | 24 | 5 | 16 |
| April 11 | C | 29 | 10 | 21 | 2 | 13 | 24 | 5 | 16 | 27 | 8 | 19 | 0 | 11 | 22 | 3 | 14 | 25 | 6 | 17 |
| April 12 | D | 0 | 11 | 22 | 3 | 14 | 25 | 6 | 17 | 28 | 9 | 20 | 1 | 12 | 23 | 4 | 15 | 26 | 7 | 18 |
| April 13 | E | 1 | 12 | 23 | 4 | 15 | 26 | 7 | 18 | 29 | 10 | 21 | 2 | 13 | 24 | 5 | 16 | 27 | 8 | 19 |
| April 14 | F | 2 | 13 | 24 | 5 | 16 | 27 | 8 | 19 | 0 | 11 | 22 | 3 | 14 | 25 | 6 | 17 | 28 | 9 | 20 |
| April 15 | G | 3 | 14 | 25 | 6 | 17 | 28 | 9 | 20 | 1 | 12 | 23 | 4 | 15 | 26 | 7 | 18 | 29 | 10 | 21 |
| April 16 | A | 4 | 15 | 26 | 7 | 18 | 29 | 10 | 21 | 2 | 13 | 24 | 5 | 16 | 27 | 8 | 19 | 0 | 11 | 22 |
| April 17 | B | 5 | 16 | 27 | 8 | 19 | 0 | 11 | 22 | 3 | 14 | 25 | 6 | 17 | 28 | 9 | 20 | 1 | 12 | 23 |
| April 17 | B | | | | | | | | | | | | 7 | 18 | 29 | 10 | 21 | 2 | 13 | 24 |
| April 18 | C | 6 | 17 | 28 | 9 | 20 | 1 | 12 | 23 | 4 | 15 | 26 | | | | | | | | |
| April 18 | C | 7 | 18 | 29 | 10 | 21 | 2 | 13 | 24 | 5 | 16 | 27 | 8 | 19 | 0 | 11 | 22 | 3 | 14 | 25 |

### ¶ The ORDER for MORNING and EVENING PRAYER daily to be said and used throughout the Year.

THE Morning and Evening Prayer shall be used in the accustomed Place of the Church, Chapel, or Chancel; except it shall be otherwise determined by the Ordinary of the Place. And the Chancels shall remain as they have done in times past.

And here is to be noted, that such Ornaments of the Church, and of the Ministers thereof, at all Times of their Ministration, shall be retained, and be in use, as were in this Church of *England*, by the Authority of Parliament, in the Second Year of the Reign of King *Edward* the Sixth.

THE ORDER FOR

# MORNING PRAYER,

DAILY THROUGHOUT THE YEAR.

¶ *At the beginning of Morning Prayer the Minister shall read with a loud voice some one or more of these Sentences of the Scriptures that follow. And then he shall say that which is written after the said Sentences.*

WHEN the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive. *Ezekiel* xviii. 27.

I acknowledge my transgressions, and my sin is ever before me. *Psalm* li. 3.

Hide thy face from my sins, and blot out all mine iniquities. *Psalm* li. 9.

The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise. *Psalm* li. 17.

Rend your heart, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. *Joel* ii. 13.

To the Lord our God belong mercies and forgivenesses, though we have rebelled against him: neither have we obeyed the voice of the Lord our God, to walk in his laws which he set before us. *Daniel* ix. 9, 10.

O Lord, correct me, but with judgement; not in thine anger, lest thou bring me to nothing. *Jer.* x. 24. *Psalm* vi. 1.

Repent ye; for the Kingdom of Heaven is at hand. *St. Matth.* iii. 2.

I will arise, and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son. *St. Luke* xv. 18, 19.

Enter not into judgement with thy servant, O Lord; for in thy sight shall no man living be justified. *Psalm* cxliii. 2.

If we say that we have no sin, we deceive ourselves, and the truth is not in us: but, if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. 1 *St. John* i. 8, 9.

DEARLY beloved brethren, the Scripture moveth us in sundry places to acknowledge and confess our manifold sins and wickedness; and that we should not dissemble nor cloke them before the face of Almighty God our heavenly Father; but confess them with an humble, lowly, penitent, and obedient heart; to the end that we may obtain forgiveness of the same, by his infinite goodness and mercy. And although we ought at all times humbly to acknowledge our sins before God; yet ought we most chiefly so to do, when we assemble and meet together to render thanks for the great benefits that we have received at his hands, to set forth his most worthy praise, to hear his most holy Word, and to ask those things which are requisite and necessary, as well for the body as the soul. Wherefore I pray and beseech you, as many as are here present, to accompany me with a pure heart, and humble voice, unto the throne of the heavenly grace, saying after me;

¶ *A general Confession to be said of the whole Congregation after the Minister, all kneeling.*

ALMIGHTY and most merciful Father; We have erred, and strayed from thy ways like lost sheep. We have followed too much the devices and desires of our own hearts. We have offended against thy holy laws. We have left undone those things which we ought to have done; And we have done those things which we ought not to have done; And there is no health in us. But thou, O Lord, have mercy upon us, miserable offenders. Spare thou them, O God, which confess their faults. Restore thou them that are penitent; According to thy promises declared unto mankind in Christ Jesu our Lord. And grant, O most merciful Father, for his sake; That we may hereafter live a godly, righteous, and sober life, To the glory of thy holy Name. Amen.

¶ *The Absolution, or Remission of sins, to be pronounced by the Priest alone, standing; the people still kneeling.*

ALMIGHTY God, the Father of our Lord Jesus Christ, who desireth not the death of a sinner, but rather that he may turn from his wickedness, and live; and hath given power, and commandment, to his Ministers, to declare and pronounce to his people, being penitent, the Absolution and Remission of their sins: He pardoneth and absolveth all them that truly repent, and unfeignedly believe his holy Gospel. Wherefore let us beseech him to grant us true repentance, and

his holy Spirit, that those things may please him, which we do at this present; and that the rest of our life hereafter may be pure, and holy; so that at the last we may come to his eternal joy; through Jesus Christ our Lord.

¶ *The people shall answer here, and at the end of all other prayers,* Amen.

¶ *Then the Minister shall kneel, and say the Lord's Prayer with an audible voice; the people also kneeling, and repeating it with him, both here, and wheresoever else it is used in Divine Service.*

OUR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil: For thine is the kingdom, The power, and the glory, For ever and ever. Amen.

¶ *Then likewise he shall say,*

O Lord, open thou our lips.

*Answer.* And our mouth shall shew forth thy praise.

*Priest.* O God, make speed to save us.

*Answer.* O Lord, make haste to help us.

¶ *Here all standing up, the Priest shall say,*

Glory be to the Father, and to the Son: and to the Holy Ghost;

*Answer.* As it was in the beginning, is now, and ever shall be: world without end. Amen.

*Priest.* Praise ye the Lord.

*Answer.* The Lord's Name be praised.

¶ *Then shall be said or sung this Psalm following: except on* Easter-Day, *upon which another Anthem is appointed; and on the Nineteenth day of every Month it is not to be read here, but in the ordinary course of the Psalms.*

*Venite, exultemus Domino.*

Psalm xcv.

O Come, let us sing unto the Lord: let us heartily rejoice in the strength of our salvation.

Let us come before his presence with thanksgiving: and shew ourselves glad in him with Psalms.

For the Lord is a great God: and a great King above all gods.

In his hand are all the corners of the earth: and the strength of the hills is his also.

The sea is his, and he made it: and his hands prepared the dry land.

O come, let us worship, and fall down: and kneel before the Lord our Maker.

For he is the Lord our God: and we are the people of his pasture, and the sheep of his hand.

To day if ye will hear his voice, harden not your hearts: as in the provocation, and as in the day of temptation in the wilderness;

When your fathers tempted

me : proved me, and saw my works.

Forty years long was I grieved with this generation, and said : It is a people that do err in their hearts, for they have not known my ways.

Unto whom I sware in my wrath : that they should not enter into my rest.

Glory be to the Father, and to the Son : and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

¶ *Then shall follow the Psalms in order as they are appointed. And at the end of every Psalm throughout the Year, and likewise at the end of* Benedicite, Benedictus, Magnificat, *and* Nunc dimittis, *shall be repeated,*

Glory be to the Father, and to the Son : and to the Holy Ghost;

*Answer.* As it was in the beginning, is now, and ever shall be : world without end. Amen.

¶ *Then shall be read distinctly with an audible voice the First Lesson, taken out of the Old Testament, as is appointed in the Calendar, except there be Proper Lessons assigned for that day : He that readeth so standing and turning himself, as he may best be heard of all such as are present. And after that, shall be said or sung, in* English, *the Hymn called* Te Deum Laudamus, *daily throughout the Year.*

¶ *Note, That before every Lesson the Minister shall say,* Here beginneth such a Chapter, *or* Verse of such a Chapter, of such a Book: *And after every Lesson,* Here endeth the First, *or* the Second Lesson.

*Te Deum Laudamus.*

WE praise thee, O God : we acknowledge thee to be the Lord.

All the earth doth worship thee : the Father everlasting.

To thee all Angels cry aloud : the Heavens, and all the Powers therein.

To thee Cherubin, and Seraphin : continually do cry,

Holy, Holy, Holy : Lord God of Sabaoth;

Heaven and earth are full of the Majesty : of thy Glory.

The glorious company of the Apostles : praise thee.

The goodly fellowship of the Prophets : praise thee.

The noble army of Martyrs : praise thee.

The holy Church throughout all the world : doth acknowledge thee;

The Father : of an infinite Majesty;

Thine honourable, true : and only Son;

Also the Holy Ghost : the Comforter.

Thou art the King of Glory : O Christ.

Thou art the everlasting Son : of the Father.

When thou tookest upon thee to deliver man : thou didst not abhor the Virgin's womb.

When thou hadst overcome the sharpness of death : thou didst open the Kingdom of Heaven to all believers.

Thou sittest at the right hand of God : in the Glory of the Father.

We believe that thou shalt come : to be our Judge.

We therefore pray thee, help thy servants : whom thou hast redeemed with thy precious blood.

Make them to be numbered with thy Saints : in glory everlasting.

O Lord, save thy people : and bless thine heritage.

Govern them : and lift them up for ever.

Day by day : we magnify thee;

And we worship thy Name : ever world without end.

Vouchsafe, O Lord : to keep us this day without sin.

O Lord, have mercy upon us : have mercy upon us.

O Lord, let thy mercy lighten upon us : as our trust is in thee.

O Lord, in thee have I trusted : let me never be confounded.

¶ *Or this Canticle,*

*Benedicite, omnia Opera.*

O All ye Works of the Lord, bless ye the Lord : praise him, and magnify him for ever.

O ye Angels of the Lord, bless ye the Lord : praise him, and magnify him for ever.

O ye Heavens, bless ye the Lord : praise him, and magnify him for ever.

O ye Waters that be above the Firmament, bless ye the Lord : praise him, and magnify him for ever.

O all ye Powers of the Lord, bless ye the Lord : praise him, and magnify him for ever.

O ye Sun, and Moon, bless ye the Lord : praise him, and magnify him for ever.

O ye Stars of Heaven, bless ye the Lord : praise him, and magnify him for ever.

O ye Showers, and Dew, bless ye the Lord : praise him, and magnify him for ever.

O ye Winds of God, bless ye the Lord : praise him, and magnify him for ever.

O ye Fire and Heat, bless ye the Lord : praise him, and magnify him for ever.

O ye Winter and Summer, bless ye the Lord : praise him, and magnify him for ever.

O ye Dews, and Frosts, bless ye the Lord : praise him, and magnify him for ever.

O ye Frost and Cold, bless ye the Lord : praise him, and magnify him for ever.

O ye Ice and Snow, bless ye the Lord : praise him, and magnify him for ever.

O ye Nights, and Days, bless ye the Lord : praise him, and magnify him for ever.

O ye Light and Darkness, bless ye the Lord : praise him, and magnify him for ever.

O ye Lightnings, and Clouds, bless ye the Lord :

praise him, and magnify him for ever.

O let the Earth bless the Lord: yea, let it praise him, and magnify him for ever.

O ye Mountains, and Hills, bless ye the Lord: praise him, and magnify him for ever.

O all ye Green Things upon the Earth, bless ye the Lord: praise him, and magnify him for ever.

O ye Wells, bless ye the Lord: praise him, and magnify him for ever.

O ye Seas, and Floods, bless ye the Lord: praise him, and magnify him for ever.

O ye Whales, and all that move in the Waters, bless ye the Lord: praise him, and magnify him for ever.

O all ye Fowls of the Air, bless ye the Lord: praise him, and magnify him for ever.

O all ye Beasts, and Cattle, bless ye the Lord: praise him, and magnify him for ever.

O ye Children of Men, bless ye the Lord: praise him, and magnify him for ever.

O let Israel bless the Lord: praise him, and magnify him for ever.

O ye Priests of the Lord, bless ye the Lord: praise him, and magnify him for ever.

O ye Servants of the Lord, bless ye the Lord: praise him, and magnify him for ever.

O ye Spirits and Souls of the Righteous, bless ye the Lord: praise him, and magnify him for ever.

O ye holy and humble Men of heart, bless ye the Lord: praise him, and magnify him for ever.

O Ananias, Azarias, and Misael, bless ye the Lord: praise him, and magnify him for ever.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

¶ *Then shall be read in like manner the Second Lesson, taken out of the New Testament. And after that, the Hymn following; except when that shall happen to be read in the Chapter for the Day, or for the Gospel on St. John Baptist's Day.*

*Benedictus.* St. Luke i. 68.

BLESSED be the Lord God of Israel: for he hath visited, and redeemed his people;

And hath raised up a mighty salvation for us: in the house of his servant David;

As he spake by the mouth of his holy Prophets: which have been since the world began;

That we should be saved from our enemies: and from the hands of all that hate us;

To perform the mercy promised to our forefathers: and to remember his holy Covenant;

To perform the oath which he sware to our forefather Abraham: that he would give us;

That we being delivered out of the hand of our enemies: might serve him without fear;

In holiness and righteousness before him: all the days of our life.

And thou, Child, shalt be called the Prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways;

To give knowledge of salvation unto his people: for the remission of their sins,

Through the tender mercy of our God: whereby the day-spring from on high hath visited us;

To give light to them that sit in darkness, and in the shadow of death: and to guide our feet into the way of peace.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

¶ *Or this Psalm,*

*Jubilate Deo.* Psalm c.

O Be joyful in the Lord, all ye lands: serve the Lord with gladness, and come before his presence with a song.

Be ye sure that the Lord he is God: it is he that hath made us, and not we ourselves; we are his people, and the sheep of his pasture.

O go your way into his gates with thanksgiving, and into his courts with praise; be thankful unto him, and speak good of his Name.

For the Lord is gracious, his mercy is everlasting: and his truth endureth from generation to generation.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

¶ *Then shall be sung or said the Apostles' Creed by the Minister and the people, standing: except only such days as the Creed of St. Athanasius is appointed to be read.*

I Believe in God the Father Almighty, Maker of heaven and earth:

And in Jesus Christ his only Son our Lord, Who was conceived by the Holy Ghost, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead, and buried, He descended into hell; The third day he rose again from the dead, He ascended into heaven, And sitteth on the right hand of God the Father Almighty; From thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost; The holy Catholick Church; The Communion of Saints; The Forgiveness of sins; The Resurrection of the body, And the life everlasting. Amen.

¶ *And after that, these Prayers following, all devoutly kneeling; the Minister first, pronouncing with a loud voice,*

The Lord be with you.

*Answer.* And with thy spirit.

*Minister.* Let us pray.

Lord, have mercy upon us.

*Christ, have mercy upon us.*

Lord, have mercy upon us.

¶ *Then the Minister, Clerks, and people, shall say the Lord's Prayer with a loud voice.*

OUR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

¶ *Then the Priest standing up shall say,*

O Lord, shew thy mercy upon us.

*Answer.* And grant us thy salvation.

*Priest.* O Lord, save the King.

*Answer.* And mercifully hear us when we call upon thee.

*Priest.* Endue thy Ministers with righteousness.

*Answer.* And make thy chosen people joyful.

*Priest.* O Lord, save thy people.

*Answer.* And bless thine inheritance.

*Priest.* Give peace in our time, O Lord.

*Answer.* Because there is none other that fighteth for us, but only thou, O God.

*Priest.* O God, make clean our hearts within us.

*Answer.* And take not thy holy Spirit from us.

¶ *Then shall follow three Collects; the first of the Day, which shall be the same that is appointed at the Communion; the second for Peace; the third for Grace to live well. And the two last Collects shall never alter, but daily be said at Morning Prayer throughout all the Year, as followeth; all kneeling.*

*The second Collect, for Peace.*

O God, who art the author of peace and lover of concord, in knowledge of whom standeth our eternal life, whose service is perfect freedom; Defend us thy humble servants in all assaults of our enemies; that we, surely trusting in thy defence, may not fear the power of any adversaries, through the might of Jesus Christ our Lord. *Amen.*

*The third Collect, for Grace.*

O Lord, our heavenly Father, Almighty and everlasting God, who hast safely brought us to the beginning of this day; Defend us in the same with thy mighty power; and grant that this day we fall into no sin, neither run into any kind of danger; but that all our doings may be ordered by thy governance, to do always that is righteous in thy sight; through Jesus Christ our Lord. *Amen.*

¶ *In Quires and Places where they sing, here followeth the Anthem.*

¶ *Then these five Prayers following are to be read here, except when the Litany is read; and then only the two last are to be read, as they are there placed.*

*A Prayer for the King's Majesty.*

O Lord, our heavenly Father, high and mighty, King of kings, Lord of lords, the only Ruler of princes, who dost from thy throne behold all the dwellers upon earth; Most heartily we beseech thee with thy favour to behold our most gracious Sovereign Lord, King *GEORGE*; and so replenish him with the grace of thy Holy Spirit, that he may alway incline to thy will, and walk in thy way: Endue him plenteously with heavenly gifts; grant him in health and wealth long to live; strengthen him that he may vanquish and overcome all his enemies; and finally, after this life, he may attain everlasting joy and felicity; through Jesus Christ our Lord. *Amen.*

*A Prayer for the Royal Family.*

ALMIGHTY God, the fountain of all goodness, we humbly beseech thee to bless our gracious Queen *Charlotte*, their Royal Highnesses *George* Prince of *Wales*, the Princess of *Wales*, and all the Royal Family: Endue them with thy holy Spirit; enrich them with thy heavenly grace; prosper them with all happiness; and bring them to thine everlasting kingdom; through Jesus Christ our Lord. *Amen.*

*A Prayer for the Clergy and people.*

ALMIGHTY and everlasting God, who alone workest great marvels; Send down upon our Bishops, and Curates, and all Congregations committed to their charge, the healthful Spirit of thy grace; and that they may truly please thee, pour upon them the continual dew of thy blessing. Grant this, O Lord, for the honour of our Advocate and Mediator, Jesus Christ. *Amen.*

*A Prayer of St.* Chrysostom.

ALMIGHTY God, who hast given us grace at this time with one accord to make our common supplications unto thee; and dost promise, that when two or three are gathered together in thy Name thou wilt grant their requests: Fulfil now, O Lord, the desires and petitions of thy servants, as may be most expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlasting. *Amen.*

2 *Cor.* xiii.

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

*Here endeth the Order of Morning Prayer throughout the Year.*

THE ORDER FOR

# EVENING PRAYER,

DAILY THROUGHOUT THE YEAR.

¶ *At the beginning of Evening Prayer the Minister shall read with a loud voice some one or more of these Sentences of the Scriptures that follow. And then he shall say that which is written after the said Sentences.*

WHEN the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive. *Ezekiel* xviii. 27.

I acknowledge my transgressions, and my sin is ever before me. *Psalm* li. 3.

Hide thy face from my sins, and blot out all mine iniquities. *Psalm* li. 9.

The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise. *Psalm* li. 17.

Rend your heart, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. *Joel* ii. 13.

To the Lord our God belong mercies and forgivenesses, though we have rebelled against him: neither have we obeyed the voice of the Lord our God, to walk in his laws which he set before us. *Daniel* ix. 9, 10.

O Lord, correct me, but with judgement; not in thine anger, lest thou bring me to nothing. *Jer.* x. 24. *Psalm* vi. 1.

Repent ye; for the Kingdom of Heaven is at hand. *St. Matth.* iii. 2.

I will arise, and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son. *St. Luke* xv. 18, 19.

Enter not into judgement with thy servant, O Lord; for in thy sight shall no man living be justified. *Psalm* cxliii. 2.

If we say that we have no sin, we deceive ourselves, and the truth is not in us: but, if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. 1 *St. John* i. 8, 9.

DEARLY beloved brethren, the Scripture moveth us in sundry places to acknowledge and confess our manifold sins and wickedness; and that we should not dissemble nor cloke them before the face of Almighty God our heavenly Father; but confess them with an humble, lowly, penitent, and obedient heart; to the end that we may obtain forgiveness of the same, by his infinite goodness and mercy. And although we ought at all times humbly to acknowledge our sins before God; yet ought we most chiefly so to do, when we assemble and meet together to render thanks for the great benefits that we have received at his hands, to set forth his most worthy praise, to hear his most holy Word, and to ask those things which are requisite and necessary, as well for the body as the soul. Wherefore I pray and beseech you, as many as are here present, to accompany me with a pure heart, and humble voice, unto the throne of the heavenly grace, saying after me;

¶ *A general Confession to be said of the whole Congregation after the Minister, all kneeling.*

ALMIGHTY and most merciful Father; We have erred, and strayed from thy ways like lost sheep. We have followed too much the devices and desires of our own hearts. We have offended against thy holy laws. We have left undone those things which we ought to have done; And we have done those things which we ought not to have done; And there is no health in us. But thou, O Lord, have mercy upon us, miserable offenders. Spare thou them, O God, which confess their faults. Restore thou them that are penitent; According to thy promises declared unto mankind in Christ Jesu our Lord. And grant, O most merciful Father, for his sake; That we may hereafter live a godly, righteous, and sober life, To the glory of thy holy Name. Amen.

¶ *The Absolution, or Remission of sins, to be pronounced by the Priest alone, standing; the people still kneeling.*

ALMIGHTY God, the Father of our Lord Jesus Christ, who desireth not the death of a sinner, but rather that he may turn from his wickedness, and live; and hath given power, and commandment, to his Ministers, to declare and pronounce to his people, being penitent, the Absolution and Remission of their sins: He pardoneth and absolveth all them that truly repent, and unfeignedly believe his holy Gospel. Wherefore let us beseech him to grant us true repentance, and

his holy Spirit, that those things may please him, which we do at this present; and that the rest of our life hereafter may be pure, and holy; so that at the last we may come to his eternal joy; through Jesus Christ our Lord. *Amen.*

¶ *Then the Minister shall kneel, and say the Lord's Prayer; the people also kneeling, and repeating it with him.*

OUR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil: For thine is the kingdom, The power, and the glory, For ever and ever. Amen.

¶ *Then likewise he shall say,*

O Lord, open thou our lips.

*Answer.* And our mouth shall shew forth thy praise.

*Priest.* O God, make speed to save us.

*Answer.* O Lord, make haste to help us.

¶ *Here all standing up, the Priest shall say,*

Glory be to the Father, and to the Son: and to the Holy Ghost;

*Answer.* As it was in the beginning, is now, and ever shall be: world without end. Amen.

*Priest.* Praise ye the Lord.

*Answer.* The Lord's Name be praised.

¶ *Then shall be said or sung the Psalms in order as they are appointed. Then a Lesson of the Old Testament, as is appointed. And after that,* Magnificat *(or the Song of the blessed Virgin* Mary*) in English, as followeth.*

*Magnificat.* St. Luke i.

MY soul doth magnify the Lord: and my spirit hath rejoiced in God my Saviour.

For he hath regarded: the lowliness of his handmaiden.

For behold, from henceforth: all generations shall call me blessed.

For he that is mighty hath magnified me: and holy is his Name.

And his mercy is on them that fear him: throughout all generations.

He hath shewed strength with his arm: he hath scattered the proud in the imagination of their hearts.

He hath put down the mighty from their seat: and hath exalted the humble and meek.

He hath filled the hungry with good things: and the rich he hath sent empty away.

He remembering his mercy hath holpen his servant Israel: as he promised to our forefathers, Abraham and his seed, for ever.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

¶ *Or else this Psalm; except it be on the Nineteenth Day of the Month, when it is read in the ordinary course of the Psalms.*

*Cantate Domino.* Psalm xcviii.

O Sing unto the Lord a new song : for he hath done marvellous things.

With his own right hand, and with his holy arm : hath he gotten himself the victory.

The Lord declared his salvation : his righteousness hath he openly shewed in the sight of the heathen.

He hath remembered his mercy and truth toward the house of Israel : and all the ends of the world have seen the salvation of our God.

Shew yourselves joyful unto the Lord, all ye lands : sing, rejoice, and give thanks.

Praise the Lord upon the harp : sing to the harp with a psalm of thanksgiving.

With trumpets also and shawms : O shew yourselves joyful before the Lord the King.

Let the sea make a noise, and all that therein is : the round world, and they that dwell therein.

Let the floods clap their hands, and let the hills be joyful together before the Lord : for he cometh to judge the earth.

With righteousness shall he judge the world : and the people with equity.

Glory be to the Father, and to the Son : and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

¶ *Then a Lesson of the New Testament, as it is appointed. And after that,* Nunc dimittis *(or the Song of* Symeon*) in English, as followeth.*

*Nunc dimittis.* St. Luke ii. 29.

LORD, now lettest thou thy servant depart in peace : according to thy word.

For mine eyes have seen : thy salvation,

Which thou hast prepared : before the face of all people;

To be a light to lighten the Gentiles : and to be the glory of thy people Israel.

Glory be to the Father, and to the Son : and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

¶ *Or else this Psalm; except it be on the Twelfth Day of the Month.*

*Deus misereatur.* Psalm lxvii.

GOD be merciful unto us, and bless us : and shew us the light of his countenance, and be merciful unto us:

That thy way may be known upon earth : thy saving health among all nations.

Let the people praise thee, O God : yea, let all the people praise thee.

O let the nations rejoice and be glad: for thou shalt judge the folk righteously, and govern the nations upon earth.

Let the people praise thee, O God: yea, let all the people praise thee.

Then shall the earth bring forth her increase: and God, even our own God, shall give us his blessing.

God shall bless us: and all the ends of the world shall fear him.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

¶ *Then shall be said or sung the Apostles' Creed by the Minister and the people, standing.*

I Believe in God the Father Almighty, Maker of heaven and earth:

And in Jesus Christ his only Son our Lord, Who was conceived by the Holy Ghost, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead, and buried, He descended into hell; The third day he rose again from the dead, He ascended into heaven, And sitteth on the right hand of God the Father Almighty; From thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost; The holy Catholick Church; The Communion of Saints; The Forgiveness of sins; The Resurrection of the body, And the life everlasting. Amen.

¶ *And after that, these Prayers following, all devoutly kneeling; the Minister first pronouncing with a loud voice,*

The Lord be with you.

*Answer.* And with thy spirit.

*Minister.* Let us pray.

Lord, have mercy upon us.

*Christ, have mercy upon us.*

Lord, have mercy upon us.

¶ *Then the Minister, Clerks, and people, shall say the Lord's Prayer with a loud voice.*

OUR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

¶ *Then the Priest standing up shall say,*

O Lord, shew thy mercy upon us.

*Answer.* And grant us thy salvation.

*Priest.* O Lord, save the King.

*Answer.* And mercifully hear us when we call upon thee.

*Priest.* Endue thy Ministers with righteousness.

*Answer.* And make thy chosen people joyful.

*Priest.* O Lord, save thy people.

*Answer.* And bless thine inheritance.

*Priest.* Give peace in our time, O Lord.

*Answer.* Because there is none other that fighteth for us, but only thou, O God.

*Priest.* O God, make clean our hearts within us.

*Answer.* And take not thy holy Spirit from us.

¶ *Then shall follow three Collects; the first of the Day; the second for Peace; the third for Aid against all Perils, as hereafter followeth: which two last Collects shall be daily said at Evening Prayer without alteration.*

### *The second Collect at Evening Prayer.*

O God, from whom all holy desires, all good counsels, and all just works do proceed; Give unto thy servants that peace which the world cannot give; that both our hearts may be set to obey thy commandments, and also that by thee we being defended from the fear of our enemies may pass our time in rest and quietness; through the merits of Jesus Christ our Saviour. *Amen.*

### *The third Collect, for Aid against all Perils.*

LIGHTEN our darkness, we beseech thee, O Lord; and by thy great mercy defend us from all perils and dangers of this night; for the love of thy only Son, our Saviour, Jesus Christ. *Amen.*

¶ *In Quires and Places where they sing, here followeth the Anthem.*

### *A Prayer for the King's Majesty.*

O Lord our heavenly Father, high and mighty, King of kings, Lord of lords, the only Ruler of princes, who dost from thy throne behold all the dwellers upon earth; Most heartily we beseech thee with thy favour to behold our most gracious Sovereign Lord, King *GEORGE;* and so replenish him with the grace of thy Holy Spirit, that he may alway incline to thy will, and walk in thy way: Endue him plenteously with heavenly gifts; grant him in health and wealth long to live; strengthen him that he may vanquish and overcome all his enemies; and finally, after this life, he may attain everlasting joy and felicity; through Jesus Christ our Lord. *Amen.*

### *A Prayer for the Royal Family.*

ALMIGHTY God, the fountain of all goodness, we humbly beseech thee to bless our gracious Queen *Charlotte,* their Royal Highnesses *George* Prince of *Wales,* the Princess of *Wales,* and all the Royal Family: Endue them with thy holy Spirit; enrich them with thy heavenly grace; prosper them with all happiness; and bring them to thine everlasting kingdom; through Jesus Christ our Lord. *Amen.*

*A Prayer for the Clergy and people.*

ALMIGHTY and everlasting God, who alone workest great marvels; Send down upon our Bishops, and Curates, and all Congregations committed to their charge, the healthful Spirit of thy grace; and that they may truly please thee, pour upon them the continual dew of thy blessing. Grant this, O Lord, for the honour of our Advocate and Mediator, Jesus Christ. *Amen.*

*A Prayer of St.* Chrysostom.

ALMIGHTY God, who hast given us grace at this time with one accord to make our common supplications unto thee; and dost promise, that when two or three are gathered together in thy Name thou wilt grant their requests: Fulfil now, O Lord, the desires and petitions of thy servants, as may be most expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlasting. *Amen.*

2 *Cor.* xiii.

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

*Here endeth the Order of Evening Prayer throughout the Year.*

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¶ *Upon these Feasts*; Christmas-day, *the* Epiphany, *Saint* Matthias, Easter-day, Ascension-day, Whitsunday, *Saint* John Baptist, *Saint* James, *Saint* Bartholomew, *Saint* Matthew, *Saint* Simon *and Saint* Jude, *Saint* Andrew, *and upon* Trinity-Sunday, *shall be sung or said at Morning Prayer, instead of the Apostles' Creed, this Confession of our Christian Faith, commonly called The Creed of Saint* Athanasius, *by the Minister and people standing.*

*Quicunque vult.*

WHOSOEVER will be saved: before all things it is necessary that he hold the Catholick Faith.

Which Faith except every one do keep whole and undefiled: without doubt he shall perish everlastingly.

And the Catholick Faith is this: That we worship one God in Trinity, and Trinity in Unity;

Neither confounding the Persons: nor dividing the Substance.

For there is one Person of the Father, another of the Son: and another of the Holy Ghost.

But the Godhead of the Father, of the Son, and of the Holy Ghost, is all one: the Glory equal, the Majesty coeternal.

Such as the Father is, such

is the Son : and such is the Holy Ghost.

The Father uncreate, the Son uncreate : and the Holy Ghost uncreate.

The Father incomprehensible, the Son incomprehensible : and the Holy Ghost incomprehensible.

The Father eternal, the Son eternal : and the Holy Ghost eternal.

And yet they are not three eternals : but one eternal.

As also there are not three incomprehensibles, nor three uncreated : but one uncreated, and one incomprehensible.

So likewise the Father is Almighty, the Son Almighty : and the Holy Ghost Almighty.

And yet they are not three Almighties : but one Almighty.

So the Father is God, the Son is God : and the Holy Ghost is God.

And yet they are not three Gods : but one God.

So likewise the Father is Lord, the Son Lord : and the Holy Ghost Lord.

And yet not three Lords : but one Lord.

For like as we are compelled by the Christian verity : to acknowledge every Person by himself to be God and Lord;

So are we forbidden by the Catholick Religion : to say, There be three Gods, or three Lords.

The Father is made of none : neither created, nor begotten.

The Son is of the Father alone : not made, nor created, but begotten.

The Holy Ghost is of the Father and of the Son : neither made, nor created, nor begotten, but proceeding.

So there is one Father, not three Fathers; one Son, not three Sons : one Holy Ghost, not three Holy Ghosts.

And in this Trinity none is afore, or after other : none is greater, or less than another;

But the whole three Persons are co-eternal together : and co-equal.

So that in all things, as is aforesaid : the Unity in Trinity, and the Trinity in Unity is to be worshipped.

He therefore that will be saved : must thus think of the Trinity.

Furthermore, it is necessary to everlasting salvation : that he also believe rightly the Incarnation of our Lord Jesus Christ.

For the right Faith is, that we believe and confess : that our Lord Jesus Christ, the Son of God, is God and Man;

God, of the Substance of

the Father, begotten before the worlds : and Man, of the Substance of his Mother, born in the world;

Perfect God, and perfect Man : of a reasonable soul and human flesh subsisting;

Equal to the Father, as touching his Godhead : and inferior to the Father, as touching his Manhood.

Who although he be God and Man : yet he is not two, but one Christ;

One; not by conversion of the Godhead into flesh : but by taking of the Manhood into God;

One altogether; not by confusion of Substance : but by unity of Person.

For as the reasonable soul and flesh is one man : so God and Man is one Christ;

Who suffered for our salvation : descended into hell, rose again the third day from the dead.

He ascended into heaven, he sitteth on the right hand of the Father, God Almighty : from whence he shall come to judge the quick and the dead.

At whose coming all men shall rise again with their bodies : and shall give account for their own works.

And they that have done good shall go into life everlasting : and they that have done evil into everlasting fire.

This is the Catholick Faith: which except a man believe faithfully, he cannot be saved.

Glory be to the Father, and to the Son : and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

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¶ *Here followeth the LITANY, or General Supplication, to be sung or said after Morning Prayer upon* Sundays, Wednesdays, *and* Fridays, *and at other times when it shall be commanded by the Ordinary.*

O God the Father, of heaven : have mercy upon us miserable sinners.

*O God the Father, of heaven : have mercy upon us miserable sinners.*

O God the Son, Redeemer of the world : have mercy upon us miserable sinners.

*O God the Son, Redeemer of the world : have mercy upon us miserable sinners.*

O God the Holy Ghost, proceeding from the Father and the Son : have mercy upon us miserable sinners.

*O God the Holy Ghost, proceeding from the Father and the Son : have mercy upon us miserable sinners.*

O holy, blessed, and glorious Trinity, three Persons and one God : have mercy upon us miserable sinners.

*O holy, blessed, and glorious Trinity, three Persons and one God : have mercy upon us miserable sinners.*

Remember not, Lord, our offences, nor the offences of our forefathers; neither take thou vengeance of our sins: spare us, good Lord, spare thy people, whom thou hast redeemed with thy most precious blood, and be not angry with us for ever.

*Spare us, good Lord.*

From all evil and mischief; from sin, from the crafts and assaults of the devil; from thy wrath, and from everlasting damnation,

*Good Lord, deliver us.*

From all blindness of heart; from pride, vain-glory, and hypocrisy; from envy, hatred, and malice, and all uncharitableness,

*Good Lord, deliver us.*

From fornication, and all other deadly sin; and from all the deceits of the world, the flesh, and the devil,

*Good Lord, deliver us.*

From lightning and tempest; from plague, pestilence, and famine; from battle and murder, and from sudden death,

*Good Lord, deliver us.*

From all sedition, privy conspiracy, and rebellion; from all false doctrine, heresy, and schism; from hardness of heart, and contempt of thy Word and Commandment,

*Good Lord, deliver us.*

By the mystery of thy holy Incarnation; by thy holy Nativity and Circumcision; by thy Baptism, Fasting, and Temptation,

*Good Lord, deliver us.*

By thine Agony and bloody Sweat; by thy Cross and Passion; by thy precious Death and Burial; by thy glorious Resurrection and Ascension; and by the coming of the Holy Ghost,

*Good Lord, deliver us.*

In all time of our tribulation; in all time of our wealth; in the hour of death, and in the day of judgement,

*Good Lord, deliver us.*

We sinners do beseech thee to hear us, O Lord God; and that it may please thee to rule and govern thy holy Church universal in the right way;

*We beseech thee to hear us, good Lord.*

That it may please thee to keep and strengthen in the true worshipping of thee, in righteousness and holiness of life, thy Servant *GEORGE*, our most gracious King and Governour;

*We beseech thee to hear us, good Lord.*

That it may please thee to rule his heart in thy faith, fear, and love, and that he may evermore have affiance in thee, and ever seek thy honour and glory;

*We beseech thee to hear us, good Lord.*

That it may please thee to be his defender and keeper, giving him the victory over all his enemies;

*We beseech thee to hear us, good Lord.*

That it may please thee to bless and preserve our gracious Queen *Charlotte*, their Royal Highnesses *George* Prince of *Wales*, the Princess of *Wales*, and all the Royal Family;

*We beseech thee to hear us, good Lord.*

That it may please thee to illuminate all Bishops, Priests, and Deacons, with true knowledge and understanding of thy Word; and that both by their preaching and living they may set it forth, and shew it accordingly;

*We beseech thee to hear us, good Lord.*

That it may please thee to endue the Lords of the Council, and all the Nobility, with grace, wisdom, and understanding;

*We beseech thee to hear us, good Lord.*

That it may please thee to bless and keep the Magistrates, giving them grace to execute justice, and to maintain truth;

*We beseech thee to hear us, good Lord.*

That it may please thee to bless and keep all thy people;

*We beseech thee to hear us, good Lord.*

That it may please thee to give to all nations unity, peace, and concord;

*We beseech thee to hear us, good Lord.*

That it may please thee to give us an heart to love and dread thee, and diligently to live after thy commandments;

*We beseech thee to hear us, good Lord.*

That it may please thee to give to all thy people increase of grace to hear meekly thy Word, and to receive it with pure affection, and to bring forth the fruits of the Spirit;

*We beseech thee to hear us, good Lord.*

That it may please thee to bring into the way of truth all such as have erred, and are deceived;

*We beseech thee to hear us, good Lord.*

That it may please thee to strengthen such as do stand; and to comfort and help the weak-hearted; and to raise up them that fall; and finally to

beat down Satan under our feet;

*We beseech thee to hear us, good Lord.*

That it may please thee to succour, help, and comfort, all that are in danger, necessity, and tribulation;

*We beseech thee to hear us, good Lord.*

That it may please thee to preserve all that travel by land or by water, all women labouring of child, all sick persons, and young children; and to shew thy pity upon all prisoners and captives;

*We beseech thee to hear us, good Lord.*

That it may please thee to defend, and provide for, the fatherless children, and widows, and all that are desolate and oppressed;

*We beseech thee to hear us, good Lord.*

That it may please thee to have mercy upon all men;

*We beseech thee to hear us, good Lord.*

That it may please thee to forgive our enemies, persecutors, and slanderers, and to turn their hearts;

*We beseech thee to hear us, good Lord.*

That it may please thee to give and preserve to our use the kindly fruits of the earth, so as in due time we may enjoy them;

*We beseech thee to hear us, good Lord.*

That it may please thee to give us true repentance; to forgive us all our sins, negligences, and ignorances; and to endue us with the grace of thy Holy Spirit to amend our lives according to thy holy Word;

*We beseech thee to hear us, good Lord.*

Son of God: we beseech thee to hear us.

*Son of God: we beseech thee to hear us.*

O Lamb of God, that takest away the sins of the world;

*Grant us thy peace.*

O Lamb of God: that takest away the sins of the world;

*Have mercy upon us.*

O Christ, hear us.

*O Christ, hear us.*

Lord, have mercy upon us.

*Lord, have mercy upon us.*

Christ, have mercy upon us.

*Christ, have mercy upon us.*

Lord, have mercy upon us.

*Lord, have mercy upon us.*

¶ *Then shall the Priest, and the people with him, say the Lord's Prayer.*

OUR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive

them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

*Priest.* O Lord, deal not with us after our sins.

*Answer.* Neither reward us after our iniquities.

Let us pray.

O God, merciful Father, that despisest not the sighing of a contrite heart, nor the desire of such as be sorrowful; Mercifully assist our prayers that we make before thee in all our troubles and adversities, whensoever they oppress us; and graciously hear us, that those evils, which the craft and subtilty of the devil or man worketh against us, be brought to nought; and by the providence of thy goodness they may be dispersed; that we thy servants, being hurt by no persecutions, may evermore give thanks unto thee in thy holy Church; through Jesus Christ our Lord.

*O Lord, arise, help us, and deliver us for thy Name's sake.*

O God, we have heard with our ears, and our fathers have declared unto us, the noble works that thou didst in their days, and in the old time before them.

*O Lord, arise, help us, and deliver us for thine honour.*

Glory be to the Father, and to the Son: and to the Holy Ghost;

*Answer.* As it was in the beginning, is now, and ever shall be: world without end. Amen.

From our enemies defend us, O Christ.

*Graciously look upon our afflictions.*

Pitifully behold the sorrows of our hearts.

*Mercifully forgive the sins of thy people.*

Favourably with mercy hear our prayers.

*O Son of David, have mercy upon us.*

Both now and ever vouchsafe to hear us, O Christ.

*Graciously hear us, O Christ; graciously hear us, O Lord Christ.*

*Priest.* O Lord, let thy mercy be shewed upon us;

*Answer.* As we do put our trust in thee.

Let us pray.

WE humbly beseech thee, O Father, mercifully to look upon our infirmities; and for the glory of thy Name turn from us all those evils that we most righteously have deserved; and grant, that in all our troubles we may put our whole trust and confidence in thy mercy, and evermore serve thee in holiness and pureness of living, to thy honour and glory; through our only Mediator

and Advocate, Jesus Christ our Lord. *Amen.*

*A Prayer of St.* Chrysostom.

ALMIGHTY God, who hast given us grace at this time with one accord to make our common supplications unto thee; and dost promise, that when two or three are gathered together in thy Name thou wilt grant their requests: Fulfil now, O Lord, the desires and petitions of thy servants, as may be most expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlasting. *Amen.*

*2 Cor.* xiii.

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

*Here endeth the Litany.*

# PRAYERS AND THANKSGIVINGS,
## UPON SEVERAL OCCASIONS,

¶ *To be used before the two final Prayers of the Litany, or of Morning and Evening Prayer.*

### PRAYERS.

*For Rain.*

O God, heavenly Father, who by thy Son Jesus Christ hast promised to all them that seek thy kingdom, and the righteousness thereof, all things necessary to their bodily sustenance; Send us, we beseech thee, in this our necessity, such moderate rain and showers, that we may receive the fruits of the earth to our comfort, and to thy honour; through Jesus Christ our Lord. *Amen.*

*For fair Weather.*

O Almighty Lord God, who for the sin of man didst once drown all the world, except eight persons, and afterward of thy great mercy didst promise never to destroy it so again; We humbly beseech thee, that although we for our iniquities have worthily deserved a plague of rain and waters, yet upon our true repentance thou wilt send us such weather, as that we may receive the fruits of the earth in due season; and learn, both by thy punishment to amend our lives, and for thy clemency to give thee praise and glory; through Jesus Christ our Lord. *Amen.*

*In the time of Dearth and Famine.*

O God, heavenly Father, whose gift it is, that the rain doth fall, the earth is fruitful, beasts increase, and fishes do multiply; Behold, we beseech thee, the afflictions of thy people; and grant that the scarcity and dearth, which we do now most justly suffer for our iniquity, may through thy goodness be mercifully turned into cheapness and plenty; for the love of Jesus Christ our Lord, to whom with thee and the Holy Ghost be all honour and glory, now and for ever. *Amen.*

*Or this.*

O God, merciful Father, who, in the time of Elisha the prophet, didst suddenly in Samaria turn great scarcity and dearth into plenty and cheapness; Have mercy upon us, that we, who are now for our sins punished with like adversity, may likewise find a seasonable relief: Increase the fruits of the earth by thy heavenly benediction; and grant that we, receiving thy bountiful liberality, may use the same to thy glory, the relief of those that are needy, and our own comfort; through Jesus Christ our Lord. *Amen.*

*In the time of War and Tumults.*

O Almighty God, King of all kings, and Governour of all things, whose power no creature is able to resist, to whom it belongeth justly to punish sinners, and to be merciful to them that truly repent; Save and deliver us, we humbly beseech thee, from the hands of our enemies; abate their pride, asswage their malice, and confound their devices; that we, being armed with thy defence, may be preserved evermore from all perils, to glorify thee, who art the only giver of all victory; through the merits of thy only Son, Jesus Christ our Lord. *Amen.*

*In the time of any common Plague or Sickness.*

O Almighty God, who in thy wrath didst send a plague upon thine own people in the wilderness, for their obstinate rebellion against Moses and Aaron; and also, in the time of king David, didst slay with the plague of Pestilence threescore and ten thousand, and yet remembering thy mercy didst save the rest; Have pity upon us miserable sinners, who now are visited with great sickness and mortality; that like as thou didst then accept of an atonement, and didst com-

mand the destroying Angel to cease from punishing, so it may now please thee to withdraw from us this plague and grievous sickness; thro' Jesus Christ our Lord. *Amen.*

¶ *In the Ember Weeks, to be said every day, for those that are to be admitted into Holy Orders.*

ALMIGHTY God, our heavenly Father, who hast purchased to thyself an universal Church by the precious blood of thy dear Son; Mercifully look upon the same, and at this time so guide and govern the minds of thy servants the Bishops and Pastors of thy flock, that they may lay hands suddenly on no man, but faithfully and wisely make choice of fit persons to serve in the sacred Ministry of thy Church. And to those which shall be ordained to any holy function give thy grace and heavenly benediction; that both by their life and doctrine they may set forth thy glory, and set forward the salvation of all men; through Jesus Christ our Lord. *Amen.*

*Or this.*

ALMIGHTY God, the giver of all good gifts, who of thy divine providence hast appointed divers Orders in thy Church; Give thy grace, we humbly beseech thee, to all those who are to be called to any office and administration in the same; and so replenish them with the truth of thy doctrine, and endue them with innocency of life, that they may faithfully serve before thee, to the glory of thy great Name, and the benefit of thy holy Church; through Jesus Christ our Lord. *Amen.*

¶ *A Prayer that may be said after any of the former.*

O God, whose nature and property is ever to have mercy and to forgive, receive our humble petitions; and though we be tied and bound with the chain of our sins, yet let the pitifulness of thy great mercy loose us; for the honour of Jesus Christ, our Mediator and Advocate. *Amen.*

¶ *A Prayer for the High Court of Parliament, to be read during their Session.*

MOST gracious God, we humbly beseech thee, as for this Kingdom in general, so especially for the High Court of Parliament, under our most religious and gracious King at this time assembled: That thou wouldest be pleased to direct and prosper all their consultations to the advancement of thy glory, the good of thy Church, the safety, honour, and welfare of our Sovereign, and his Dominions; that all things may be so ordered and settled by their endeavours, upon the

best and surest foundations, that peace and happiness, truth and justice, religion and piety, may be established among us for all generations. These and all other necessaries, for them, for us, and thy whole Church, we humbly beg in the Name and Mediation of Jesus Christ our most blessed Lord and Saviour. *Amen.*

¶ *A Collect or Prayer for all Conditions of men, to be used at such times when the Litany is not appointed to be said.*

O God, the Creator and Preserver of all mankind, we humbly beseech thee for all sorts and conditions of men; that thou wouldest be pleased to make thy ways known unto them, thy saving health unto all nations. More especially, we pray for the good estate of the Catholick Church; that it may be so guided and governed by thy good Spirit, that all who profess and call themselves Christians may be led into the way of truth, and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life. Finally, we commend to thy fatherly goodness all those, who are any ways afflicted, or distressed, in mind, body, or estate; [**especially those for whom our prayers are desired,*] that it may please thee to comfort and relieve them, according to their several necessities, giving them patience under their sufferings, and a happy issue out of all their afflictions. And this we beg for Jesus Christ his sake. *Amen.*

* This to be said when any desire the Prayers of the Congregation.

## THANKSGIVINGS.

¶ *A General Thanksgiving.*

ALMIGHTY God, Father of all mercies, we thine unworthy servants do give thee most humble and hearty thanks for all thy goodness and loving-kindness to us, and to all men; [**particularly to those who desire now to offer up their praises and thanksgivings for thy late mercies vouchsafed unto them.*] We bless thee for our creation, preservation, and all the blessings of this life; but above all, for thine inestimable love in the redemption of the world by our Lord Jesus Christ; for the means of grace, and for the hope of glory. And, we beseech thee, give us that due sense of all thy mercies, that our hearts may be unfeignedly thankful,

* This to be said when any that have been prayed for desire to return praise.

and that we shew forth thy praise, not only with our lips, but in our lives; by giving up ourselves to thy service, and by walking before thee in holiness and righteousness all our days; through Jesus Christ our Lord, to whom with thee and the Holy Ghost be all honour and glory, world without end. *Amen.*

*For Rain.*

O God our heavenly Father, who by thy gracious providence dost cause the former and the latter rain to descend upon the earth, that it may bring forth fruit for the use of man; We give thee humble thanks that it hath pleased thee, in our great necessity, to send us at the last a joyful rain upon thine inheritance, and to refresh it when it was dry, to the great comfort of us thy unworthy servants, and to the glory of thy holy Name; through thy mercies in Jesus Christ our Lord. *Amen.*

*For fair Weather.*

O Lord God, who hast justly humbled us by thy late plague of immoderate rain and waters, and in thy mercy hast relieved and comforted our souls by this seasonable and blessed change of weather; We praise and glorify thy holy Name for this thy mercy, and will always declare thy loving-kindness from generation to generation; through Jesus Christ our Lord. *Amen.*

*For Plenty.*

O Most merciful Father, who of thy gracious goodness hast heard the devout prayers of thy Church, and turned our dearth and scarcity into cheapness and plenty; We give thee humble thanks for this thy special bounty; beseeching thee to continue thy loving-kindness unto us, that our land may yield us her fruits of increase, to thy glory and our comfort; through Jesus Christ our Lord. *Amen.*

*For Peace and Deliverance from our Enemies.*

O Almighty God, who art a strong tower of defence unto thy servants against the face of their enemies; We yield thee praise and thanksgiving for our deliverance from those great and apparent dangers wherewith we were compassed: We acknowledge it thy goodness that we were not delivered over as a prey unto them; beseeching thee still to continue such thy mercies towards us, that all the world may know that thou art our Saviour and mighty Deliverer; through Jesus Christ our Lord. *Amen.*

*For restoring Publick Peace at Home.*

O Eternal God, our heavenly Father, who alone makest men to be of one mind in a house, and stillest the outrage of a violent and unruly people; We bless thy holy Name, that it hath pleased thee to appease the seditious tumults which have been lately raised up amongst us; most humbly beseeching thee to grant to all of us grace, that we may henceforth obediently walk in thy holy commandments; and, leading a quiet and peaceable life in all godliness and honesty, may continually offer unto thee our sacrifice of praise and thanksgiving for these thy mercies towards us; through Jesus Christ our Lord. *Amen.*

*For Deliverance from the Plague, or other common Sickness.*

O Lord God, who hast wounded us for our sins, and consumed us for our transgressions, by thy late heavy and dreadful visitation; and now, in the midst of judgement remembering mercy, hast redeemed our souls from the jaws of death; We offer unto thy fatherly goodness ourselves, our souls and bodies which thou hast delivered, to be a living sacrifice unto thee, always praising and magnifying thy mercies in the midst of thy Church; through Jesus Christ our Lord. *Amen.*

*Or this.*

WE humbly acknowledge before thee, O most merciful Father, that all the punishments which are threatened in thy law might justly have fallen upon us, by reason of our manifold transgressions and hardness of heart: Yet seeing it hath pleased thee of thy tender mercy, upon our weak and unworthy humiliation, to asswage the contagious sickness wherewith we lately have been sore afflicted, and to restore the voice of joy and health into our dwellings; We offer unto thy Divine Majesty the sacrifice of praise and thanksgiving, lauding and magnifying thy glorious Name for such thy preservation and providence over us; through Jesus Christ our Lord. *Amen.*

THE

# COLLECTS, EPISTLES, AND GOSPELS

TO BE USED THROUGHOUT THE YEAR.

¶ *Note, that the Collect appointed for every Sunday, or for any Holy-day that hath a Vigil or Eve, shall be said at the Evening Service next before.*

*The first Sunday in Advent.*

*The Collect.*

ALMIGHTY God, give us grace that we may cast away the works of darkness, and put upon us the armour of light, now in the time of this mortal life, in which thy Son Jesus Christ came to visit us in great humility; that in the last day, when he shall come again in his glorious Majesty to judge both the quick and dead, we may rise to the life immortal, through him who liveth and reigneth with thee and the Holy Ghost, now and ever. *Amen.*

¶ *This Collect is to be repeated every day, with the other Collects in Advent, until Christmas-Eve.*

*The Epistle.* Rom. xiii. 8.

OWE no man any thing, but to love one another: for he that loveth another hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself. Love worketh no ill to his neighbour; therefore love is the fulfilling of the law. And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed. The night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armour of light. Let us walk honestly as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.

*The Gospel.* St. Matth. xxi. 1.

WHEN they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples, saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her:

loose them, and bring them unto me. And if any man say ought unto you, ye shall say, The Lord hath need of them; and straightway he will send them. All this was done, that it might be fulfilled which was spoken by the Prophet, saying, Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass. And the disciples went, and did as Jesus commanded them; and brought the ass, and the colt, and put on them their clothes, and they set him thereon. And a very great multitude spread their garments in the way; others cut down branches from the trees, and strawed them in the way. And the multitudes that went before, and that followed, cried, saying, Hosanna to the Son of David; Blessed is he that cometh in the Name of the Lord; Hosanna in the highest. And when he was come into Jerusalem all the city was moved, saying, Who is this? And the multitude said, This is Jesus the Prophet of Nazareth of Galilee. And Jesus went into the temple of God, and cast out all them that sold and bought in the temple; and overthrew the tables of the money-changers, and the seats of them that sold doves; and said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves.

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*The second Sunday in Advent.*

*The Collect.*

BLESSED Lord, who hast caused all holy Scriptures to be written for our learning; Grant that we may in such wise hear them, read, mark, learn, and inwardly digest them, that by patience, and comfort of thy holy Word, we may embrace, and ever hold fast the blessed hope of everlasting life, which thou hast given us in our Saviour Jesus Christ. *Amen.*

*The Epistle.* Rom. xv. 4.

WHATSOEVER things were written aforetime, were written for our learning; that we through patience, and comfort of the Scriptures, might have hope. Now the God of patience and consolation grant you to be like-minded one towards another, according to Christ Jesus: that ye may with one mind, and one mouth, glorify God, even the Father of our Lord Jesus Christ. Wherefore receive ye one another, as Christ also received us, to the glory of God. Now I say, that Jesus Christ was a minister of the circumcision for

the truth of God, to confirm the promises made unto the fathers: And that the Gentiles might glorify God for his mercy; as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy Name. And again he saith, Rejoice, ye Gentiles, with his people. And again, Praise the Lord, all ye Gentiles, and laud him, all ye people. And again, Esaias saith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles, in him shall the Gentiles trust. Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.

*The Gospel.* St. Luke xxi. 25.

AND there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity, the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of Man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh. And he spake to them a parable, Behold the fig-tree, and all the trees; when they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the Kingdom of God is nigh at hand. Verily I say unto you, This generation shall not pass away, till all be fulfilled: heaven and earth shall pass away; but my words shall not pass away.

*The third Sunday in Advent.*
*The Collect.*

O Lord Jesu Christ, who at thy first coming didst send thy messenger to prepare thy way before thee; Grant that the ministers and stewards of thy mysteries may likewise so prepare and make ready thy way, by turning the hearts of the disobedient to the wisdom of the just, that at thy second coming to judge the world we may be found an acceptable people in thy sight, who livest and reignest with the Father and the Holy Spirit, ever one God, world without end. *Amen.*

*The Epistle.* 1 Cor. iv. 1.

LET a man so account of us, as of the ministers of

Christ, and stewards of the mysteries of God. Moreover, it is required in stewards, that a man be found faithful. But with me it is a very small thing that I should be judged of you, or of man's judgement: yea, I judge not mine own self. For I know nothing by myself, yet am I not hereby justified; but he that judgeth me is the Lord. Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts; and then shall every man have praise of God.

*The Gospel.* St. Matth. xi. 2.

NOW when John had heard in the prison the works of Christ, he sent two of his disciples, and said unto him, Art thou he that should come, or do we look for another? Jesus answered and said unto them, Go and shew John again those things which ye do hear and see: The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them: And blessed is he whosoever shall not be offended in me. And as they departed, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see? a reed shaken with the wind? But what went ye out for to see? a man clothed in soft raiment? behold, they that wear soft clothing are in kings' houses. But what went ye out for to see? a prophet? yea, I say unto you, and more than a prophet. For this is he of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

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*The fourth Sunday in Advent.*

*The Collect.*

O Lord, raise up (we pray thee) thy power, and come among us, and with great might succour us; that whereas, through our sins and wickedness, we are sore let and hindered in running the race that is set before us, thy bountiful grace and mercy may speedily help and deliver us; through the satisfaction of thy Son our Lord, to whom with thee and the Holy Ghost be honour and glory, world without end. *Amen.*

*The Epistle.* Phil. iv. 4.

REJOICE in the Lord alway, and again I say, Rejoice. Let your moderation be known unto all men. The Lord is at hand. Be careful for nothing: but in every thing, by prayer and suppli-

cation with thanksgiving, let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

*The Gospel.* St. John i. 19.

THIS is the record of John, when the Jews sent Priests and Levites from Jerusalem to ask him, Who art thou? And he confessed, and denied not; but confessed, I am not the Christ. And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that Prophet? And he answered, No. Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself? He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias. And they which were sent were of the Pharisees. And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that Prophet? John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not: He it is who coming after me is preferred before me, whose shoes latchet I am not worthy to unloose. These things were done in Bethabara beyond Jordan, where John was baptizing.

*The Nativity of our Lord, or the Birth-day of CHRIST, commonly called Christmas-day.*

*The Collect.*

ALMIGHTY God, who hast given us thy only-begotten Son to take our nature upon him, and as at this time to be born of a pure Virgin; Grant that we being regenerate, and made thy children by adoption and grace, may daily be renewed by thy Holy Spirit; through the same our Lord Jesus Christ, who liveth and reigneth with thee and the same Spirit, ever one God, world without end. *Amen.*

*The Epistle.* Hebrews i. 1.

GOD, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by him-

self purged our sins, sat down on the right hand of the Majesty on high; being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they. For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son? And again, when he bringeth in the first-begotten into the world, he saith, And let all the angels of God worship him. And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire. But unto the Son he saith, Thy throne, O God, is for ever and ever; a sceptre of righteousness is the sceptre of thy kingdom: Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows. And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands: they shall perish, but thou remainest; and they all shall wax old as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed; but thou art the same, and thy years shall not fail.

*The Gospel.* St. John i. 1.

IN the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life, and the life was the light of men. And the light shineth in darkness, and the darkness comprehended it not. There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the light, that all men through him might believe. He was not that light, but was sent to bear witness of that light. That was the true light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his Name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only-begotten of the

Father) full of grace and truth.

## *Saint Stephen's Day.*

### *The Collect.*

GRANT, O Lord, that, in all our sufferings here upon earth for the testimony of thy truth, we may stedfastly look up to heaven, and by faith behold the glory that shall be revealed; and, being filled with the holy Ghost, may learn to love and bless our persecutors by the example of thy first Martyr Saint Stephen, who prayed for his murderers to thee, O blessed Jesus, who standest at the right hand of God to succour all those that suffer for thee, our only Mediator and Advocate. *Amen.*

¶ *Then shall follow the Collect of the Nativity, which shall be said continually unto New-year's Eve.*

*For the Epistle.* Acts vii. 55.

STEPHEN, being full of the holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said, Behold, I see the heavens opened, and the Son of Man standing on the right hand of God. Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord, and cast him out of the city, and stoned him: and the witnesses laid down their clothes at a young man's feet, whose name was Saul. And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit. And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep.

*The Gospel.* St. Matt. xxiii. 34.

BEHOLD, I send unto you prophets, and wise men, and scribes; and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city; that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias, son of Barachias, whom ye slew between the temple and the altar. Verily I say unto you, All these things shall come upon this generation. O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee; how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the Name of the Lord.

*St. John the Evangelist's Day.*

*The Collect.*

MERCIFUL Lord, we beseech thee to cast thy bright beams of light upon thy Church, that it being enlightened by the doctrine of thy blessed Apostle and Evangelist Saint John may so walk in the light of thy truth, that it may at length attain to the light of everlasting life; through Jesus Christ our Lord. *Amen.*

*The Epistle.* 1 St. John i. 1.

THAT which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the word of life; (for the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us;) That which we have seen and heard declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with his Son Jesus Christ. And these things write we unto you, that your joy may be full. This then is the message which we have heard of him, and declare unto you, That God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us.

*The Gospel.* St. John xxi. 19.

JESUS said unto Peter, Follow me. Then Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee? Peter seeing him saith to Jesus, Lord, and what shall this man do? Jesus saith unto him, If I will that he tarry till I come, what is that to thee? Follow thou me. Then went this saying abroad among the brethren, That that disciple should not die: yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what is that to thee? This is the disciple which testifieth of these things, and wrote these things, and we

know that his testimony is true. And there are also many other things which Jesus did, the which if they should be written every one, I suppose, that even the world itself could not contain the books that should be written.

## *The Innocents' Day.*

### *The Collect.*

O Almighty God, who out of the mouths of babes and sucklings hast ordained strength, and madest infants to glorify thee by their deaths; Mortify and kill all vices in us, and so strengthen us by thy grace, that by the innocency of our lives, and constancy of our faith even unto death, we may glorify thy holy Name; through Jesus Christ our Lord. *Amen.*

*For the Epistle.* Rev. xiv. 1.

I Looked, and lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father's Name written in their foreheads. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps: and they sung as it were a new song before the throne, and before the four beasts, and the elders; and no man could learn that song, but the hundred and forty and four thousand, which were redeemed from the earth. These are they which were not defiled with women, for they are virgins: these are they which follow the Lamb whithersoever he goeth: these were redeemed from among men, being the first-fruits unto God, and to the Lamb. And in their mouth was found no guile; for they are without fault before the throne of God.

*The Gospel.* St. Matth. ii. 13.

THE Angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child, and his mother, and flee into Egypt, and be thou there until I bring thee word; for Herod will seek the young child to destroy him. When he arose, he took the young child and his mother by night, and departed into Egypt, and was there until the death of Herod; that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my Son. Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth; and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had

diligently enquired of the wise men. Then was fulfilled that which was spoken by Jeremy the prophet, saying, In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not.

*The Sunday after Christmas-day.—The Collect.*

ALMIGHTY God, who hast given us thy only-begotten Son to take our nature upon him, and as at this time to be born of a pure Virgin; Grant that we being regenerate, and made thy children by adoption and grace, may daily be renewed by thy Holy Spirit; through the same our Lord Jesus Christ, who liveth and reigneth with thee and the same Spirit, ever one God, world without end. *Amen.*

*The Epistle.* Gal. iv. 1.

NOW I say, that the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all; but is under tutors and governours, until the time appointed of the father. Even so we, when we were children, were in bondage under the elements of the world: but when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.

*The Gospel.* St. Matth. i. 18.

THE birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together she was found with child of the Holy Ghost. Then Joseph her husband, being a just man, and not willing to make her a publick example, was minded to put her away privily. But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph thou son of David, fear not to take unto thee Mary thy wife; for that which is conceived in her is of the Holy Ghost: And she shall bring forth a Son, and thou shalt call his name Jesus; for he shall save his people from their sins. (Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a

Virgin shall be with child, and shall bring forth a Son, and they shall call his name Emmanuel, which being interpreted is, God with us.) Then Joseph, being raised from sleep, did as the angel of the Lord had bidden him, and took unto him his wife; and knew her not till she had brought forth her first-born son: and he called his name JESUS.

## *The Circumcision of Christ.*

### *The Collect.*

ALMIGHTY God, who madest thy blessed Son to be circumcised, and obedient to the law for man; Grant us the true Circumcision of the Spirit; that, our hearts, and all our members, being mortified from all worldly and carnal lusts, we may in all things obey thy blessed will; thro' the same thy Son Jesus Christ our Lord. *Amen.*

*The Epistle.* Rom. iv. 8.

BLESSED is the man to whom the Lord will not impute sin. Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? For we say, that faith was reckoned to Abraham for righteousness. How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision. And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised; that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also: And the father of circumcision to them who are not of the circumcision only, but also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised. For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith. For if they which are of the law be heirs, faith is made void, and the promise made of none effect.

*The Gospel.* St. Luke ii. 15.

AND it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us. And they came with haste, and found Mary and Joseph, and the babe lying in a manger. And when they had seen it, they made known abroad the say-

ing which was told them concerning this child. And all they that heard it wondered at those things which were told them by the shepherds. But Mary kept all these things, and pondered them in her heart. And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them. And when eight days were accomplished for the circumcising of the child, his name was called JESUS, which was so named of the angel before he was conceived in the womb.

¶ *The same Collect, Epistle, and Gospel shall serve for every day after unto the Epiphany.*

## *The Epiphany, or the Manifestation of Christ to the Gentiles.*

### *The Collect.*

O God, who by the leading of a star didst manifest thy only-begotten Son to the Gentiles; Mercifully grant, that we, which know thee now by faith, may after this life have the fruition of thy glorious Godhead; through Jesus Christ our Lord. *Amen.*

*The Epistle.* Ephes. iii. 1.

FOR this cause, I Paul, the prisoner of Jesus Christ for you Gentiles; if ye have heard of the dispensation of the grace of God, which is given me to you-ward: How that by revelation he made known unto me the mystery (as I wrote afore in few words, whereby, when ye read, ye may understand my knowledge in the mystery of Christ) which in other ages was not made known unto the sons of men, as it is now revealed unto his holy Apostles and Prophets by the Spirit; That the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ, by the Gospel: whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power. Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; and to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: to the intent, that now unto the principalities and powers in heavenly places might be known by the Church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord: In whom we have boldness and access with confidence by the faith of him.

*The Gospel.* St. Matth. ii. 1.

WHEN Jesus was born in Bethlehem of Judæa, in the days of Herod the king, behold, there came wise men from the east to Jerusalem, saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him. When Herod the king had heard these things, he was troubled, and all Jerusalem with him. And when he had gathered all the chief priests and scribes of the people together, he demanded of them, where Christ should be born. And they said unto him, In Bethlehem of Judæa: for thus it is written by the prophet, And thou, Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governour that shall rule my people Israel. Then Herod, when he had privily called the wise men, enquired of them diligently what time the star appeared. And he sent them to Bethlehem, and said, Go, and search diligently for the young child, and when ye have found him, bring me word again, that I may come and worship him also. When they had heard the king, they departed; and lo, the star which they saw in the east went before them, till it came and stood over where the young child was. When they saw the star, they rejoiced with exceeding great joy. And when they were come into the house, they saw the young child with Mary his mother, and fell down and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh. And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

*The first Sunday after the Epiphany.*

*The Collect.*

O Lord, we beseech thee mercifully to receive the prayers of thy people which call upon thee; and grant that they may both perceive and know what things they ought to do, and also may have grace and power faithfully to fulfil the same; through Jesus Christ our Lord. *Amen.*

*The Epistle.* Rom. xii. 1.

I Beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world; but be ye trans-

formed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God. For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think, but to think soberly, according as God hath dealt to every man the measure of faith. For, as we have many members in one body, and all members have not the same office; so we, being many, are one body in Christ, and every one members one of another.

*The Gospel.* St. Luke ii. 41.

NOW his parents went to Jerusalem every year at the feast of the passover. And when he was twelve years old, they went up to Jerusalem, after the custom of the feast. And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not of it. But they, supposing him to have been in the company, went a day's journey, and they sought him among their kinsfolk and acquaintance. And when they found him not, they turned back again to Jerusalem, seeking him. And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions. And all that heard him were astonished at his understanding and answers. And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing. And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business? And they understood not the saying which he spake unto them. And he went down with them, and came to Nazareth, and was subject unto them: but his mother kept all these sayings in her heart. And Jesus increased in wisdom, and stature, and in favour with God and man.

## *The second Sunday after the Epiphany.*

### *The Collect.*

ALMIGHTY and everlasting God, who dost govern all things in heaven and earth; Mercifully hear the supplications of thy people, and grant us thy peace all the days of our life; through Jesus Christ our Lord. *Amen.*

*The Epistle.* Rom. xii. 6.

HAVING then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; or ministry, let us wait on our ministering; or he that teacheth, on teaching; or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness. Let love be without dissimulation. Abhor that which is evil, cleave to that which is good. Be kindly affectioned one to another with brotherly love, in honour preferring one another: not slothful in business; fervent in spirit; serving the Lord; rejoicing in hope; patient in tribulation; continuing instant in prayer; distributing to the necessity of saints; given to hospitality. Bless them which persecute you; bless, and curse not. Rejoice with them that do rejoice, and weep with them that weep. Be of the same mind one towards another. Mind not high things, but condescend to men of low estate.

*The Gospel.* St. John ii. 1.,

AND the third day there was a marriage in Cana of Galilee, and the mother of Jesus was there. And both Jesus was called, and his disciples, to the marriage. And when they wanted wine, the mother of Jesus saith unto him, They have no wine. Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come. His mother saith unto the servants, Whatsoever he saith unto you, do it. And there were set there six water-pots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece. Jesus saith unto them, Fill the water-pots with water. And they filled them up to the brim. And he saith unto them, Draw out now, and bear unto the governour of the feast. And they bare it. When the ruler of the feast had tasted the water that was made wine, and knew not whence it was, (but the servants which drew the water knew,) the governour of the feast called the bridegroom, and saith unto him, Every man at the beginning doth set forth good wine, and when men have well drunk, then that which is worse: but thou hast kept the good wine until now. This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory, and his disciples believed on him.

*The third Sunday after the Epiphany.*

*The Collect.*

ALMIGHTY and everlasting God, mercifully look upon our infirmities, and in all our dangers and necessities stretch forth thy right hand to help and defend us; through Jesus Christ our Lord. *Amen.*

*The Epistle.* Rom. xii. 16.

BE not wise in your own conceits. Recompense to no man evil for evil. Provide things honest in the sight of all men. If it be possible, as much as lieth in you, live peaceably with all men. Dearly beloved, avenge not yourselves, but rather give place unto wrath; for it is written, Vengeance is mine; I will repay, saith the Lord. Therefore, if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good.

*The Gospel.* St. Matt. viii. 1.

WHEN he was come down from the mountain, great multitudes followed him. And behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean. And Jesus put forth his hand, and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed. And Jesus saith unto him, See thou tell no man, but go thy way, shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them. And when Jesus was entered into Capernaum, there came unto him a centurion beseeching him, and saying, Lord, my servant lieth at home sick of the palsy, grievously tormented. And Jesus saith unto him, I will come and heal him. The centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof; but speak the word only, and my servant shall be healed. For I am a man under authority, having soldiers under me: and I say unto this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it. When Jesus heard it, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no not in Israel. And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness: there shall

be weeping and gnashing of teeth. And Jesus said unto the centurion, Go thy way, and as thou hast believed, so be it done unto thee. And his servant was healed in the self-same hour.

## *The fourth Sunday after the Epiphany.*

### *The Collect.*

O God, who knowest us to be set in the midst of so many and great dangers, that by reason of the frailty of our nature we cannot always stand upright; Grant to us such strength and protection, as may support us in all dangers, and carry us through all temptations; through Jesus Christ our Lord. *Amen.*

*The Epistle.* Rom. xiii. 1.

LET every soul be subject unto the higher powers; for there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power resisteth the ordinance of God: and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: for he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye must needs be subject, not only for wrath, but also for conscience sake. For for this cause pay ye tribute also; for they are God's ministers, attending continually upon this very thing. Render therefore to all their dues; tribute to whom tribute is due, custom to whom custom, fear to whom fear, honour to whom honour.

*The Gospel.* St. Matt. viii. 23.

AND when he was entered into a ship, his disciples followed him. And behold, there arose a great tempest in the sea, insomuch that the ship was covered with the waves: but he was asleep. And his disciples came to him, and awoke him, saying, Lord, save us, we perish. And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea, and there was a great calm. But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him! And when he was come to the other side into the coun-

try of the Gergesenes, there met him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way. And behold, they cried out, saying, What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before the time? And there was a good way off from them an herd of many swine, feeding. So the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine. And he said unto them, Go. And when they were come out, they went into the herd of swine: and behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters. And they that kept them fled, and went their ways into the city, and told every thing, and what was befallen to the possessed of the devils. And behold, the whole city came out to meet Jesus: and when they saw him, they besought him, that he would depart out of their coasts.

## *The fifth Sunday after the Epiphany.*

### *The Collect.*

O Lord, we beseech thee to keep thy Church and houshold continually in thy true religion; that they who do lean only upon the hope of thy heavenly grace may evermore be defended by thy mighty power; through Jesus Christ our Lord. *Amen.*

*The Epistle.* Col. iii. 12.

PUT on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering; forbearing one another, and forgiving one another, if any man have a quarrel against any; even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful. Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms, and hymns, and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do, in word or deed, do all in the Name of the Lord Jesus, giving thanks to God and the Father by him.

*The Gospel.* St. Matt. xiii. 24.

THE kingdom of heaven is likened unto a man which sowed good seed in his field. But while men slept, his enemy came and sowed tares among the wheat and

went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the housholder came, and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest; and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

## *The sixth Sunday after the Epiphany.*

### *The Collect.*

O God, whose blessed Son was manifested that he might destroy the works of the devil, and make us the sons of God, and heirs of eternal life; Grant us, we beseech thee, that, having this hope, we may purify ourselves, even as he is pure; that, when he shall appear again with power and great glory, we may be made like unto him in his eternal and glorious kingdom; where with thee, O Father, and thee, O Holy Ghost, he liveth and reigneth, ever one God, world without end. *Amen.*

*The Epistle.* 1 St. John iii. 1.

BEHOLD, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know, that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure. Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law. And ye know that he was manifested to take away our sins; and in him is no sin. Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him. Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous. He that committeth sin is of the devil: for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.

*The Gospel.* St. Matt. xxiv. 23.

THEN if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that (if it were possible) they shall deceive the very elect. Behold, I have told you before. Wherefore, if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of Man be. For wheresoever the carcase is, there will the eagles be gathered together. Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken. And then shall appear the sign of the Son of Man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven, with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

## *The Sunday called Septuagesima, or the third Sunday before Lent.*

### *The Collect.*

O Lord, we beseech thee favourably to hear the prayers of thy people; that we, who are justly punished for our offences, may be mercifully delivered by thy goodness, for the glory of thy Name; through Jesus Christ our Saviour, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. *Amen.*

*The Epistle.* 1 Cor. ix. 24.

KNOW ye not, that they which run in a race run all, but one receiveth the prize? So run that ye may obtain. And every man that striveth for the mastery is temperate in all things: now they do it to obtain a corruptible crown, but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: but I keep under my body, and bring it into subjection, lest that by any means, when I have preached to others, I myself should be a cast-away.

*The Gospel.* St. Matth. xx. 1.

THE kingdom of heaven is like unto a man that

is an housholder, which went out early in the morning to hire labourers into his vineyard. And when he had agreed with the labourers for a peny a day, he sent them into his vineyard. And he went out about the third hour, and saw others standing idle in the market-place, and said unto them, Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way. Again he went out about the sixth and ninth hour, and did likewise. And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle? They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard, and whatsoever is right, that shall ye receive. So when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them their hire, beginning from the last unto the first. And when they came that were hired about the eleventh hour, they received every man a peny. But when the first came, they supposed that they should have received more; and they likewise received every man a peny. And when they had received it, they murmured against the good-man of the house, saying, These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day. But he answered one of them, and said, Friend, I do thee no wrong; didst not thou agree with me for a peny? Take that thine is, and go thy way; I will give unto this last even as unto thee. Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good? So the last shall be first, and the first last: for many be called, but few chosen.

*The Sunday called Sexagesima, or the second Sunday before Lent.*

*The Collect.*

O Lord God, who seest that we put not our trust in any thing that we do; Mercifully grant that by thy power we may be defended against all adversity; through Jesus Christ our Lord. *Amen.*

*The Epistle.* 2 Cor. xi. 19.

YE suffer fools gladly, seeing ye yourselves are wise. For ye suffer if a man bring you into bondage, if a man devour you, if a man take of you, if a man exalt himself, if a man smite you on the face. I speak as con-

cerning reproach, as though we had been weak: howbeit, whereinsoever any is bold, (I speak foolishly,) I am bold also. Are they Hebrews? so am I. Are they Israelites? so am I. Are they the seed of Abraham? so am I. Are they ministers of Christ? (I speak as a fool,) I am more: in labours more abundant; in stripes above measure; in prisons more frequent; in deaths oft. Of the Jews five times received I forty stripes save one; thrice was I beaten with rods; once was I stoned; thrice I suffered shipwreck; a night and a day I have been in the deep; in journeying often; in perils of waters; in perils of robbers; in perils by mine own countrymen; in perils by the heathen; in perils in the city; in perils in the wilderness; in perils in the sea; in perils among false brethren; in weariness and painfulness; in watchings often; in hunger and thirst; in fastings often; in cold and nakedness; besides those things that are without, that which cometh upon me daily, the care of all the churches. Who is weak, and I am not weak? who is offended, and I burn not? If I must needs glory, I will glory of the things which concern mine infirmities. The God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not.

*The Gospel.* St. Luke viii. 4.

WHEN much people were gathered together, and were come to him out of every city, he spake by a parable: A sower went out to sow his seed; and as he sowed, some fell by the way-side, and it was trodden down, and the fowls of the air devoured it. And some fell upon a rock, and as soon as it was sprung up, it withered away, because it lacked moisture. And some fell among thorns, and the thorns sprang up with it, and choked it. And other fell on good ground, and sprang up, and bare fruit an hundred-fold. And when he had said these things, he cried, He that hath ears to hear, let him hear. And his disciples asked him, saying, What might this parable be? And he said, Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand. Now the parable is this: The seed is the Word of God. Those by the way-side are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe, and be saved.

They on the rock are they, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away. And that which fell among thorns, are they, which, when they have heard, go forth, and are choked with cares, and riches, and pleasures of this life, and bring no fruit to perfection. But that on the good ground, are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience.

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*The Sunday called Quinquagesima, or the next Sunday before Lent.*

*The Collect.*

O Lord, who hast taught us that all our doings without charity are nothing worth; Send thy Holy Ghost, and pour into our hearts that most excellent gift of charity, the very bond of peace and of all virtues, without which whosoever liveth is counted dead before thee: Grant this for thine only Son Jesus Christ's sake. *Amen.*

*The Epistle.* 1 Cor. xiii. 1.

THOUGH I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have no charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away. When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things. For now we see through a glass darkly; but then face to face: now I know in part; but then shall

I know even as also I am known. And now abideth faith, hope, charity, these three; but the greatest of these is charity.

*The Gospel.* St. Luke xviii. 31.

THEN Jesus took unto him the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of Man shall be accomplished. For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on: and they shall scourge him, and put him to death; and the third day he shall rise again. And they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken. And it came to pass, that as he was come nigh unto Jericho, a certain blind man sat by the way-side begging: and hearing the multitude pass by, he asked what it meant. And they told him, that Jesus of Nazareth passeth by. And he cried, saying, Jesus, thou Son of David, have mercy on me. And they which went before rebuked him, that he should hold his peace: but he cried so much the more, Thou Son of David, have mercy on me. And Jesus stood, and commanded him to be brought unto him: and when he was come near, he asked him, saying, What wilt thou that I should do unto thee? And he said, Lord, that I may receive my sight. And Jesus said unto him, Receive thy sight; thy faith hath saved thee. And immediately he received his sight, and followed him, glorifying God: and all the people, when they saw it, gave praise unto God.

## *The first Day of Lent, commonly called Ash-Wednesday.*

### *The Collect.*

ALMIGHTY and everlasting God, who hatest nothing that thou hast made, and dost forgive the sins of all them that are penitent; Create and make in us new and contrite hearts, that we worthily lamenting our sins, and acknowledging our wretchedness, may obtain of thee, the God of all mercy, perfect remission and forgiveness; through Jesus Christ our Lord. *Amen.*

¶ *This Collect is to be read every day in Lent after the Collect appointed for the Day.*

*For the Epistle.* Joel ii. 12.

TURN ye even to me, saith the Lord, with all your heart, and with fasting, and with weeping, and with mourning. And rend your heart, and not your garments, and turn unto the Lord your God: for he is

gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. Who knoweth if he will return, and repent, and leave a blessing behind him, even a meat-offering and a drink-offering unto the Lord your God? Blow the trumpet in Zion, sanctify a fast, call a solemn assembly, gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts; let the bridegroom go forth of his chamber, and the bride out of her closet; let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where is their God?

*The Gospel.* St. Matt. vi. 16.

WHEN ye fast, be not as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward. But thou, when thou fastest, anoint thine head, and wash thy face, that thou appear not unto men to fast, but unto thy Father which is in secret; and thy Father, which seeth in secret, shall reward thee openly. Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also.

*The first Sunday in Lent.*
*The Collect.*

O Lord, who for our sake didst fast forty days and forty nights; Give us grace to use such abstinence, that, our flesh being subdued to the Spirit, we may ever obey thy godly motions in righteousness, and true holiness, to thy honour and glory, who livest and reignest with the Father and the Holy Ghost, one God, world without end. *Amen.*

*The Epistle.* 2 Cor. vi. 1.

WE then, as workers together with him, beseech you also, that ye receive not the grace of God in vain; (for he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is the accepted time; behold, now is the day of salvation;) giving no

offence in any thing, that the ministry be not blamed; but in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labours, in watchings, in fastings; by pureness, by knowledge, by long-suffering, by kindness, by the holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left, by honour and dishonour, by evil report and good report; as deceivers, and yet true; as unknown, and yet well known; as dying, and behold, we live; as chastened, and not killed; as sorrowful, yet alway rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things.

*The Gospel.* St. Matt. iv. 1.

THEN was Jesus led up of the Spirit into the wilderness, to be tempted of the devil. And when he had fasted forty days and forty nights, he was afterward anhungred. And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread. But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, and saith unto him, If thou be the Son of God, cast thyself down; for it is written, He shall give his angels charge concerning thee, and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God. Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; and saith unto him, All these things will I give thee, if thou wilt fall down and worship me. Then saith Jesus unto him, Get thee hence, Satan; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. Then the devil leaveth him, and behold, angels came and ministered unto him.

## *The second Sunday in Lent.*

### *The Collect.*

ALMIGHTY God, who seest that we have no power of ourselves to help ourselves; Keep us both outwardly in our bodies, and inwardly in our souls; that we

may be defended from all adversities which may happen to the body, and from all evil thoughts which may assault and hurt the soul; through Jesus Christ our Lord. *Amen.*

*The Epistle.* 1 Thess. iv. 1.

WE beseech you, brethren, and exhort you by the Lord Jesus, that as ye have received of us how ye ought to walk, and to please God, so ye would abound more and more. For ye know what commandments we gave you by the Lord Jesus. For this is the will of God, even your sanctification, that ye should abstain from fornication; that every one of you should know how to possess his vessel in sanctification and honour; not in the lust of concupiscence, even as the Gentiles which know not God; that no man go beyond and defraud his brother in any matter; because that the Lord is the avenger of all such, as we also have forewarned you, and testified. For God hath not called us unto uncleanness, but unto holiness. He therefore that despiseth despiseth not man, but God, who hath also given unto us his holy Spirit.

*The Gospel.* St. Matt. xv. 21.

JESUS went thence, and departed into the coasts of Tyre and Sidon. And behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, thou Son of David; my daughter is grievously vexed with a devil. But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us. But he answered and said, I am not sent, but unto the lost sheep of the house of Israel. Then came she and worshipped him, saying, Lord, help me. But he answered and said, It is not meet to take the children's bread, and to cast it to dogs. And she said, Truth, Lord; yet the dogs eat of the crumbs which fall from their master's table. Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.

*The third Sunday in Lent.*
*The Collect.*

WE beseech thee, Almighty God, look upon the hearty desires of thy humble servants, and stretch forth the right hand of thy Majesty, to be our defence against all our enemies; through Jesus Christ our Lord. *Amen.*

*The Epistle.* Ephes. v. 1.

BE ye therefore followers of God, as dear children; and walk in love, as Christ also hath loved us, and hath given himself for us, an offering and a sacrifice to God for a sweet-smelling savour. But fornication, and all uncleanness, or covetousness, let it not be once named amongst you, as becometh saints; neither filthiness, nor foolish-talking, nor jesting, which are not convenient; but rather giving of thanks: for this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ, and of God. Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience. Be not ye therefore partakers with them: for ye were sometimes darkness, but now are ye light in the Lord: walk as children of light; (for the fruit of the Spirit is in all goodness, and righteousness, and truth;) proving what is acceptable unto the Lord. And have no fellowship with the unfruitful works of darkness, but rather reprove them: for it is a shame even to speak of those things which are done of them in secret. But all things that are reproved are made manifest by the light: for whatsoever doth make manifest is light. Wherefore he saith, Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light.

*The Gospel.* St. Luke xi. 14.

JESUS was casting out a devil, and it was dumb: And it came to pass, when the devil was gone out, the dumb spake; and the people wondered. But some of them said, He casteth out devils through Beelzebub, the chief of the devils. And others, tempting him, sought of him a sign from heaven. But he, knowing their thoughts, said unto them, Every kingdom divided against itself is brought to desolation; and a house divided against a house falleth. If Satan also be divided against himself, how shall his kingdom stand? because ye say, that I cast out devils through Beelzebub. And if I by Beelzebub cast out devils, by whom do your sons cast them out? therefore shall they be your judges. But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you. When a strong man armed keepeth his palace, his goods are in peace; but when a stronger than he shall come

upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils. He that is not with me is against me: and he that gathereth not with me scattereth. When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out. And when he cometh, he findeth it swept and garnished. Then goeth he and taketh to him seven other spirits more wicked than himself, and they enter in, and dwell there; and the last state of that man is worse than the first. And it came to pass, as he spake these things, a certain woman of the company lift up her voice, and said unto him, Blessed is the womb that bare thee, and the paps which thou hast sucked. But he said, Yea rather, blessed are they that hear the Word of God, and keep it.

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*The fourth Sunday in Lent.*

*The Collect.*

GRANT, we beseech thee, Almighty God, that we, who for our evil deeds do worthily deserve to be punished, by the comfort of thy grace may mercifully be relieved; through our Lord and Saviour Jesus Christ. *Amen.*

*The Epistle.* Gal. iv. 21.

TELL me, ye that desire to be under the law, do ye not hear the law? For it is written, that Abraham had two sons, the one by a bond-maid, the other by a free-woman. But he who was of the bond-woman was born after the flesh; but he of the free-woman was by promise. Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar. For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free; which is the mother of us all. For it is written, Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband. Now we, brethren, as Isaac was, are the children of promise. But as then he that was born after the flesh persecuted him that was born after the Spirit; even so it is now. Nevertheless, what saith the Scripture? Cast out the bond-woman and her son; for the son of the bond-woman shall not be

heir with the son of the free-woman. So then, brethren, we are not children of the bond-woman, but of the free.

*The Gospel.* St. John vi. 1.

JESUS went over the sea of Galilee, which is the sea of Tiberias. And a great multitude followed him, because they saw his miracles which he did on them that were diseased. And Jesus went up into a mountain, and there he sat with his disciples. And the Passover, a feast of the Jews, was nigh. When Jesus then lift up his eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat? (And this he said to prove him; for he himself knew what he would do.) Philip answered him, Two-hundred peny-worth of bread is not sufficient for them, that every one of them may take a little. One of his disciples, Andrew, Simon Peter's brother, saith unto him, There is a lad here, which hath five barley-loaves, and two small fishes: but what are they among so many? And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand. And Jesus took the loaves, and when he had given thanks he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would. When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost. Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley-loaves, which remained over and above unto them that had eaten. Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that Prophet that should come into the world.

## *The fifth Sunday in Lent.*

### *The Collect.*

WE beseech thee, Almighty God, mercifully to look upon thy people; that by thy great goodness they may be governed and preserved evermore, both in body and soul; through Jesus Christ our Lord. *Amen.*

*The Epistle.* Hebr. ix. 11.

CHRIST being come an High Priest of good things to come, by a greater and more perfect tabernacle, not made with hands; that is to say, not of this building; neither by the blood of goats and calves; but by his own blood he entered in once into the holy place, having obtain-

ed eternal redemption for us. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, who, thro' the eternal Spirit, offered himself without spot to God, purge your conscience from dead works to serve the living God? And for this cause he is the Mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.

*The Gospel.* St. John viii. 46.

JESUS said, Which of you convinceth me of sin? and if I say the truth, why do ye not believe me? He that is of God heareth God's words; ye therefore hear them not, because ye are not of God. Then answered the Jews, and said unto him, Say we not well, that thou art a Samaritan, and hast a devil? Jesus answered, I have not a devil; but I honour my Father, and ye do dishonour me. And I seek not mine own glory; there is one that seeketh and judgeth. Verily, verily, I say unto you, If a man keep my saying, he shall never see death. Then said the Jews unto him, Now we know that thou hast a devil: Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death. Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makest thou thyself? Jesus answered, If I honour myself, my honour is nothing; it is my Father that honoureth me, of whom ye say, that he is your God: yet ye have not known him; but I know him: and if I should say, I know him not, I shall be a liar like unto you; but I know him, and keep his saying. Your father Abraham rejoiced to see my day, and he saw it, and was glad. Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham? Jesus said unto them, Verily, verily, I say unto you, before Abraham was, I am. Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple.

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*The Sunday next before Easter.*

*The Collect.*

ALMIGHTY and everlasting God, who, of thy tender love towards mankind, hast sent thy Son, our Saviour Jesus Christ, to take upon him our flesh, and to

suffer death upon the cross, that all mankind should follow the example of his great humility; Mercifully grant, that we may both follow the example of his patience, and also be made partakers of his resurrection; through the same Jesus Christ our Lord. *Amen.*

*The Epistle.* Phil. ii. 5.

LET this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a Name which is above every name; that at the Name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

*The Gospel.* St. Matt. xxvii. 1.

WHEN the morning was come, all the chief priests and elders of the people took counsel against Jesus, to put him to death. And when they had bound him, they led him away and delivered him to Pontius Pilate the governour. Then Judas who had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, saying, I have sinned, in that I have betrayed the innocent blood. And they said, What is that to us? see thou to that. And he cast down the pieces of silver in the temple, and departed, and went and hanged himself. And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood. And they took counsel, and bought with them the potter's field, to bury strangers in. Wherefore that field was called, The field of blood, unto this day. (Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value, and gave them for the potter's field, as the Lord appointed me.) And Jesus stood before the governour; and the governour asked him, saying, Art thou the King of the Jews? And Jesus said

unto him, Thou sayest. And when he was accused of the chief priests and elders, he answered nothing. Then saith Pilate unto him, Hearest thou not how many things they witness against thee? And he answered him to never a word, insomuch that the governour marvelled greatly. Now at that feast the governour was wont to release unto the people a prisoner, whom they would. And they had then a notable prisoner, called Barabbas. Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ? For he knew that for envy they had delivered him. When he was set down on the judgement-seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him. But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus. The governour answered and said unto them, Whether of the twain will ye that I release unto you? They said, Barabbas. Pilate saith unto them, What shall I do then with Jesus, which is called Christ? They all say unto him, Let him be crucified. And the governour said, Why, what evil hath he done? But they cried out the more, saying, Let him be crucified. When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it. Then answered all the people, and said, His blood be on us, and on our children. Then released he Barabbas unto them: and when he had scourged Jesus he delivered him to be crucified. Then the soldiers of the governour took Jesus into the common hall, and gathered unto him the whole band of soldiers. And they stripped him, and put on him a scarlet robe. And when they had platted a crown of thorns they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews. And they spit upon him, and took the reed, and smote him on the head. And after that they had mocked him they took the robe off from him, and put his own raiment on him, and led him away to crucify him. And as they came out they found

a man of Cyrene, Simon by name; him they compelled to bear his cross. And when they were come unto a place called Golgotha, that is to say, a place of a scull, they gave him vinegar to drink mingled with gall: and when he had tasted thereof, he would not drink. And they crucified him, and parted his garments, casting lots: that it might be fulfilled, which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots. And sitting down they watched him there; and set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS. Then were there two thieves crucified with him; one on the right hand, and another on the left. And they that passed by reviled him, wagging their heads, and saying, Thou that destroyest the temple, and buildest it in three days, save thyself: if thou be the Son of God, come down from the cross. Likewise also the chief priests mocking him, with the scribes and elders, said, He saved others, himself he cannot save: if he be the King of Israel, let him now come down from the cross, and we will believe him. He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God. The thieves also, which were crucified with him, cast the same in his teeth. Now from the sixth hour there was darkness over all the land unto the ninth hour. And about the ninth hour Jesus cried with a loud voice, saying, *Eli, Eli, lama sabachthani?* that is to say, My God, my God, why hast thou forsaken me? Some of them that stood there, when they heard that, said, This man calleth for Elias. And straightway one of them ran, and took a spunge, and filled it with vinegar, and put it on a reed, and gave him to drink. The rest said, Let be, let us see whether Elias will come to save him. Jesus, when he had cried again with a loud voice, yielded up the ghost. And behold, the vail of the temple was rent in twain from the top to the bottom, and the earth did quake, and the rocks rent, and the graves were opened, and many bodies of saints which slept arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many. Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they

feared greatly, saying, Truly this was the Son of God.

## *Monday before Easter.*

*For the Epistle.* Isaiah lxiii. 1.

WHO is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save. Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the wine-fat? I have trodden the wine-press alone, and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury, and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance is in mine heart, and the year of my redeemed is come. And I looked, and there was none to help; and I wondered that there was none to uphold: therefore mine own arm brought salvation unto me, and my fury it upheld me. And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth. I will mention the loving-kindnesses of the Lord, and the praises of the Lord, according to all that the Lord hath bestowed on us, and the great goodness towards the house of Israel, which he hath bestowed on them, according to his mercies, and according to the multitude of his loving-kindnesses. For he said, Surely they are my people, children that will not lie: so he was their Saviour. In all their affliction he was afflicted, and the angel of his presence saved them: in his love, and in his pity, he redeemed them, and he bare them, and carried them all the days of old. But they rebelled, and vexed his Holy Spirit; therefore he was turned to be their enemy, and he fought against them. Then he remembered the days of old, Moses and his people, saying, Where is he that brought them up out of the sea with the shepherd of his flock? where is he that put his Holy Spirit within him? that led them by the right hand of Moses, with his glorious arm, dividing the water before them, to make himself an everlasting Name? that led them through the deep as an horse in the wilderness, that they should not stumble? As a beast goeth down into the valley, the Spirit of the Lord caused him to rest: so didst thou lead thy people, to make thyself a glorious Name. Look down

from heaven, and behold from the habitation of thy holiness, and of thy glory: where is thy zeal, and thy strength, the sounding of thy bowels, and of thy mercies towards me? Are they restrained? Doubtless thou art our Father, though Abraham be ignorant of us, and Israel acknowledge us not: Thou, O Lord, art our Father, our Redeemer, thy Name is from everlasting. O Lord, why hast thou made us to err from thy ways? and hardened our hearts from thy fear? Return for thy servants' sake, the tribes of thine inheritance. The people of thy holiness have possessed it but a little while: our adversaries have trodden down thy sanctuary. We are thine: thou never barest rule over them; they were not called by thy Name.

*The Gospel.* St. Mark xiv. 1.

AFTER two days was the feast of the Passover, and of unleavened bread: and the chief priests and the scribes sought how they might take him by craft, and put him to death. But they said, Not on the feast-day, lest there be an uproar of the people. And being in Bethany, in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster box of ointment of spikenard, very precious; and she brake the box, and poured it on his head. And there were some that had indignation within themselves, and said, Why was this waste of the ointment made? for it might have been sold for more than three hundred pence, and have been given to the poor: and they murmured against her. And Jesus said, Let her alone; why trouble ye her? she hath wrought a good work on me: for ye have the poor with you always, and whensoever ye will ye may do them good; but me ye have not always. She hath done what she could; she is come aforehand to anoint my body to the burying. Verily I say unto you, Wheresoever this Gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her. And Judas Iscariot, one of the twelve, went unto the chief priests to betray him unto them. And when they heard it they were glad, and promised to give him money. And he sought how he might conveniently betray him. And the first day of unleavened bread, when they killed the passover, his disciples said unto him, Where wilt thou that we go and prepare, that thou

mayest eat the passover? And he sendeth forth two of his disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water; follow him: And wheresoever he shall go in, say ye to the good-man of the house, The Master saith, Where is the guest-chamber, where I shall eat the passover with my disciples? And he will shew you a large upper-room furnished, and prepared: there make ready for us. And his disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover. And in the evening he cometh with the twelve. And as they sat, and did eat, Jesus said, Verily I say unto you, One of you which eateth with me shall betray me. And they began to be sorrowful, and to say unto him one by one, Is it I? and another said, Is it I? And he answered and said unto them, It is one of the twelve that dippeth with me in the dish. The Son of Man indeed goeth, as it is written of him: but wo to that man by whom the Son of Man is betrayed: good were it for that man if he had never been born. And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat: this is my body. And he took the cup, and when he had given thanks he gave it to them: and they all drank of it. And he said unto them, This is my blood of the new testament, which is shed for many. Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the Kingdom of God. And when they had sung an hymn they went out into the mount of Olives. And Jesus saith unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep shall be scattered. But, after that I am risen, I will go before you into Galilee. But Peter said unto him, Although all shall be offended, yet will not I. And Jesus saith unto him, Verily I say unto thee, That this day, even in this night, before the cock crow twice, thou shalt deny me thrice. But he spake the more vehemently, If I should die with thee, I will not deny thee in any wise. Likewise also said they all. And they came to a place which was named Gethsemane: and he saith to his disciples, Sit ye here, while I shall pray. And he taketh with him Peter, and James, and John, and

began to be sore amazed, and to be very heavy, and saith unto them, My soul is exceeding sorrowful unto death; tarry ye here, and watch. And he went forward a little, and fell on the ground, and prayed, that, if it were possible, the hour might pass from him. And he said, Abba, Father, all things are possible unto thee; take away this cup from me; nevertheless, not what I will, but what thou wilt. And he cometh and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldest not thou watch one hour? Watch ye and pray, lest ye enter into temptation: the spirit truly is ready, but the flesh is weak. And again he went away, and prayed, and spake the same words. And when he returned he found them asleep again, (for their eyes were heavy,) neither wist they what to answer him. And he cometh the third time, and saith unto them, Sleep on now, and take your rest: it is enough, the hour is come; behold, the Son of Man is betrayed into the hands of sinners. Rise up, let us go; lo, he that betrayeth me is at hand. And immediately, while he yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords and staves, from the chief priests, and the scribes, and the elders. And he that betrayed him had given them a token, saying, Whomsoever I shall kiss, that same is he; take him, and lead him away safely. And as soon as he was come he goeth straightway to him, and saith, Master, master; and kissed him. And they laid their hands on him, and took him. And one of them that stood by drew a sword, and smote a servant of the high priest, and cut off his ear. And Jesus answered, and said unto them, Are ye come out as against a thief, with swords and with staves, to take me? I was daily with you in the temple teaching, and ye took me not: but the Scriptures must be fulfilled. And they all forsook him, and fled. And there followed him a certain young man, having a linen cloth cast about his naked body; and the young men laid hold on him: and he left the linen cloth, and fled from them naked. And they led Jesus away to the high priest: and with him were assembled all the chief priests, and the elders, and the scribes. And Peter followed him afar off, even into the palace of the high priest; and he sat with the servants, and warmed himself at the

fire. And the chief priests and all the council sought for witness against Jesus to put him to death; and found none. For many bare false witness against him, but their witness agreed not together. And there arose certain, and bare false witness against him, saying, We heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands. But neither so did their witness agree together. And the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? what is it which these witness against thee? But he held his peace, and answered nothing. Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed? And Jesus said, I am; and ye shall see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven. Then the high priest rent his clothes, and saith, What need we any further witnesses? ye have heard the blasphemy: what think ye? And they all condemned him to be guilty of death. And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophesy: and the servants did strike him with the palms of their hands. And as Peter was beneath in the palace there cometh one of the maids of the high priest; and when she saw Peter warming himself she looked upon him, and said, And thou also wast with Jesus of Nazareth. But he denied, saying, I know not, neither understand I what thou sayest. And he went out into the porch; and the cock crew. And a maid saw him again, and began to say to them that stood by, This is one of them. And he denied it again. And a little after, they that stood by said again to Peter, Surely thou art one of them; for thou art a Galilean, and thy speech agreeth thereto. But he began to curse and to swear, saying, I know not this man of whom ye speak. And the second time the cock crew. And Peter called to mind the word that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. And when he thought thereon, he wept.

*Tuesday before Easter.*

*For the Epistle.* Isaiah l. 5.

THE Lord God hath opened mine ear, and I was not rebellious, neither turned away back. I gave my back to the smiters, and my cheeks to them that

plucked off the hair: I hid not my face from shame and spitting. For the Lord God will help me, therefore shall I not be confounded: therefore have I set my face like a flint, and I know that I shall not be ashamed. He is near that justifieth me; who will contend with me? Let us stand together; who is mine adversary? let him come near to me. Behold, the Lord God will help me; who is he that shall condemn me? Lo, they all shall wax old as a garment: the moth shall eat them up. Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? let him trust in the Name of the Lord, and stay upon his God. Behold, all ye that kindle a fire, that compass yourselves about with sparks; walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand, ye shall lie down in sorrow.

*The Gospel.* St. Mark xv. 1.

AND straightway in the morning the chief priests held a consultation with the elders, and scribes, and the whole council, and bound Jesus, and carried him away, and delivered him to Pilate. And Pilate asked him, Art thou the King of the Jews? And he answering said unto him, Thou sayest it. And the chief priests accused him of many things: but he answered nothing. And Pilate asked him again, saying, Answerest thou nothing? behold how many things they witness against thee. But Jesus yet answered nothing: so that Pilate marvelled. Now at that feast he released unto them one prisoner, whomsoever they desired. And there was one named Barabbas, which lay bound with them that had made insurrection with him, who had committed murder in the insurrection. And the multitude, crying aloud, began to desire him to do as he had ever done unto them. But Pilate answered them, saying, Will ye that I release unto you the King of the Jews? For he knew that the chief priests had delivered him for envy. But the chief priests moved the people, that he should rather release Barabbas unto them. And Pilate answered, and said again unto them, What will ye then that I shall do unto him whom ye call the King of the Jews? And they cried out again, Crucify him. Then Pilate said unto them, Why, what evil hath he done? And they cried out the more exceedingly, Crucify him. And

so Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged him, to be crucified. And the soldiers led him away into the hall, called Prætorium; and they call together the whole band. And they clothed him with purple, and platted a crown of thorns, and put it about his head: and began to salute him, Hail, King of the Jews. And they smote him on the head with a reed, and did spit upon him, and bowing their knees worshipped him. And when they had mocked him they took off the purple from him, and put his own clothes on him, and led him out to crucify him. And they compel one Simon a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear his cross. And they bring him unto the place Golgotha, which is, being interpreted, The place of a scull. And they gave him to drink wine mingled with myrrh; but he received it not. And when they had crucified him they parted his garments, casting lots upon them, what every man should take. And it was the third hour, and they crucified him. And the superscription of his accusation was written over, THE KING OF THE JEWS. And with him they crucify two thieves, the one on his right hand, and the other on his left. And the scripture was fulfilled, which saith, And he was numbered with the transgressors. And they that passed by railed on him, wagging their heads, and saying, Ah, thou that destroyest the temple, and buildest it in three days, save thyself, and come down from the cross. Likewise also the chief priests mocking said among themselves, with the scribes, He saved others; himself he cannot save. Let Christ the King of Israel descend now from the cross, that we may see and believe. And they that were crucified with him reviled him. And when the sixth hour was come, there was darkness over the whole land until the ninth hour. And at the ninth hour Jesus cried with a loud voice, saying, *Eloi, Eloi, lama sabachthani?* which is, being interpreted, My God, my God, why hast thou forsaken me? And some of them that stood by, when they heard it, said, Behold, he calleth Elias. And one ran and filled a spunge full of vinegar, and put it on a reed, and gave him to drink, saying, Let alone; let us see whether Elias will come to

take him down. And Jesus cried with a loud voice, and gave up the ghost. And the vail of the temple was rent in twain from the top to the bottom. And when the centurion, which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God.

*Wednesday before Easter.*

*The Epistle.* Hebrews ix. 16.

WHERE a testament is, there must also of necessity be the death of the testator: for a testament is of force after men are dead; otherwise it is of no strength at all whilst the testator liveth. Whereupon, neither the first testament was dedicated without blood: for when Moses had spoken every precept to all the people, according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people, saying, This is the blood of the testament, which God hath enjoined unto you. Moreover, he sprinkled with blood both the tabernacle, and all the vessels of the ministry. And almost all things are by the law purged with blood; and without shedding of blood is no remission. It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places made with hands, which are the figures of the true, but into heaven itself, now to appear in the presence of God for us; nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others: for then must he often have suffered since the foundation of the world; but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. And as it is appointed unto men once to die, but after this the judgement: so Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.

*The Gospel.* St. Luke xxii. 1.

NOW the feast of unleavened bread drew nigh, which is called the Passover. And the chief priests and scribes sought how they might kill him; for they feared the people. Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve. And

he went his way, and communed with the chief priests and captains, how he might betray him unto them. And they were glad, and covenanted to give him money. And he promised, and sought opportunity to betray him unto them in the absence of the multitude. Then came the day of unleavened bread, when the passover must be killed. And he sent Peter and John, saying, Go and prepare us the passover, that we may eat. And they said unto him, Where wilt thou that we prepare? And he said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in. And ye shall say unto the goodman of the house, The Master saith unto thee, Where is the guest-chamber, where I shall eat the passover with my disciples? And he shall shew you a large upper-room furnished; there make ready. And they went, and found as he had said unto them: and they made ready the passover. And when the hour was come he sat down, and the twelve Apostles with him. And he said unto them, With desire I have desired to eat this passover with you before I suffer: for I say unto you, I will not any more eat thereof, until it be fulfilled in the Kingdom of God. And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves. For I say unto you, I will not drink of the fruit of the vine, until the Kingdom of God shall come. And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body, which is given for you: this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you. But behold, the hand of him that betrayeth me is with me on the table. And truly the Son of Man goeth as it was determined; but wo unto that man by whom he is betrayed. And they began to enquire among themselves, which of them it was that should do this thing. And there was also a strife among them, which of them should be accounted the greatest. And he said unto them, The kings of the Gentiles exercise lordship over them, and they that exercise authority upon them are called benefactors. But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is

chief, as he that doth serve. For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth. Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel. And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not; and when thou art converted, strengthen thy brethren. And he said unto him, Lord, I am ready to go with thee both into prison and to death. And he said, I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me. And he said unto them, When I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing. Then said he unto them, But now, he that hath a purse, let him take it, and likewise his scrip: and he that hath no sword, let him sell his garment, and buy one. For I say unto you, That this that is written must yet be accomplished in me, And he was reckoned among the transgressors: for the things concerning me have an end. And they said, Lord, behold, here are two swords. And he said unto them, It is enough. And he came out, and went, as he was wont, to the mount of Olives, and his disciples also followed him. And when he was at the place, he said unto them, Pray, that ye enter not into temptation. And he was withdrawn from them about a stone's cast, and kneeled down and prayed, saying, Father, if thou be willing, remove this cup from me: nevertheless, not my will, but thine be done. And there appeared an angel unto him from heaven, strengthening him. And being in an agony, he prayed more earnestly; and his sweat was as it were great drops of blood falling down to the ground. And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow, and said unto them, Why sleep ye? rise and pray, lest ye enter into temptation. And while he yet spake, behold, a multitude, and he that was called Judas, one of the twelve, went before them,

and drew near unto Jesus to kiss him. But Jesus said unto him, Judas, betrayest thou the Son of Man with a kiss? When they who were about him saw what would follow, they said unto him, Lord, shall we smite with the sword? And one of them smote the servant of the high priest, and cut off his right ear. And Jesus answered and said, Suffer ye thus far. And he touched his ear, and healed him. Then Jesus said unto the chief priests, and captains of the temple, and the elders who were come to him, Be ye come out as against a thief, with swords and staves? When I was daily with you in the temple, ye stretched forth no hands against me: but this is your hour, and the power of darkness. Then took they him, and led him, and brought him into the high priest's house: and Peter followed afar off. And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them. But a certain maid beheld him, as he sat by the fire, and earnestly looked upon him, and said, This man was also with him. And he denied him, saying, Woman, I know him not. And after a little while another saw him, and said, Thou art also of them. And Peter said, Man, I am not. And about the space of one hour after, another confidently affirmed, saying, Of a truth this fellow also was with him; for he is a Galilean. And Peter said, Man, I know not what thou sayest. And immediately, while he yet spake, the cock crew. And the Lord turned, and looked upon Peter; and Peter remembered the word of the Lord, how he had said unto him, Before the cock crow, thou shalt deny me thrice. And Peter went out, and wept bitterly. And the men that held Jesus mocked him, and smote him. And when they had blindfolded him, they struck him on the face, and asked him, saying, Prophesy, who is it that smote thee? And many other things blasphemously spake they against him. And as soon as it was day, the elders of the people, and the chief priests, and the scribes, came together, and led him into their council, saying, Art thou the Christ? tell us. And he said unto them, If I tell you, ye will not believe: and if I also ask you, ye will not answer me, nor let me go. Hereafter shall the Son of Man sit on the right hand of the power of God. Then said

they all, Art thou then the Son of God? And he said unto them, Ye say that I am. And they said, What need we any further witness? for we ourselves have heard of his own mouth.

*Thursday before Easter.*

*The Epistle.* 1 Cor. xi. 17.

IN this that I declare unto you, I praise you not; that ye come together not for the better, but for the worse. For first of all, when ye come together in the church, I hear that there be divisions among you, and I partly believe it. For there must be also heresies among you, that they who are approved may be made manifest among you. When ye come together therefore into one place, this is not to eat the Lord's supper: for in eating every one taketh before other his own supper; and one is hungry, and another is drunken. What, have ye not houses to eat and to drink in? or despise ye the Church of God, and shame them that have not? What shall I say to you? shall I praise you in this? I praise you not. For I have received of the Lord that which also I delivered unto you, That the Lord Jesus, the same night in which he was betrayed, took bread; and when he had given thanks, he brake it, and said, Take, eat; this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come. Wherefore, whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily eateth and drinketh damnation to himself, not discerning the Lord's body. For this cause many are weak and sickly among you, and many sleep. For if we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world. Wherefore, my brethren, when ye come together to eat, tarry one for another. And if any man hunger, let him eat at home; that ye come not together unto condemnation. And

the rest will I set in order when I come.

*The Gospel.* St. Luke xxiii. 1.

THE whole multitude of them arose, and led him unto Pilate. And they began to accuse him, saying, We found this fellow perverting the nation, and forbidding to give tribute to Cæsar, saying, That he himself is Christ a King. And Pilate asked him, saying, Art thou the King of the Jews? And he answered him, and said, Thou sayest it. Then said Pilate to the chief priests, and to the people, I find no fault in this man. And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place. When Pilate heard of Galilee, he asked whether the man were a Galilean. And as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to Herod, who himself was also at Jerusalem at that time. And when Herod saw Jesus he was exceeding glad; for he was desirous to see him of a long season, because he had heard many things of him; and he hoped to have seen some miracle done by him. Then he questioned with him in many words; but he answered him nothing. And the chief priests and scribes stood and vehemently accused him. And Herod with his men of war set him at nought, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate. And the same day Pilate and Herod were made friends together; for before they were at enmity between themselves. And Pilate, when he had called together the chief priests, and the rulers, and the people, said unto them, Ye have brought this man unto me, as one that perverteth the people: and behold, I, having examined him before you, have found no fault in this man touching those things whereof ye accuse him: No, nor yet Herod: for I sent you to him; and lo, nothing worthy of death is done unto him. I will therefore chastise him, and release him. For of necessity he must release one unto them at the feast. And they cried out all at once, saying, Away with this man, and release unto us Barabbas: (who for a certain sedition made in the city, and for murder, was cast into prison.) Pilate therefore, willing to release Jesus, spake again to them. But they cried, saying, Crucify him, crucify him. And he said unto them the third time, Why, what evil hath he done? I have found

no cause of death in him: I will therefore chastise him, and let him go. And they were instant with loud voices, requiring that he might be crucified: and the voices of them and of the chief priests prevailed. And Pilate gave sentence that it should be as they required. And he released unto them him that for sedition and murder was cast into prison, whom they had desired; but he delivered Jesus to their will. And as they led him away, they laid hold upon one Simon a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear it after Jesus. And there followed him a great company of people, and of women, which also bewailed and lamented him. But Jesus, turning unto them, said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. For, behold, the days are coming, in the which they shall say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck. Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us. For if they do these things in a green tree, what shall be done in the dry? And there were also two other, malefactors, led with him to be put to death. And when they were come to the place which is called Calvary, there they crucified him; and the malefactors, one on the right hand, and the other on the left. Then said Jesus, Father, forgive them, for they know not what they do. And they parted his raiment, and cast lots. And the people stood beholding; and the rulers also with them derided him, saying, He saved others; let him save himself, if he be Christ, the chosen of God. And the soldiers also mocked him, coming to him, and offering him vinegar, and saying, If thou be the King of the Jews, save thyself. And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS. And one of the malefactors, which were hanged, railed on him, saying, If thou be Christ, save thyself, and us. But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds, but this man hath done nothing amiss. And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said

unto him, Verily I say unto thee, To-day shalt thou be with me in paradise. And it was about the sixth hour: and there was a darkness over all the earth until the ninth hour. And the sun was darkened, and the vail of the temple was rent in the midst. And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost. Now when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man. And all the people that came together to that sight, beholding the things that were done, smote their breasts, and returned. And all his acquaintance, and the women that followed him from Galilee, stood afar off, beholding these things.

## GOOD FRIDAY.

*The Collects.*

ALMIGHTY God, we beseech thee graciously to behold this thy family, for which our Lord Jesus Christ was contented to be betrayed, and given up into the hands of wicked men, and to suffer death upon the cross, who now liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. *Amen.*

ALMIGHTY and everlasting God, by whose Spirit the whole body of the Church is governed and sanctified; Receive our supplications and prayers, which we offer before thee for all estates of men in thy holy Church, that every member of the same, in his vocation and ministry, may truly and godly serve thee; through our Lord and Saviour Jesus Christ. *Amen.*

O Merciful God, who hast made all men, and hatest nothing that thou hast made, nor wouldest the death of a sinner, but rather that he should be converted and live; Have mercy upon all Jews, Turks, Infidels, and Hereticks, and take from them all ignorance, hardness of heart, and contempt of thy Word; and so fetch them home, blessed Lord, to thy flock, that they may be saved among the remnant of the true Israelites, and be made one fold under one shepherd, Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, world without end. *Amen.*

*The Epistle.* Hebrews x. 1.

THE law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices, which they offered year by year continually, make the comers thereunto

perfect: for then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins. But in those sacrifices there is a remembrance again made of sins every year. For it is not possible that the blood of bulls and of goats should take away sins. Wherefore, when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me: In burnt-offerings and sacrifices for sin thou hast had no pleasure: Then said I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God. Above, when he said, Sacrifice and offering, and burnt-offerings, and offering for sin thou wouldest not, neither hadst pleasure therein, which are offered by the Law: then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. By the which will we are sanctified, through the offering of the body of Jesus Christ once for all. And every priest standeth daily ministering, and offering oftentimes the same sacrifices, which can never take away sins. But this man, after he had offered one sacrifice for sins, for ever sat down on the right hand of God; from henceforth expecting till his enemies be made his foot-stool. For by one offering he hath perfected for ever them that are sanctified: Whereof the Holy Ghost also is a witness to us: for after that he had said before, This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them; and their sins and iniquities will I remember no more. Now where remission of these is, there is no more offering for sin. Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the vail, that is to say, his flesh; and having an High Priest over the house of God; let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;) and let us consider one another to provoke unto love, and to good works; not forsaking the assembling of

ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching.

*The Gospel.* St. John xix. 1. PILATE therefore took Jesus, and scourged him. And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe, and said, Hail, King of the Jews: and they smote him with their hands. Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him. Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, Behold the man! When the chief priests therefore and officers saw him, they cried out, saying, Crucify him, crucify him. Pilate saith unto them, Take ye him, and crucify him: for I find no fault in him. The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God. When Pilate therefore heard that saying, he was the more afraid; and went again into the judgement-hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer. Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee? Jesus answered, Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin. And from thenceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not Cæsar's friend: whosoever maketh himself a king speaketh against Cæsar. When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgement-seat, in a place that is called the Pavement, but in the Hebrew, Gabbatha. And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King! But they cried out, Away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Cæsar. Then delivered he him therefore unto them to be crucified: and they took Jesus, and led him away. And he, bearing his cross, went forth into a place called the place of a scull, which is called in the Hebrew, Golgotha: where they

crucified him, and two other with him, on either side one, and Jesus in the midst. And Pilate wrote a title, and put it on the cross; and the writing was, JESUS OF NAZARETH THE KING OF THE JEWS. This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, and Greek, and Latin. Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am the King of the Jews. Pilate answered, What I have written, I have written. Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also his coat: now the coat was without seam, woven from the top throughout. They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the Scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did. Now there stood by the cross of Jesus, his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene. When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son. Then saith he to the disciple, Behold thy mother. And from that hour that disciple took her unto his own home. After this, Jesus, knowing that all things were now accomplished, that the Scripture might be fulfilled, saith, I thirst. Now there was set a vessel full of vinegar: and they filled a spunge with vinegar, and put it upon hyssop, and put it to his mouth. When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost. The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath-day, (for that sabbath-day was an high day,) besought Pilate that their legs might be broken, and that they might be taken away. Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him. But when they came to Jesus, and saw that he was dead already, they brake not his legs. But one of the soldiers with a spear pierced his side, and forthwith came thereout blood and water. And he that saw it bare re-

cord, and his record is true: and he knoweth that he saith true, that ye might believe. For these things were done that the Scripture should be fulfilled, A bone of him shall not be broken. And again, another Scripture saith, They shall look on him whom they pierced.

## EASTER EVEN.

*The Collect.*

GRANT, O Lord, that as we are baptized into the death of thy blessed Son our Saviour Jesus Christ, so by continual mortifying our corrupt affections we may be buried with him; and that through the grave, and gate of death, we may pass to our joyful resurrection; for his merits, who died, and was buried, and rose again for us, thy Son Jesus Christ our Lord. *Amen.*

*The Epistle.* 1 St. Peter iii. 17.

IT is better, if the will of God be so, that ye suffer for well-doing, than for evil-doing. For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit. By which also he went and preached unto the spirits in prison; which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing; wherein few, that is, eight souls, were saved by water. The like figure whereunto, even baptism, doth also now save us, (not the putting away the filth of the flesh, but the answer of a good conscience towards God,) by the resurrection of Jesus Christ: who is gone into heaven, and is on the right hand of God, angels and authorities and powers being made subject unto him.

*The Gospel.* St. Matt. xxvii. 57.

WHEN the even was come, there came a rich man of Arimathæa, named Joseph, who also himself was Jesus' disciple. He went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered. And when Joseph had taken the body, he wrapped it in a clean linen cloth, and laid it in his own new tomb, which he had hewn out in the rock; and he rolled a great stone to the door of the sepulchre, and departed. And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre. Now the next day that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate, saying, Sir, we remember

that that deceiver said, while he was yet alive, After three days I will rise again. Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first. Pilate said unto them, Ye have a watch; go your way, make it as sure as you can. So they went and made the sepulchre sure, sealing the stone, and setting a watch.

## EASTER-DAY.

¶ *At Morning Prayer, instead of the Psalm,* O come let us sing, *&c. these Anthems shall be sung or said.*

CHRIST our passover is sacrificed for us: therefore let us keep the feast;

Not with the old leaven, nor with the leaven of malice and wickedness: but with the unleavened bread of sincerity and truth. 1 *Cor.* v. 7.

CHRIST being raised from the dead dieth no more: death hath no more dominion over him.

For in that he died, he died unto sin once: but in that he liveth, he liveth unto God.

Likewise reckon ye also yourselves to be dead indeed unto sin: but alive unto God through Jesus Christ our Lord. *Rom.* vi. 9.

CHRIST is risen from the dead: and become the first-fruits of them that slept.

For since by man came death: by man came also the resurrection of the dead.

For as in Adam all die: even so in Christ shall all be made alive. 1 *Cor.* xv. 20.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. *Amen.*

*The Collect.*

ALMIGHTY God, who through thine only-begotten Son Jesus Christ hast overcome death, and opened unto us the gate of everlasting life; We humbly beseech thee, that, as by thy special grace preventing us thou dost put into our minds good desires, so by thy continual help we may bring the same to good effect; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. *Amen.*

*The Epistle.* Coloss. iii. 1.

IF ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth: For ye are

dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory. Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry: For which things' sake the wrath of God cometh on the children of disobedience. In the which ye also walked some time, when ye lived in them.

*The Gospel.* St. John xx. 1.

THE first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre. Then she runneth and cometh to Simon Peter, and to the other disciple whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him. Peter therefore went forth, and that other disciple, and came to the sepulchre. So they ran both together; and the other disciple did outrun Peter, and came first to the sepulchre; and he, stooping down and looking in, saw the linen clothes lying; yet went he not in. Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie; and the napkin that was about his head, not lying with the linen clothes, but wrapped together in a place by itself. Then went in also that other disciple which came first to the sepulchre, and he saw, and believed. For as yet they knew not the Scripture, that he must rise again from the dead. Then the disciples went away again unto their own home.



## *Monday in Easter-week.*

### *The Collect.*

ALMIGHTY God, who through thy only-begotten Son Jesus Christ hast overcome death, and opened unto us the gate of everlasting life; We humbly beseech thee, that, as by thy special grace preventing us thou dost put into our minds good desires, so by thy continual help we may bring the same to good effect; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. *Amen.*

*For the Epistle.* Acts x. 34.

PETER opened his mouth, and said, Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness, is accepted with him.

The word which God sent unto the children of Israel, preaching peace by Jesus Christ; (he is Lord of all;) that word (I say) ye know, which was published throughout all Judæa, and began from Galilee, after the baptism which John preached: how God anointed Jesus of Nazareth with the Holy Ghost, and with power; who went about doing good, and healing all that were oppressed of the devil: for God was with him. And we are witnesses of all things which he did, both in the land of the Jews, and in Jerusalem; whom they slew, and hanged on a tree: Him God raised up the third day, and shewed him openly; not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead. And he commanded us to preach unto the people, and to testify that it is he who was ordained of God to be the Judge of quick and dead. To him give all the prophets witness, that through his Name whosoever believeth in him shall receive remission of sins.

*The Gospel.* St. Luke xxiv. 13.

BEHOLD, two of his disciples went that same day to a village called Emmaus, which was from Jerusalem about threescore furlongs. And they talked together of all these things which had happened. And it came to pass, that while they communed together, and reasoned, Jesus himself drew near, and went with them. But their eyes were holden, that they should not know him. And he said unto them, What manner of communications are these that ye have one to another, as ye walk, and are sad? And the one of them, whose name was Cleopas, answering, said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days? And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, who was a prophet mighty in deed and word, before God and all the people: And how the chief priests and our rulers delivered him to be condemned to death, and have crucified him. But we trusted that it had been he which should have redeemed Israel: and besides all this, to-day is the third day since these things were done. Yea, and certain women also of our company made us astonished, which were early at the sepulchre; and when they

found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive. And certain of them which were with us went to the sepulchre, and found it even so as the women had said; but him they saw not. Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken: ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses, and all the prophets, he expounded unto them in all the Scriptures the things concerning himself. And they drew nigh unto the village whither they went; and he made as though he would have gone further: but they constrained him, saying, Abide with us, for it is towards evening, and the day is far spent. And he went in to tarry with them. And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them. And their eyes were opened, and they knew him, and he vanished out of their sight. And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the Scriptures? And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, saying, The Lord is risen indeed, and hath appeared to Simon. And they told what things were done in the way, and how he was known of them in breaking of bread.

*Tuesday in Easter-week.*

*The Collect.*

ALMIGHTY God, who through thy only-begotten Son Jesus Christ hast overcome death, and opened unto us the gate of everlasting life; We humbly beseech thee, that, as by thy special grace preventing us thou dost put into our minds good desires, so by thy continual help we may bring the same to good effect; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. *Amen.*

*For the Epistle.* Acts xiii. 26.

MEN and brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent. For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are

read every sabbath-day, they have fulfilled them in condemning him. And though they found no cause of death in him, yet desired they Pilate that he should be slain. And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a sepulchre. But God raised him from the dead: and he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people. And we declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second Psalm, Thou art my Son, this day have I begotten thee. And as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, I will give you the sure mercies of David. Wherefore he saith also in another Psalm, Thou shalt not suffer thine Holy One to see corruption. For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption: But he whom God raised again saw no corruption. Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins: And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses. Beware therefore, lest that come upon you which is spoken of in the prophets; Behold, ye despisers, and wonder, and perish; for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you.

*The Gospel.* St. Luke xxiv. 36.

JESUS himself stood in the midst of them, and saith unto them, Peace be unto you. But they were terrified and affrighted, and supposed that they had seen a spirit. And he said unto them, Why are ye troubled, and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have. And when he had thus spoken, he shewed them his hands and his feet. And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat? And they gave him a piece of a broiled fish, and of an honey-comb.

And he took it, and did eat before them. And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the Prophets, and in the Psalms concerning me. Then opened he their understanding, that they might understand the Scriptures, and said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in his Name among all nations, beginning at Jerusalem. And ye are witnesses of these things.

*The first Sunday after Easter.*

*The Collect.*

ALMIGHTY Father, who hast given thine only Son to die for our sins, and to rise again for our justification; Grant us so to put away the leaven of malice and wickedness, that we may alway serve thee in pureness of living and truth; through the merits of the same thy Son Jesus Christ our Lord. *Amen.*

*The Epistle.* 1 St. John v. 4.

WHATSOEVER is born of God overcometh the world; and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God? This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood: and it is the Spirit that beareth witness, because the Spirit is truth. For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear witness in earth, the spirit, and the water, and the blood: and these three agree in one. If we receive the witness of men, the witness of God is greater: for this is the witness of God, which he hath testified of his Son. He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar, because he believeth not the record that God gave of his Son. And this is the record, that God hath given to us eternal life; and this life is in his Son. He that hath the Son hath life; and he that hath not the Son hath not life.

*The Gospel.* St. John xx. 19.

THE same day at evening, being the first day of the week, when the doors were shut, where the disci-

ples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you. And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad when they saw the Lord. Then said Jesus to them again, Peace be unto you: As my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the holy Ghost. Whosesoever sins ye remit, they are remitted unto them; and whosesoever sins ye retain, they are retained.

## *The second Sunday after Easter.*

### *The Collect.*

ALMIGHTY God, who hast given thine only Son to be unto us both a sacrifice for sin, and also an ensample of godly life; Give us grace that we may always most thankfully receive that his inestimable benefit, and also daily endeavour ourselves to follow the blessed steps of his most holy life; through the same Jesus Christ our Lord. *Amen.*

*The Epistle.* 1 St. Peter ii. 19.

THIS is thank-worthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently; this is acceptable with God. For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: who did no sin, neither was guile found in his mouth: who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously: who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed. For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls.

*The Gospel.* St. John x. 11.

JESUS said, I am the good shepherd: the good shepherd giveth his life for the sheep. But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth; and the wolf catcheth them, and scatereth the sheep. The hireling fleeth, because he is an hireling, and careth not for the

sheep. I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. And other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.

*The third Sunday after Easter.*

*The Collect.*

ALMIGHTY God, who shewest to them that be in error the light of thy truth, to the intent that they may return into the way of righteousness; Grant unto all them that are admitted into the fellowship of Christ's Religion, that they may eschew those things that are contrary to their profession, and follow all such things as are agreeable to the same; through our Lord Jesus Christ. *Amen.*

*The Epistle.* 1 St. Peter ii. 11.

DEARLY beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; having your conversation honest among the Gentiles; that, whereas they speak against you as evil doers, they may, by your good works which they shall behold, glorify God in the day of visitation. Submit yourselves to every ordinance of man for the Lord's sake; whether it be to the King, as supreme; or unto governours, as unto them that are sent by him, for the punishment of evil doers, and for the praise of them that do well. For so is the will of God, that with well-doing ye may put to silence the ignorance of foolish men: as free, and not using your liberty for a cloke of maliciousness; but as the servants of God. Honour all men. Love the brotherhood. Fear God. Honour the King.

*The Gospel.* St. John xvi. 16.

JESUS said to his disciples, A little while and ye shall not see me; and again, a little while and ye shall see me; because I go to the Father. Then said some of his disciples among themselves, What is this that he saith unto us, A little while and ye shall not see me; and again, a little while and ye shall see me; and, Because I go to the Father? They said therefore, What is this that he saith, A little while? we cannot tell what he saith. Now Jesus knew that they were desirous to ask him, and said unto them, Do ye enquire among yourselves of that I said, A little while and ye shall not see me; and again, a little while and ye shall see me? Verily, verily I

say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy. A woman, when she is in travail, hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world. And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.

## *The fourth Sunday after Easter.*

### *The Collect.*

O Almighty God, who alone canst order the unruly wills and affections of sinful men; Grant unto thy people, that they may love the thing which thou commandest, and desire that which thou dost promise; that so, among the sundry and manifold changes of the world, our hearts may surely there be fixed, where true joys are to be found; through Jesus Christ our Lord. *Amen.*

*The Epistle.* St. James i. 17.

EVERY good gift, and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. Of his own will begat he us with the Word of truth, that we should be a kind of first-fruits of his creatures. Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath; for the wrath of man worketh not the righteousness of God. Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted Word, which is able to save your souls.

*The Gospel.* St. John xvi. 5.

JESUS said unto his disciples, Now I go my way to him that sent me, and none of you asketh me, Whither goest thou? But, because I have said these things unto you, sorrow hath filled your heart. Nevertheless, I tell you the truth; it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgement: of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgement, because the prince of this world is judged. I have yet many things to say

unto you, but ye cannot bear them now. Howbeit, when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew it unto you. All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you.

## *The fifth Sunday after Easter.*

### *The Collect.*

O Lord, from whom all good things do come; Grant to us thy humble servants, that by thy holy inspiration we may think those things that be good, and by thy merciful guiding may perform the same; through our Lord Jesus Christ. *Amen.*

*The Epistle.* St. James i. 22.

BE ye doers of the Word, and not hearers only, deceiving your own selves. For if any be a hearer of the Word, and not a doer, he is like unto a man beholding his natural face in a glass. For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain. Pure religion, and undefiled before God and the Father, is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

*The Gospel.* St. John xvi. 23.

VERILY, verily I say unto you, Whatsoever ye shall ask the Father in my Name, he will give it you. Hitherto have ye asked nothing in my Name: ask, and ye shall receive, that your joy may be full. These things have I spoken unto you in proverbs: the time cometh when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father. At that day ye shall ask in my Name: and I say not unto you, that I will pray the Father for you; for the Father himself loveth you, because ye have loved me, and have believed that I came out from God. I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father. His disciples said unto him,

Lo, now speakest thou plainly, and speakest no proverb. Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God. Jesus answered them, Do ye now believe? Behold, the hour cometh, yea, is now come, that ye shall be scattered every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me. These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation; but be of good cheer, I have overcome the world.

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*The Ascension-day.*
*The Collect.*

GRANT, we beseech thee, Almighty God, that like as we do believe thy only-begotten Son our Lord Jesus Christ to have ascended into the heavens; so we may also in heart and mind thither ascend, and with him continually dwell, who liveth and reigneth with thee and the Holy Ghost, one God, world without end. *Amen.*

*For the Epistle.* Acts i. 1.

THE former treatise have I made, O Theophilus, of all that Jesus began both to do and teach, until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the Apostles whom he had chosen: to whom also he shewed himself alive after his passion, by many infallible proofs; being seen of them forty days, and speaking of the things pertaining to the Kingdom of God: and, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptized with water, but ye shall be baptized with the Holy Ghost not many days hence. When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power after that the Holy Ghost is come upon you; and ye shall be witnesses unto me, both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth. And when he had spoken these things, while they beheld, he was taken up, and a cloud received him out of their sight.

And while they looked stedfastly toward heaven, as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come, in like manner as ye have seen him go into heaven.

*The Gospel.* St. Mark xvi. 14.

JESUS appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen. And he said unto them, Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe: In my Name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover. So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. And they went forth and preached every where, the Lord working with them, and confirming the Word with signs following.

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*Sunday after Ascension-day.*
*The Collect.*

O God the King of glory, who hast exalted thine only Son Jesus Christ with great triumph unto thy kingdom in heaven; We beseech thee, leave us not comfortless; but send to us thine Holy Ghost to comfort us, and exalt us unto the same place whither our Saviour Christ is gone before, who liveth and reigneth with thee and the Holy Ghost, one God, world without end. *Amen.*

*The Epistle.* 1 St. Peter iv. 7.

THE end of all things is at hand; be ye therefore sober, and watch unto prayer. And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins. Use hospitality one to another without grudging. As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. If any man speak, let him speak as the oracles of God: if any man minister, let him do it as of the ability which God giveth; that God

in all things may be glorified thro' Jesus Christ, to whom be praise and dominion for ever and ever. Amen.

*The Gospel.* St. John xv. 26, *and part of Chapter* xvi.

WHEN the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me. And ye also shall bear witness, because ye have been with me from the beginning. These things have I spoken unto you, that ye should not be offended. They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service. And these things will they do unto you, because they have not known the Father, nor me. But these things have I told you, that, when the time shall come, ye may remember that I told you of them.

## WHIT-SUNDAY.

*The Collect.*

GOD, who as at this time didst teach the hearts of thy faithful people, by the sending to them the light of thy Holy Spirit; Grant us by the same Spirit to have a right judgement in all things, and evermore to rejoice in his holy comfort; through the merits of Christ Jesus our Saviour, who liveth and reigneth with thee, in the unity of the same Spirit, one God, world without end. *Amen.*

*For the Epistle.* Acts ii. 1.

WHEN the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues, like as of fire, and it sat upon each of them: and they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language. And they were all amazed, and marvelled, saying one to another, Behold, are not all these which speak Galileans? And how hear we every man in our own tongue wherein we were born? Parthians, and Medes, and Elamites, and the dwellers in Me-

sopotamia, and in Judæa, and Cappadocia, in Pontus, and Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews, and Proselytes, Cretes, and Arabians, we do hear them speak in our tongues the wonderful works of God.

*The Gospel.* St. John xiv. 15.

JESUS said unto his disciples, If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless; I will come to you. Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also. At that day ye shall know, that I am in my Father, and ye in me, and I in you. He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. Judas saith unto him, (not Iscariot,) Lord, how is it that thou wilt manifest thyself unto us, and not unto the world? Jesus answered and said unto him, If a man love me, he will keep my words, and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me. These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Ghost, whom the Father will send in my Name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I. And now I have told you before it come to pass, that, when it is come to pass, ye might believe. Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me. But that the world may know that I love the Father; and as the Father gave me commandment, even so I do.

*Monday in Whitsun-week.*
*The Collect.*

GOD, who as at this time didst teach the hearts of thy faithful people, by the sending to them the light of thy Holy Spirit; Grant us by the same Spirit to have a right judgement in all things, and evermore to rejoice in his holy comfort; through the merits of Christ Jesus our Saviour, who liveth and reigneth with thee, in the unity of the same Spirit, one God, world without end. *Amen.*

*For the Epistle.* Acts x. 34.

THEN Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness, is accepted with him. The Word which God sent unto the children of Israel, preaching peace by Jesus Christ; (he is Lord of all;) that Word, I say, ye know, which was published throughout all Judæa, and began from Galilee, after the baptism which John preached: how God anointed Jesus of Nazareth with the Holy Ghost, and with power; who went about doing good, and healing all that were oppressed of the devil: for God was with him. And we are witnesses of all things which he did, both in the land of the Jews, and in Jerusalem; whom they slew, and hanged on a tree: Him God raised up the third day, and shewed him openly; not to all the people, but unto witnesses chosen before of God; even to us who did eat and drink with him after he rose from the dead. And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead. To him give all the prophets witness, that through his Name whosoever believeth in him shall receive remission of sins. While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. And they of the circumcision, which believed, were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues, and magnify God. Then answered Peter, Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the Name of the Lord. Then prayed they him to tarry certain days.

*The Gospel.* St. John iii. 16.

GOD so loved the world, that he gave his only-

begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world, but that the world through him might be saved. He that believeth on him is not condemned: but he that believeth not is condemned already; because he hath not believed in the Name of the only-begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.

## *Tuesday in Whitsun-week.*

### *The Collect.*

GOD, who as at this time didst teach the hearts of thy faithful people, by the sending to them the light of thy Holy Spirit; Grant us by the same Spirit to have a right judgement in all things, and evermore to rejoice in his holy comfort; through the merits of Christ Jesus our Saviour, who liveth and reigneth with thee, in the unity of the same Spirit, one God, world without end. *Amen.*

*For the Epistle.* Acts viii. 14.

WHEN the Apostles, which were at Jerusalem, heard that Samaria had received the word of God, they sent unto them Peter and John; who, when they were come down, prayed for them, that they might receive the Holy Ghost: (for as yet he was fallen upon none of them; only they were baptized in the Name of the Lord Jesus.) Then laid they their hands on them, and they received the Holy Ghost.

*The Gospel.* St. John x. 1.

VERILY, verily I say unto you, He that entereth not by the door into the sheep-fold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep: to him the porter openeth; and the sheep hear his voice, and he calleth his own sheep by name, and leadeth them out. And, when he putteth forth his own sheep, he goeth before them, and the sheep follow him; for they know his voice. And a stranger will they not follow; but will flee from him; for they know not the voice of strangers. This pa-

rable spake Jesus unto them: but they understood not what things they were which he spake unto them. Then said Jesus unto them again; Verily, verily I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers; but the sheep did not hear them. I am the door; by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly.

## TRINITY-SUNDAY.

*The Collect.*

ALMIGHTY and everlasting God, who hast given unto us thy servants grace by the confession of a true faith to acknowledge the glory of the eternal Trinity, and in the power of the Divine Majesty to worship the Unity; We beseech thee, that thou wouldest keep us stedfast in this faith, and evermore defend us from all adversities, who livest and reignest, one God, world without end. *Amen.*

*For the Epistle.* Rev. iv. 1.

AFTER this I looked, and behold, a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter. And immediately I was in the Spirit; and behold, a throne was set in heaven, and one sat on the throne: and he that sat was to look upon like a jasper and a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald. And round about the throne were four and twenty seats; and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold: And out of the throne proceeded lightnings, and thunderings, and voices. And there were seven lamps of fire burning before the throne, which are the seven spirits of God. And before the throne there was a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind. And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle. And the four beasts had each of them six wings about him; and they

were full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come. And when those beasts give glory, and honour, and thanks, to him that sat on the throne, who liveth for ever and ever, the four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive glory, and honour, and power; for thou hast created all things, and for thy pleasure they are and were created.

*The Gospel.* St. John iii. 1.

THERE was a man of the Pharisees, named Nicodemus, a ruler of the Jews: the same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him. Jesus answered and said unto him, Verily, verily I say unto thee, Except a man be born again, he cannot see the Kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily I say unto thee, Except a man be born of water, and of the Spirit, he cannot enter into the Kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit. Nicodemus answered and said unto him, How can these things be? Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things? Verily, verily I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness. If I have told you earthly things, and ye believe not; how shall ye believe, if I tell you of heavenly things? And no man hath ascended up to heaven, but he that came down from heaven, even the Son of Man, who is in heaven. And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up: that whosoever believeth in him should not perish, but have eternal life.

*The first Sunday after Trinity.*
*The Collect.*

O God, the strength of all them that put their trust in thee, mercifully accept our prayers; and because through the weakness of our mortal nature we can do no good thing without thee, grant us the help of thy grace, that in keeping of thy commandments we may please thee both in will and deed; through Jesus Christ our Lord. *Amen.*

*The Epistle.* 1 St. John iv. 7.

BELOVED, let us love one another: for love is of God, and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love. In this was manifested the love of God towards us, because that God sent his only-begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another. No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us. Hereby know we that we dwell in him, and he in us; because he hath given us of his Spirit. And we have seen, and do testify, that the Father sent the Son to be the Saviour of the world. Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God. And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him. Herein is our love made perfect, that we may have boldness in the day of judgement; because as he is, so are we in this world. There is no fear in love; but perfect love casteth out fear; because fear hath torment: He that feareth is not made perfect in love. We love him, because he first loved us. If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother, whom he hath seen, how can he love God, whom he hath not seen? And this commandment have we from him, That he who loveth God love his brother also.

*The Gospel.* St. Luke xvi. 19.

THERE was a certain rich man, which was clothed in purple, and fine linen, and fared sumptuously every day. And there was a certain beggar named Lazarus, which was laid at his gate full of sores, and desiring to be fed with the crumbs,

which fell from the rich man's table: moreover, the dogs came and licked his sores. And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom. The rich man also died, and was buried: and in hell he lift up his eyes being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. But Abraham said, Son, remember that thou in thy life-time receivedst thy good things, and likewise Lazarus evil things; but now he is comforted, and thou art tormented. And besides all this, between us and you there is a great gulf fixed: so that they who would pass from hence to you cannot; neither can they pass to us, that would come from thence. Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house: for I have five brethren; that he may testify unto them, lest they also come into this place of torment. Abraham saith unto him, They have Moses and the prophets; let them hear them. And he said, Nay, father Abraham; but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.

## *The second Sunday after Trinity.*

### *The Collect.*

O Lord, who never failest to help and govern them whom thou dost bring up in thy stedfast fear and love; Keep us, we beseech thee, under the protection of thy good providence, and make us to have a perpetual fear and love of thy holy Name; through Jesus Christ our Lord. *Amen.*

*The Epistle.* 1 St. John iii. 13.

MARVEL not, my brethren, if the world hate you. We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death. Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him. Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren. But whoso hath this world's good, and seeth his brother have need, and shut-

teth up his bowels of compassion from him; how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue; but in deed, and in truth. And hereby we know that we are of the truth, and shall assure our hearts before him. For if our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, then have we confidence towards God. And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight. And this is his commandment, That we should believe on the Name of his Son Jesus Christ, and love one another, as he gave us commandment. And he that keepeth his commandments dwelleth in him, and he in him: and hereby we know that he abideth in us, by the Spirit which he hath given us.

*The Gospel.* St. Luke xiv. 16.

A Certain man made a great supper, and bade many; and sent his servant at supper-time to say to them that were bidden, Come, for all things are now ready. And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it; I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them; I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come. So that servant came, and shewed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. And the servant said, Lord, it is done as thou hast commanded, and yet there is room. And the lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled. For I say unto you, That none of those men which were bidden shall taste of my supper.

## *The third Sunday after Trinity.*

### *The Collect.*

O Lord, we beseech thee mercifully to hear us; and grant that we, to whom thou hast given an hearty desire to pray, may by thy mighty aid be defended and comforted in all dangers and adversities; through Jesus Christ our Lord. *Amen.*

*The Epistle.* 1 St. Peter v. 5.

ALL of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time; casting all your care upon him, for he careth for you. Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about seeking whom he may devour: whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world. But the God of all grace, who hath called us into his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you. To him be glory and dominion for ever and ever. Amen.

*The Gospel.* St. Luke xv. 1.

THEN drew near unto him all the Publicans and sinners for to hear him. And the Pharisees and Scribes murmured, saying, This man receiveth sinners, and eateth with them. And he spake this parable unto them, saying, What man of you having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoice with me, for I have found my sheep which was lost. I say unto you, That likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance. Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it? And when she hath found it, she calleth her friends and her neighbours together, saying, Rejoice with me, for I have found the piece which I had lost. Likewise, I say unto you, There is joy in the presence of the angels of God over one sinner that repenteth.



## *The fourth Sunday after Trinity.*

### *The Collect.*

O God, the protector of all that trust in thee, without whom nothing is strong, nothing is holy; Increase and multiply upon us thy mercy; that, thou being our ruler and guide, we may so pass through

things temporal, that we finally lose not the things eternal: Grant this, O heavenly Father, for Jesus Christ's sake our Lord. *Amen.*

*The Epistle.* Rom. viii. 18.

I Reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope: because the creature itself also shall be delivered from the bondage of corruption, into the glorious liberty of the children of God. For we know that the whole creation groaneth, and travaileth in pain together until now. And not only they, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.

*The Gospel.* St. Luke vi. 36.

BE ye therefore merciful, as your Father also is merciful. Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven: give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal, it shall be measured to you again. And he spake a parable unto them, Can the blind lead the blind? shall they not both fall into the ditch? The disciple is not above his master; but every one that is perfect shall be as his master. And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye? Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye.

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*The fifth Sunday after Trinity.*

*The Collect.*

GRANT, O Lord, we beseech thee, that the course of this world may be so peaceably ordered by thy governance, that thy Church may joyfully serve thee in all godly quietness; through Jesus Christ our Lord. *Amen.*

*The Epistle.* 1 St. Peter iii. 8.

BE ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous; not rendering evil for evil, or railing for railing; but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing. For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile: let him eschew evil, and do good; let him seek peace, and ensue it. For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil. And who is he that will harm you, if ye be followers of that which is good? But and if ye suffer for righteousness' sake, happy are ye: and be not afraid of their terror, neither be troubled; but sanctify the Lord God in your hearts.

*The Gospel.* St. Luke v. 1.

IT came to pass, that as the people pressed upon him to hear the Word of God, he stood by the lake of Gennesareth, and saw two ships standing by the lake; but the fishermen were gone out of them, and were washing their nets. And he entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land: and he sat down, and taught the people out of the ship. Now when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught. And Simon answering said unto him, Master, we have toiled all the night, and have taken nothing; nevertheless, at thy word I will let down the net. And when they had this done, they inclosed a great multitude of fishes, and their net brake. And they beckoned unto their partners which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink. When Simon Peter saw it, he fell down at Jesus' knees, saying, Depart from me, for I am a sinful man, O Lord. For he was astonished, and all that were with him, at the draught of the fishes which they had taken; and so was also James, and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not, from henceforth thou shalt catch men. And when they had brought their ships to land, they forsook all, and followed him.

*The sixth Sunday after Trinity.*
*The Collect.*

O God, who hast prepared for them that love thee such good things as pass man's understanding; Pour into our hearts such love toward thee, that we, loving thee above all things, may obtain thy promises, which exceed all that we can desire; through Jesus Christ our Lord. *Amen.*

*The Epistle.* Rom. vi. 3.

KNOW ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin. Now if we be dead with Christ, we believe that we shall also live with him; knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once; but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God thro' Jesus Christ our Lord.

*The Gospel.* St. Matth. v. 20.

JESUS said unto his disciples, Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the Kingdom of heaven. Ye have heard that it was said by them of old time, Thou shalt not kill: and whosoever shall kill, shall be in danger of the judgement. But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgement: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell-fire. Therefore if thou bring thy gift to the altar, and there remember est that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift. Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and

the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

## *The seventh Sunday after Trinity.*

### *The Collect.*

LORD of all power and might, who art the author and giver of all good things; Graft in our hearts the love of thy Name, increase in us true religion, nourish us with all goodness, and of thy great mercy keep us in the same; through Jesus Christ our Lord. *Amen.*

*The Epistle.* Rom. vi. 19.

I Speak after the manner of men, because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness, and to iniquity, unto iniquity; even so now yield your members servants to righteousness, unto holiness. For when ye were the servants of sin, ye were free from righteousness. What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death. But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. For the wages of sin is death: but the gift of God is eternal life, through Jesus Christ our Lord.

*The Gospel.* St. Mark viii. 1.

IN those days the multitude being very great, and having nothing to eat, Jesus called his disciples unto him, and saith unto them, I have compassion on the multitude, because they have now been with me three days, and have nothing to eat: and if I send them away fasting to their own houses, they will faint by the way; for divers of them came from far. And his disciples answered him, From whence can a man satisfy these men with bread here in the wilderness? And he asked them, How many loaves have ye? And they said, Seven. And he commanded the people to sit down on the ground. And he took the seven loaves, and gave thanks, and brake, and gave to his disciples to set before them; and they did set them before the people. And they had a few small fishes; and he blessed, and commanded to set them also before them. So they did eat, and were filled: and they took up of the broken meat that was left seven baskets. And they that had eaten were about four thousand. And he sent them away.

*The eighth Sunday after Trinity.*

*The Collect.*

O God, whose never-failing providence ordereth all things both in heaven and earth; We humbly beseech thee to put away from us all hurtful things, and to give us those things which be profitable for us; through Jesus Christ our Lord. *Amen.*

*The Epistle.* Rom. viii. 12.

BRETHREN, we are debtors, not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ: if so be that we suffer with him, that we may be also glorified together.

*The Gospel.* St. Matt. vii. 15.

BEWARE of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits: do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit; neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them. Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of heaven; but he that doeth the will of my Father which is in heaven.

*The ninth Sunday after Trinity.*

*The Collect.*

GRANT to us, Lord, we beseech thee, the spirit to think and do always such things as be rightful; that we, who cannot do any thing that is good without thee, may by thee be enabled to live according to thy will; through Jesus Christ our Lord. *Amen.*

*The Epistle.* 1 Cor. x. 1.

BRETHREN, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud, and

in the sea; and did all eat the same spiritual meat, and did all drink the same spiritual drink: (for they drank of that spiritual Rock that followed them; and that Rock was Christ.) But with many of them God was not well pleased; for they were overthrown in the wilderness. Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play. Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth take heed lest he fall. There hath no temptation taken you, but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.

*The Gospel.* St. Luke xvi. 1.

JESUS said unto his disciples, There was a certain rich man which had a steward; and the same was accused unto him that he had wasted his goods. And he called him, and said unto him, How is it that I hear this of thee? Give an account of thy stewardship; for thou mayest be no longer steward. Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship: I cannot dig, to beg I am ashamed. I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses. So he called every one of his lord's debtors unto him, and said unto the first, How much owest thou unto my lord? And he said, An hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty. Then said he to another, And how much owest thou? And he said, An hundred measures of wheat. And he said unto him, Take thy bill, and write fourscore. And the lord commended the unjust steward, because he had done wisely: for the

children of this world are in their generation wiser than the children of light. And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that when ye fail, they may receive you into everlasting habitations.

## *The tenth Sunday after Trinity.*

### *The Collect.*

LET thy merciful ears, O Lord, be open to the prayers of thy humble servants; and that they may obtain their petitions make them to ask such things as shall please thee; through Jesus Christ our Lord. *Amen.*

*The Epistle.* 1 Cor. xii. 1.

CONCERNING spiritual gifts, brethren, I would not have you ignorant. Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led. Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed; and that no man can say that Jesus is the Lord, but by the Holy Ghost. Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God, who worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues. But all these worketh that one and the self-same Spirit, dividing to every man severally as he will.

*The Gospel.* St. Luke xix. 41.

AND when he was come near, he beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation. And he went into

the temple, and began to cast out them that sold therein, and them that bought, saying unto them, It is written, My house is the house of prayer: but ye have made it a den of thieves. And he taught daily in the temple.

## *The eleventh Sunday after Trinity.*

### *The Collect.*

O God, who declarest thy almighty power most chiefly in shewing mercy and pity; Mercifully grant unto us such a measure of thy grace, that we, running the way of thy commandments, may obtain thy gracious promises, and be made partakers of thy heavenly treasure; through Jesus Christ our Lord. *Amen.*

*The Epistle.* 1 Cor. xv. 1.

BRETHREN, I declare unto you the Gospel which I preached unto you, which also ye have received, and wherein ye stand: by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all, that which I also received, how that Christ died for our sins, according to the Scriptures; and that he was buried; and that he rose again the third day, according to the Scriptures; and that he was seen of Cephas, then of the twelve: after that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present; but some are fallen asleep: after that, he was seen of James; then of all the Apostles: and last of all, he was seen of me also, as of one born out of due time. For I am the least of the Apostles, that am not meet to be called an Apostle, because I persecuted the Church of God. But by the grace of God I am what I am: and his grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all; yet not I, but the grace of God which was with me. Therefore whether it were I or they, so we preach, and so ye believed.

*The Gospel.* St. Luke xviii. 9.

JESUS spake this parable unto certain which trusted in themselves that they were righteous, and despised others: Two men went up into the temple to pray; the one a Pharisee, and the other a Publican. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this Publican: I fast twice in the week, I give tithes of all that

I possess. And the Publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.

## *The twelfth Sunday after Trinity.*

### *The Collect.*

ALMIGHTY and everlasting God, who art always more ready to hear than we to pray, and art wont to give more than either we desire, or deserve; Pour down upon us the abundance of thy mercy; forgiving us those things whereof our conscience is afraid, and giving us those good things which we are not worthy to ask, but through the merits and mediation of Jesus Christ, thy Son, our Lord. *Amen.*

*The Epistle.* 2 Cor. iii. 4.

SUCH trust have we thro' Christ to God-ward: not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God. Who also hath made us able ministers of the New Testament; not of the letter, but of the Spirit: for the letter killeth, but the Spirit giveth life. But if the ministration of death written and engraven in stones was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance, which glory was to be done away; how shall not the ministration of the Spirit be rather glorious? For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory.

*The Gospel.* St. Mark vii. 31.

JESUS, departing from the coasts of Tyre and Sidon, came unto the sea of Galilee, through the midst of the coasts of Decapolis. And they bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to put his hand upon him. And he took him aside from the multitude, and put his fingers into his ears, and he spit, and touched his tongue; and looking up to heaven, he sighed, and saith unto him, *Ephphatha*, that is, Be opened. And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain. And he charged them that they should tell no man: but the more he charged them, so much the

more a great deal they published it; and were beyond measure astonished, saying, He hath done all things well; he maketh both the deaf to hear, and the dumb to speak.

## *The thirteenth Sunday after Trinity.*

### *The Collect.*

ALMIGHTY and merciful God, of whose only gift it cometh that thy faithful people do unto thee true and laudable service; Grant, we beseech thee, that we may so faithfully serve thee in this life, that we fail not finally to attain thy heavenly promises; through the merits of Jesus Christ our Lord. *Amen.*

*The Epistle.* Gal. iii. 16.

TO Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one; And to thy seed, which is Christ. And this I say, That the covenant that was confirmed before of God in Christ, the Law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. For if the inheritance be of the Law, it is no more of promise; but God gave it to Abraham by promise. Wherefore then serveth the Law? It was added because of transgressions, till the seed should come, to whom the promise was made; and it was ordained by angels in the hand of a mediator. Now a mediator is not a mediator of one; but God is one. Is the Law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the Law. But the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.

*The Gospel.* St. Luke x. 23.

BLESSED are the eyes which see the things that ye see. For I tell you, That many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them. And behold, a certain Lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life? He said unto him, What is written in the Law? How readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself. And he said unto him, Thou hast answered right; this do,

and thou shalt live. But he, willing to justify himself, said unto Jesus, And who is my neighbour? And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain Priest that way, and, when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was; and, when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow, when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee. Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves? And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise.

*The fourteenth Sunday after Trinity.*

*The Collect.*

ALMIGHTY and everlasting God, give unto us the increase of faith, hope, and charity; and, that we may obtain that which thou dost promise, make us to love that which thou dost command; thro' Jesus Christ our Lord. *Amen.*

*The Epistle.* Gal. v. 16.

I Say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other; so that ye cannot do the things that ye would. But if ye be led by the Spirit, ye are not under the law. Now the works of the flesh are manifest, which are these, adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, That they who do such things shall not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law.

And they that are Christ's have crucified the flesh, with the affections and lusts.

*The Gospel.* St. Luke xvii. 11.

AND it came to pass, as Jesus went to Jerusalem, that he passed through the midst of Samaria, and Galilee. And as he entered into a certain village, there met him ten men that were lepers, which stood afar off. And they lifted up their voices, and said, Jesus, Master, have mercy on us. And when he saw them, he said unto them, Go, shew yourselves unto the priests. And it came to pass, that, as they went, they were cleansed. And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God, and fell down on his face at his feet, giving him thanks; and he was a Samaritan. And Jesus answering said, Were there not ten cleansed? but where are the nine? There are not found that returned to give glory to God, save this stranger. And he said unto him, Arise, go thy way, thy faith hath made thee whole.

## *The fifteenth Sunday after Trinity.*

### *The Collect.*

KEEP, we beseech thee, O Lord, thy Church with thy perpetual mercy: and, because the frailty of man without thee cannot but fall, keep us ever by thy help from all things hurtful, and lead us to all things profitable to our salvation; through Jesus Christ our Lord. *Amen.*

*The Epistle.* Gal. vi. 11.

YE see how large a letter I have written unto you with mine own hand. As many as desire to make a fair shew in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ. For neither they themselves who are circumcised keep the law; but desire to have you circumcised, that they may glory in your flesh. But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world. For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature. And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God. From henceforth let no man trouble me; for I bear in my body the marks of the Lord Jesus. Brethren, the grace of our Lord Jesus Christ be with your spirit. Amen.

*The Gospel.* St. Matt. vi. 24.

NO man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and Mammon. Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on: Is not the life more than meat, and the body than raiment? Behold the fowls of the air; for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? Which of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field how they grow: they toil not, neither do they spin: and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven; shall he not much more clothe you, O ye of little faith? Therefore take no thought, saying, What shall we eat? or what shall we drink? or wherewithal shall we be clothed? (for after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you. Take therefore no thought for the morrow; for the morrow shall take thought for the things of itself: sufficient unto the day is the evil thereof.

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*The sixteenth Sunday after Trinity.*

*The Collect.*

O Lord, we beseech thee, let thy continual pity cleanse and defend thy Church; and, because it cannot continue in safety without thy succour, preserve it evermore by thy help and goodness; through Jesus Christ our Lord. *Amen.*

*The Epistle.* Ephes. iii. 13.

I Desire that ye faint not at my tribulations for you, which is your glory. For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that

ye, being rooted and grounded in love, may be able to comprehend with all saints, what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God. Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the Church by Christ Jesus, throughout all ages, world without end. Amen.

*The Gospel.* St. Luke vii. 11.

AND it came to pass the day after, that Jesus went into a city called Naim; and many of his disciples went with him, and much people. Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow; and much people of the city was with her. And when the Lord saw her, he had compassion on her, and said unto her, Weep not. And he came and touched the bier, (and they that bare him stood still,) and he said, Young man, I say unto thee, Arise. And he that was dead sat up, and began to speak: and he delivered him to his mother. And there came a fear on all, and they glorified God, saying, That a great Prophet is risen up among us, and that God hath visited his people. And this rumour of him went forth throughout all Judæa, and throughout all the region round about.

## *The seventeenth Sunday after Trinity.*

### *The Collect.*

LORD, we pray thee that thy grace may always prevent and follow us, and make us continually to be given to all good works; through Jesus Christ our Lord. *Amen.*

*The Epistle.* Ephes. iv. 1.

I Therefore the prisoner of the Lord beseech you, that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love; endeavouring to keep the unity of the spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all.

*The Gospel.* St. Luke xiv. 1.

IT came to pass, as Jesus went into the house of one of the chief Pharisees to eat bread on the sabbath-day,

that they watched him. And behold, there was a certain man before him which had the dropsy. And Jesus answering spake unto the Lawyers and Pharisees, saying, Is it lawful to heal on the sabbath-day? And they held their peace. And he took him, and healed him, and let him go; and answered them, saying, Which of you shall have an ass, or an ox, fallen into a pit, and will not straightway pull him out on the sabbath-day? And they could not answer him again to these things. And he put forth a parable to those which were bidden, when he marked how they chose out the chief rooms, saying unto them, When thou art bidden of any man to a wedding, sit not down in the highest room; lest a more honourable man than thou be bidden of him; and he that bade thee and him come and say to thee, Give this man place; and thou begin with shame to take the lowest room. But when thou art bidden, go and sit down in the lowest room; that, when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee. For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.

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*The eighteenth Sunday after Trinity.*

*The Collect.*

LORD, we beseech thee, grant thy people grace to withstand the temptations of the world, the flesh, and the devil, and with pure hearts and minds to follow thee the only God; through Jesus Christ our Lord. *Amen.*

*The Epistle.* 1 Cor. i. 4.

I Thank my God always on your behalf, for the grace of God which is given you by Jesus Christ; that in every thing ye are enriched by him, in all utterance, and in all knowledge; even as the testimony of Christ was confirmed in you; so that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ, who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ.

*The Gospel.* St. Matt. xxii. 34.

WHEN the Pharisees had heard that Jesus had put the Sadducees to silence, they were gathered together. Then one of them, who was a Lawyer, asked him a question, tempting him, and saying, Master, which is the great commandment in the Law? Jesus said unto him, Thou shalt love the Lord

thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the Law and the Prophets. While the Pharisees were gathered together, Jesus asked them, saying, What think ye of Christ? whose son is he? They say unto him, The son of David. He saith unto them, How then doth David in spirit call him Lord, saying, The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy foot-stool? If David then call him Lord, how is he his Son? And no man was able to answer him a word; neither durst any man from that day forth ask him any more questions.

## *The nineteenth Sunday after Trinity.*

### *The Collect.*

O God, forasmuch as without thee we are not able to please thee; Mercifully grant, that thy Holy Spirit may in all things direct and rule our hearts; through Jesus Christ our Lord. *Amen.*

*The Epistle.* Ephes. iv. 17.

THIS I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind; having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart: who, being past feeling, have given themselves over unto lasciviousness, to work all uncleanness with greediness. But ye have not so learned Christ; if so be that ye have heard him, and have been taught by him, as the truth is in Jesus: that ye put off, concerning the former conversation, the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness. Wherefore, putting away lying, speak every man truth with his neighbour: for we are members one of another. Be ye angry and sin not: let not the sun go down upon your wrath: neither give place to the devil. Let him that stole steal no more; but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth. Let no corrupt communication proceed out of your mouth, but that

which is good to the use of edifying, that it may minister grace unto the hearers. And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamour, and evil-speaking, be put away from you, with all malice. And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you.

*The Gospel.* St. Matth. ix. 1.

JESUS entered into a ship, and passed over, and came into his own city. And behold, they brought to him a man sick of the palsy, lying on a bed. And Jesus, seeing their faith, said unto the sick of the palsy, Son, be of good cheer, thy sins be forgiven thee. And behold, certain of the scribes said within themselves, This man blasphemeth. And Jesus, knowing their thoughts, said, Wherefore think ye evil in your hearts? For whether is easier to say, Thy sins be forgiven thee? or to say, Arise, and walk? But that ye may know that the Son of Man hath power on earth to forgive sins, (then saith he to the sick of the palsy,) Arise, take up thy bed, and go unto thine house. And he arose, and departed to his house. But when the multitude saw it, they marvelled, and glorified God, who had given such power unto men.

## *The twentieth Sunday after Trinity.*

### *The Collect.*

O Almighty and most merciful God, of thy bountiful goodness keep us, we beseech thee, from all things that may hurt us; that we, being ready both in body and soul, may cheerfully accomplish those things that thou wouldest have done; through Jesus Christ our Lord. *Amen.*

*The Epistle.* Ephes. v. 15.

SEE then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil. Wherefore be ye not unwise, but understanding what the will of the Lord is. And be not drunk with wine, wherein is excess; but be filled with the Spirit; speaking to yourselves in psalms, and hymns, and spiritual songs; singing and making melody in your heart to the Lord; giving thanks always for all things unto God and the Father, in the Name of our Lord Jesus Christ; submitting yourselves one to another in the fear of God.

*The Gospel.* St. Matt. xxii. 1.

JESUS said, The Kingdom of heaven is like unto a

certain king, who made a marriage for his son; and sent forth his servants to call them that were bidden to the wedding; and they would not come. Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner; my oxen and my fatlings are killed, and all things are ready; come unto the marriage. But they made light of it, and went their ways, one to his farm, another to his merchandise: and the remnant took his servants, and entreated them spitefully, and slew them. But when the king heard thereof, he was wroth; and he sent forth his armies, and destroyed those murderers, and burnt up their city. Then saith he to his servants, The wedding is ready, but they who were bidden were not worthy. Go ye therefore into the high-ways, and as many as ye shall find bid to the marriage. So those servants went out into the high-ways, and gathered together all, as many as they found, both bad and good; and the wedding was furnished with guests. And when the king came in to see the guests, he saw there a man which had not on a wedding-garment. And he saith unto him, Friend, how camest thou in hither, not having a wedding-garment? And he was speechless. Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness: there shall be weeping and gnashing of teeth. For many are called, but few are chosen.

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*The one and twentieth Sunday after Trinity.*

*The Collect.*

GRANT, we beseech thee, merciful Lord, to thy faithful people pardon and peace, that they may be cleansed from all their sins, and serve thee with a quiet mind; thro' Jesus Christ our Lord. *Amen.*

*The Epistle.* Ephes. vi. 10.

MY brethren, be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and, having done all, to stand. Stand therefore, having your loins girt about with truth;

and having on the breast-plate of righteousness; and your feet shod with the preparation of the Gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked; and take the helmet of salvation, and the sword of the Spirit, which is the Word of God: praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance, and supplication for all saints; and for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the Gospel, for which I am an ambassador in bonds; that therein I may speak boldly, as I ought to speak.

*The Gospel.* St. John iv. 46.

THERE was a certain nobleman, whose son was sick at Capernaum. When he heard that Jesus was come out of Judæa into Galilee, he went unto him, and besought him that he would come down and heal his son; for he was at the point of death. Then said Jesus unto him, Except ye see signs and wonders, ye will not believe. The nobleman saith unto him, Sir, come down ere my child die. Jesus saith unto him, Go thy way, thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way. And, as he was now going down, his servants met him, and told him, saying, Thy son liveth. Then enquired he of them the hour when he began to amend: and they said unto him, Yesterday at the seventh hour the fever left him. So the father knew that it was at the same hour, in the which Jesus said unto him, Thy son liveth; and himself believed, and his whole house. This is again the second miracle that Jesus did, when he was come out of Judæa into Galilee.

## *The two and twentieth Sunday after Trinity.*

### *The Collect.*

LORD, we beseech thee to keep thy houshold the Church in continual godliness; that through thy protection it may be free from all adversities, and devoutly given to serve thee in good works, to the glory of thy Name; through Jesus Christ our Lord. *Amen.*

*The Epistle.* Phil. i. 3.

I Thank my God upon every remembrance of you, (always in every prayer of mine for you all making request with joy,) for your fellowship in the Gospel from the first day until now; being

confident of this very thing, that he who hath begun a good work in you will perform it until the day of Jesus Christ; even as it is meet for me to think this of you all, because I have you in my heart, inasmuch as both in my bonds, and in the defence and confirmation of the Gospel, ye all are partakers of my grace. For God is my record, how greatly I long after you all in the bowels of Jesus Christ. And this I pray, that your love may abound yet more and more in knowledge, and in all judgement: that ye may approve things that are excellent, that ye may be sincere, and without offence, till the day of Christ: being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God.

*The Gospel.* St. Matt. xviii. 21.

PETER said unto Jesus, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, until seven times; but until seventy times seven. Therefore is the Kingdom of heaven likened unto a certain king, which would take account of his servants. And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents. But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife and children, and all that he had, and payment to be made. The servant therefore fell down and worshipped him, saying, Lord, have patience with me, and I will pay thee all. Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt. But the same servant went out, and found one of his fellow-servants, which owed him an hundred pence; and he laid hands on him, and took him by the throat, saying, Pay me that thou owest. And his fellow-servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all. And he would not; but went and cast him into prison, till he should pay the debt. So when his fellow-servants saw what was done, they were very sorry, and came and told unto their lord all that was done. Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me: shouldest not thou also have had compassion on thy fellow-servant, even as I had pity on thee? And his lord was wroth, and delivered him to the tormentors, till he

should pay all that was due unto him. So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

*The three and twentieth Sunday after Trinity.*

*The Collect.*

O God, our refuge and strength, who art the author of all godliness; Be ready, we beseech thee, to hear the devout prayers of thy Church; and grant that those things which we ask faithfully we may obtain effectually; thro' Jesus Christ our Lord. *Amen.*

*The Epistle.* Phil. iii. 17.

BRETHREN, be followers together of me, and mark them which walk so as ye have us for an ensample. (For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ; whose end is destruction, whose god is their belly, and whose glory is in their shame, who mind earthly things.) For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

*The Gospel.* St. Matt. xxii. 15.

THEN went the Pharisees and took counsel how they might entangle him in his talk. And they sent out unto him their disciples, with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man: for thou regardest not the person of men. Tell us therefore, what thinkest thou? Is it lawful to give tribute unto Cæsar, or not? But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites? shew me the tribute-money. And they brought unto him a peny. And he saith unto them, Whose is this image and superscription? They say unto him, Cæsar's. Then saith he unto them, Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's. When they had heard these words, they marvelled, and left him, and went their way.

*The four and twentieth Sunday after Trinity.*

*The Collect.*

O Lord, we beseech thee, absolve thy people from their offences; that through thy bountiful goodness we may all be delivered from the

bands of those sins, which by our frailty we have committed: Grant this, O heavenly Father, for Jesus Christ's sake, our blessed Lord and Saviour. *Amen.*

*The Epistle.* Col. i. 3.

WE give thanks to God and the Father of our Lord Jesus Christ, praying always for you, since we heard of your faith in Christ Jesus, and of the love which ye have to all the saints; for the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the Gospel; which is come unto you, as it is in all the world, and bringeth forth fruit, as it doth also in you, since the day ye heard of it, and knew the grace of God in truth. As ye also learned of Epaphras, our dear fellow-servant, who is for you a faithful minister of Christ; who also declared unto us your love in the Spirit. For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding: that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might, according to his glorious power, unto all patience and long-suffering with joyfulness; giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light.

*The Gospel.* St. Matt. ix. 18.

WHILE Jesus spake these things unto John's disciples, behold, there came a certain ruler, and worshipped him, saying, My daughter is even now dead; but come and lay thy hand upon her, and she shall live. And Jesus arose, and followed him, and so did his disciples. (And behold, a woman, which was diseased with an issue of blood twelve years, came behind him, and touched the hem of his garment; for she said within herself, If I may but touch his garment, I shall be whole. But Jesus turned him about, and, when he saw her, he said, Daughter, be of good comfort, thy faith hath made thee whole. And the woman was made whole from that hour.) And when Jesus came into the ruler's house, and saw the minstrels and the people making a noise, he said unto them, Give place; for the maid is not dead, but sleepeth. And they laughed him to scorn. But when the people were put forth, he went in, and took her by the hand,

and the maid arose. And the fame hereof went abroad into all that land.

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*The five and twentieth Sunday after Trinity.*

*The Collect.*

STIR up, we beseech thee, O Lord, the wills of thy faithful people; that they, plenteously bringing forth the fruit of good works, may of thee be plenteously rewarded; through Jesus Christ our Lord. *Amen.*

*For the Epistle.* Jer. xxiii. 5.

BEHOLD, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign, and prosper, and shall execute judgement and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his Name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS. Therefore behold, the days come, saith the Lord, that they shall no more say, The Lord liveth, which brought up the children of Israel out of the land of Egypt; but, The Lord liveth, which brought up, and which led the seed of the house of Israel out of the north-country, and from all countries whither I had driven them; and they shall dwell in their own land.

*The Gospel.* St. John vi. 5.

WHEN Jesus then lift up his eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread that these may eat? (And this he said to prove him; for he himself knew what he would do.) Philip answered him, Two hundred penyworth of bread is not sufficient for them, that every one of them may take a little. One of his disciples, Andrew, Simon Peter's brother, saith unto him, There is a lad here, which hath five barley-loaves, and two small fishes; but what are they among so many? And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand. And Jesus took the loaves, and, when he had given thanks, he distributed to the disciples, and the disciples to them that were set down, and likewise of the fishes, as much as they would. When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost. Therefore they gathered them together, and filled twelve baskets with the fragments of

the five barley-loaves, which remained over and above unto them that had eaten. Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that Prophet that should come into the world.

¶ *If there be any more Sundays before Advent-Sunday, the Service of some of those Sundays, that were omitted after the Epiphany, shall be taken in to supply so many as are here wanting. And if there be fewer, the overplus may be omitted: Provided that this last Collect, Epistle, and Gospel shall always be used upon the Sunday next before Advent.*

## *Saint Andrew's Day.*

### *The Collect.*

ALMIGHTY God, who didst give such grace unto thy holy Apostle Saint Andrew, that he readily obeyed the calling of thy Son Jesus Christ, and followed him without delay; Grant unto us all, that we, being called by thy holy Word, may forthwith give up ourselves obediently to fulfil thy holy commandments; through the same Jesus Christ our Lord. *Amen.*

*The Epistle.* Rom. x. 9.

IF thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation. For the Scripture saith, Whosoever believeth on him shall not be ashamed. For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the Name of the Lord shall be saved. How then shall they call on him, in whom they have not believed? And how shall they believe in him, of whom they have not heard? And how shall they hear without a preacher? And how shall they preach, except they be sent? As it is written, How beautiful are the feet of them that preach the Gospel of peace, and bring glad tidings of good things! But they have not all obeyed the Gospel. For Esaias saith, Lord, who hath believed our report? So then faith cometh by hearing, and hearing by the Word of God. But I say, Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world. But I say, Did not Israel know? First Moses saith, I will provoke you to jealousy by them that are no people, and by a foolish nation I will anger you. But Esaias is very bold, and saith, I was found of them that sought me not; I was made manifest unto them that asked not

after me. But to Israel he saith, All day long I have stretched forth my hands unto a disobedient and gainsaying people.

*The Gospel.* St. Matth. iv. 18.

JESUS, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea, (for they were fishers;) and he saith unto them, Follow me; and I will make you fishers of men. And they straightway left their nets, and followed him. And going on from thence he saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them. And they immediately left the ship and their father, and followed him.

## *Saint Thomas the Apostle.*

### *The Collect.*

ALMIGHTY and everliving God, who for the more confirmation of the faith didst suffer thy holy Apostle Thomas to be doubtful in thy Son's resurrection; Grant us so perfectly, and without all doubt, to believe in thy Son Jesus Christ, that our faith in thy sight may never be reproved. Hear us, O Lord, through the same Jesus Christ, to whom, with thee and the Holy Ghost, be all honour and glory, now and for evermore. *Amen.*

*The Epistle.* Ephes. ii. 19.

NOW therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the houshold of God; and are built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner-stone; in whom all the building, fitly framed together, groweth unto an holy temple in the Lord; in whom ye also are builded together for an habitation of God, through the Spirit.

*The Gospel.* St. John xx. 24.

THOMAS, one of the twelve, called Didymus, was not with them when Jesus came. The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe. And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. Then saith he to Thomas, Reach hither thy

finger, and behold my hands; and reach hither thy hand, and thrust it into my side; and be not faithless, but believing. And Thomas answered and said unto him, My Lord, and my God. Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed; blessed are they that have not seen, and yet have believed. And many other signs truly did Jesus in the presence of his disciples, which are not written in this book. But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his Name.

## *The Conversion of Saint Paul.*

### *The Collect.*

O God, who, through the preaching of the blessed Apostle Saint Paul, hast caused the light of the Gospel to shine throughout the world; Grant, we beseech thee, that we, having his wonderful conversion in remembrance, may shew forth our thankfulness unto thee for the same, by following the holy doctrine which he taught; thro' Jesus Christ our Lord. *Amen.*

*For the Epistle.* Acts ix. 1.

AND Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest, and desired of him letters to Damascus to the synagogues, that, if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem. And, as he journeyed, he came near Damascus, and suddenly there shined round about him a light from heaven. And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks. And he, trembling and astonished, said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do. And the men which journeyed with him stood speechless, hearing a voice, but seeing no man. And Saul arose from the earth, and when his eyes were opened he saw no man; but they led him by the hand, and brought him into Damascus. And he was three days without sight, and neither did eat nor drink. And there was a certain disciple at Damascus, named Ananias, and to him said the Lord in a vision, Ananias. And he said,

Behold, I am here, Lord. And the Lord said unto him, Arise, and go into the street which is called Straight, and enquire in the house of Judas for one called Saul, of Tarsus: for behold, he prayeth, and hath seen in a vision a man named Ananias, coming in, and putting his hand on him, that he might receive his sight. Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem; and here he hath authority from the chief priests to bind all that call on thy Name. But the Lord said unto him, Go thy way; for he is a chosen vessel unto me, to bear my Name before the Gentiles, and kings, and the children of Israel: for I will shew him how great things he must suffer for my Name's sake. And Ananias went his way, and entered into the house; and, putting his hands on him, said, Brother Saul, the Lord, (even Jesus that appeared unto thee in the way as thou camest,) hath sent me, that thou mightest receive thy sight, and be filled with the holy Ghost. And immediately there fell from his eyes as it had been scales; and he received sight forthwith, and arose, and was baptized. And when he had received meat, he was strengthened. Then was Saul certain days with the disciples which were at Damascus. And straightway he preached Christ in the synagogues, that he is the Son of God. But all that heard him were amazed, and said, Is not this he that destroyed them which called on this Name in Jerusalem, and came hither for that intent, that he might bring them bound unto the chief priests? But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is very Christ.

*The Gospel.* St. Matt. xix. 27.

PETER answered and said unto Jesus, Behold, we have forsaken all, and followed thee; what shall we have therefore? And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of Man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my Name's sake, shall receive an hundred-fold, and shall inherit everlasting life. But many that are first shall be last, and the last shall be first.

*The Presentation of Christ in the Temple, commonly called, The Purification of Saint Mary the Virgin.*

*The Collect.*

ALMIGHTY and ever-living God, we humbly beseech thy Majesty, that, as thy only-begotten Son was this day presented in the temple in substance of our flesh, so we may be presented unto thee with pure and clean hearts, by the same thy Son Jesus Christ our Lord. *Amen.*

*For the Epistle.* Mal. iii. 1.

BEHOLD, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple; even the messenger of the covenant, whom ye delight in; behold, he shall come, saith the Lord of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap. And he shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Then shall the offerings of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years. And I will come near to you to judgement, and I will be a swift witness against the sorcerers, and against the adulterers, and against false-swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the Lord of hosts.

*The Gospel.* St. Luke ii. 22.

AND when the days of her purification, according to the Law of Moses, were accomplished, they brought him to Jerusalem, to present him to the Lord; (as it is written in the Law of the Lord, Every male that openeth the womb shall be called holy to the Lord;) and to offer a sacrifice, according to that which is said in the Law of the Lord, A pair of turtle-doves, or two young pigeons. And behold, there was a man in Jerusalem, whose name was Symeon; and the same man was just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him. And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ. And he came by the Spirit into the temple; and when the parents brought in the child Jesus, to do for him after the custom of the Law, then took he him up in his arms, and

blessed God, and said, Lord, now lettest thou thy servant depart in peace, according to thy word: for mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel. And Joseph and his mother marvelled at those things which were spoken of him. And Symeon blessed them, and said unto Mary his mother, Behold, this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against; (yea, a sword shall pierce through thy own soul also;) that the thoughts of many hearts may be revealed. And there was one Anna a prophetess, the daughter of Phanuel, of the tribe of Aser; she was of a great age, and had lived with an husband seven years from her virginity: and she was a widow of about fourscore and four years; which departed not from the temple, but served God with fastings and prayers night and day. And she coming in that instant gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem. And when they had performed all things according to the Law of the Lord, they returned into Galilee to their own city Nazareth. And the child grew, and waxed strong in spirit, filled with wisdom; and the grace of God was upon him.

## *Saint Matthias's Day.*

### *The Collect.*

O Almighty God, who into the place of the traitor Judas didst choose thy faithful servant Matthias to be of the number of the twelve Apostles; Grant that thy Church, being alway preserved from false Apostles, may be ordered and guided by faithful and true pastors; thro' Jesus Christ our Lord. *Amen.*

*For the Epistle.* Acts i. 15.

IN those days Peter stood up in the midst of the disciples, and said, (the number of the names together were about an hundred and twenty,) Men and brethren, this Scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus: for he was numbered with us, and had obtained part of this ministry. Now this man purchased a field with the reward of iniquity; and falling headlong he burst asunder in the midst, and all his bowels gushed out. And

it was known unto all the dwellers at Jerusalem, insomuch as that field is called in their proper tongue, Aceldama, that is to say, The field of blood. For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein; and, His bishoprick let another take. Wherefore, of these men which have companied with us all the time that the Lord Jesus went in and out among us, beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection. And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias. And they prayed, and said, Thou, Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen; that he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place. And they gave forth their lots; and the lot fell upon Matthias, and he was numbered with the eleven Apostles.

*The Gospel.* St. Matth. xi. 25.

AT that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father, for so it seemed good in thy sight. All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him. Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.

## *The Annunciation of the blessed Virgin Mary.*

### *The Collect.*

WE beseech thee, O Lord, pour thy grace into our hearts; that, as we have known the incarnation of thy Son Jesus Christ by the message of an angel, so by his cross and passion we may be brought unto the glory of his resurrection; thro' the same Jesus Christ our Lord. *Amen.*

*For the Epistle.* Isaiah vii. 10.

MOREOVER, the Lord spake again unto Ahaz, saying, Ask thee a sign of the Lord thy God; ask it either in the depth, or in the

height above. But Ahaz said, I will not ask, neither will I tempt the Lord. And he said, Hear ye now, O house of David; Is it a small thing for you to weary men, but will ye weary my God also? Therefore the Lord himself shall give you a sign; Behold, a Virgin shall conceive, and bear a son, and shall call his name Immanuel. Butter and honey shall he eat, that he may know to refuse the evil, and choose the good.

*The Gospel.* St. Luke i. 26.

AND in the sixth month the angel Gabriel was sent from God unto a city of Galilee named Nazareth, to a Virgin espoused to a man whose name was Joseph, of the house of David; and the Virgin's name was Mary. And the angel came in unto her, and said, Hail, thou that art highly favoured, the Lord is with thee; blessed art thou among women. And when she saw him she was troubled at his saying, and cast in her mind what manner of salutation this should be. And the angel said unto her, Fear not, Mary; for thou hast found favour with God. And behold, thou shalt conceive in thy womb, and bring forth a Son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David. And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end. Then said Mary unto the angel, How shall this be, seeing I know not a man? And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God. And behold, thy cousin Elisabeth, she hath also conceived a son in her old age; and this is the sixth month with her who was called barren: for with God nothing shall be impossible. And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her.

## *Saint Mark's Day.*

### *The Collect.*

O Almighty God, who hast instructed thy holy Church with the heavenly doctrine of thy Evangelist Saint Mark; Give us grace, that, being not like children carried away with every blast of vain doctrine, we may be established in the truth of thy holy Gospel; through Jesus Christ our Lord. *Amen.*

*The Epistle.* Ephes. iv. 7.

UNTO every one of us is given grace, according to the measure of the gift of Christ. Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things.) And he gave some Apostles, and some Prophets, and some Evangelists, and some Pastors and Teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ; that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ: from whom the whole body fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body, unto the edifying of itself in love.

*The Gospel.* St. John xv. 1.

I Am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean thro' the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples. As the Father hath loved me, so have I loved you: continue ye in my love. If ye keep my commandments, ye shall abide in

my love; even as I have kept my Father's commandments, and abide in his love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full.

*St. Philip and St. James's Day.*
*The Collect.*

O Almighty God, whom truly to know is everlasting life; Grant us perfectly to know thy Son Jesus Christ to be the way, the truth, and the life; that, following the steps of thy holy Apostles, Saint Philip and Saint James, we may stedfastly walk in the way that leadeth to eternal life; thro' the same thy Son Jesus Christ our Lord. *Amen.*

*The Epistle.* St. James i. 1.

JAMES, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting. My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing. If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not, and it shall be given him. But let him ask in faith, nothing wavering; for he that wavereth is like a wave of the sea, driven with the wind, and tossed. For let not that man think that he shall receive any thing of the Lord. A double-minded man is unstable in all his ways. Let the brother of low degree rejoice in that he is exalted; but the rich in that he is made low; because as the flower of the grass he shall pass away. For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his ways. Blessed is the man that endureth temptation; for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.

*The Gospel.* St. John xiv. 1.

AND Jesus said unto his disciples, Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you: and if I go and prepare a place for you, I will come again, and receive you unto myself, that where I am, there ye may be also. And whither I go ye know, and the way ye know. Thomas

saith unto him, Lord, we know not whither thou goest, and how can we know the way? Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father but by me. If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him. Philip saith unto him, Lord, shew us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father? Believest thou not that I am in the Father, and the Father in me? The words that I speak unto you I speak not of myself; but the Father that dwelleth in me, he doeth the works. Believe me, that I am in the Father, and the Father in me; or else believe me for the very works' sake. Verily, verily I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father. And whatsoever ye shall ask in my Name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my Name, I will do it.

*Saint Barnabas the Apostle.*

*The Collect.*

O Lord God Almighty, who didst endue thy holy Apostle Barnabas with singular gifts of the Holy Ghost; Leave us not, we beseech thee, destitute of thy manifold gifts, nor yet of grace to use them alway to thy honour and glory; thro' Jesus Christ our Lord. *Amen.*

*For the Epistle.* Acts xi. 22.

TIDINGS of these things came unto the ears of the Church which was in Jerusalem; and they sent forth Barnabas, that he should go as far as Antioch. Who, when he came, and had seen the grace of God, was glad; and exhorted them all, that with purpose of heart they would cleave unto the Lord. For he was a good man, and full of the holy Ghost, and of faith: and much people was added unto the Lord. Then departed Barnabas to Tarsus, for to seek Saul. And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the Church, and taught much people: and the disciples were called Christians first in Antioch. And in these days came prophets from Jerusalem unto Antioch. And there stood up one of them named Agabus,

and signified by the Spirit, that there should be great dearth throughout all the world: which came to pass in the days of Claudius Cæsar. Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judæa. Which also they did, and sent it to the elders by the hands of Barnabas and Saul.

*The Gospel.* St. John xv. 12.

THIS is my commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you. Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you. Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my Name, he may give it you.

## *Saint John Baptist's Day.*

### *The Collect.*

ALMIGHTY God, by whose providence thy servant John Baptist was wonderfully born, and sent to prepare the way of thy Son our Saviour, by preaching of repentance; Make us so to follow his doctrine and holy life, that we may truly repent according to his preaching; and after his example constantly speak the truth, boldly rebuke vice, and patiently suffer for the truth's sake; through Jesus Christ our Lord. *Amen.*

*For the Epistle.* Isaiah xl. 1.

COMFORT ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, That her warfare is accomplished; that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins. The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low, and the crooked shall be made straight, and the rough places plain. And the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it. The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodliness thereof is as the

flower of the field. The grass withereth, the flower fadeth, because the Spirit of the Lord bloweth upon it: surely the people is grass. The grass withereth, the flower fadeth; but the word of our God shall stand for ever. O Zion, that bringest good tidings, get thee up into the high mountain: O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid: say unto the cities of Judah, Behold your God. Behold, the Lord God will come with strong hand, and his arm shall rule for him: behold, his reward is with him, and his work before him. He shall feed his flock like a shepherd; he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young.

*The Gospel.* St. Luke i. 57.

ELISABETH's full time came that she should be delivered; and she brought forth a son. And her neighbours and her cousins heard how the Lord had shewed great mercy upon her; and they rejoiced with her. And it came to pass, that on the eighth day they came to circumcise the child; and they called him Zacharias, after the name of his father. And his mother answered and said, Not so; but he shall be called John. And they said unto her, There is none of thy kindred that is called by this name. And they made signs to his father, how he would have him called. And he asked for a writing-table, and wrote, saying, His name is John. And they marvelled all. And his mouth was opened immediately, and his tongue loosed, and he spake, and praised God. And fear came on all that dwelt round about them; and all these sayings were noised abroad throughout all the hill-country of Judæa. And all they that had heard them laid them up in their hearts, saying, What manner of child shall this be? And the hand of the Lord was with him. And his father Zacharias was filled with the holy Ghost, and prophesied, saying, Blessed be the Lord God of Israel: for he hath visited and redeemed his people, and hath raised up an horn of salvation for us in the house of his servant David; as he spake by the mouth of his holy prophets, which have been since the world began; that we should be saved from our enemies, and from the hand of all that hate us; to perform the mercy promised to our fathers, and to remember his holy covenant; the oath which he

sware to our father Abraham, that he would grant unto us, that we, being delivered out of the hands of our enemies, might serve him without fear, in holiness and righteousness before him all the days of our life. And thou, Child, shalt be called the Prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways; to give knowledge of salvation unto his people, by the remission of their sins, through the tender mercy of our God, whereby the day-spring from on high hath visited us; to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace. And the child grew, and waxed strong in spirit; and was in the deserts till the day of his shewing unto Israel.

## *Saint Peter's Day.*

### *The Collect.*

O Almighty God, who by thy Son Jesus Christ didst give to thy Apostle Saint Peter many excellent gifts, and commandedst him earnestly to feed thy flock; Make, we beseech thee, all Bishops and Pastors diligently to preach thy holy Word, and the people obediently to follow the same, that they may receive the crown of everlasting glory; thro' Jesus Christ our Lord. *Amen.*

*For the Epistle.* Acts xii. 1.

ABOUT that time Herod the king stretched forth his hands to vex certain of the Church. And he killed James the brother of John with the sword. And because he saw it pleased the Jews, he proceeded further to take Peter also. (Then were the days of unleavened bread.) And when he had apprehended him, he put him in prison, and delivered him to four quaternions of soldiers to keep him, intending after Easter to bring him forth to the people. Peter therefore was kept in prison; but prayer was made without ceasing of the Church unto God for him. And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains; and the keepers before the door kept the prison. And behold, the angel of the Lord came upon him, and a light shined in the prison; and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands. And the angel said unto him, Gird thyself, and bind on thy sandals: and so he did. And he saith unto him, Cast thy garment about thee, and follow me.

And he went out and followed him; and wist not that it was true which was done by the angel; but thought he saw a vision. When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city, which opened to them of his own accord; and they went out, and passed on through one street, and forthwith the angel departed from him. And when Peter was come to himself, he said, Now I know of a surety, that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews.

*The Gospel.* St. Matt. xvi. 13.

WHEN Jesus came into the coasts of Cæsarea Philippi, he asked his disciples, saying, Whom do men say that I, the Son of Man, am? And they said, Some say that thou art John the Baptist, some Elias, and others Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter, and upon this rock I will build my Church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven.

*Saint James the Apostle.*
*The Collect.*

GRANT, O merciful God, that as thine holy Apostle Saint James, leaving his father and all that he had, without delay was obedient unto the calling of thy Son Jesus Christ, and followed him; so we, forsaking all worldly and carnal affections, may be evermore ready to follow thy holy commandments; through Jesus Christ our Lord. *Amen.*

*For the Epistle.* Acts xi. 27, *and part of Chap.* xii.

IN those days came prophets from Jerusalem unto Antioch. And there stood up one of them, named Agabus, and signified by the Spirit, that there should be great dearth throughout all the world; which came to pass in the days of Claudius Cæsar. Then the disciples, every man according to his ability, de-

termined to send relief unto the brethren which dwelt in Judæa. Which also they did, and sent it to the elders by the hands of Barnabas and Saul. Now about that time Herod the king stretched forth his hands to vex certain of the Church. And he killed James the brother of John with the sword. And, because he saw it pleased the Jews, he proceeded further to take Peter also.

*The Gospel.* St. Matt. xx. 20.

THEN came to him the mother of Zebedee's children with her sons, worshipping him, and desiring a certain thing of him. And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom. But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able. And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give; but it shall be given to them for whom it is prepared of my Father. And when the ten heard it, they were moved with indignation against the two brethren. But Jesus called them unto him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you: but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant: even as the Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many.

## *Saint Bartholomew the Apostle.*

### *The Collect.*

O Almighty and everlasting God, who didst give to thine Apostle Bartholomew grace truly to believe and to preach thy Word; Grant, we beseech thee, unto thy Church, to love that Word which he believed, and both to preach and receive the same; through Jesus Christ our Lord. *Amen.*

*For the Epistle.* Acts v. 12.

BY the hands of the Apostles were many signs and wonders wrought among the people: (and they were all with one accord in Solomon's porch: and of the rest durst no man join himself to them: but the people magni-

fied them: and believers were the more added to the Lord, multitudes both of men and women:) insomuch that they brought forth the sick into the streets, and laid them on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them. There came also a multitude out of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits; and they were healed every one.

*The Gospel.* St. Luke xxii. 24.

AND there was also a strife among them, which of them should be accounted the greatest. And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors. But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth. Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.

## *Saint Matthew the Apostle.*

### *The Collect.*

O Almighty God, who by thy blessed Son didst call Matthew from the receipt of custom to be an Apostle and Evangelist; Grant us grace to forsake all covetous desires, and inordinate love of riches, and to follow the same thy Son Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, one God, world without end. *Amen.*

*The Epistle.* 2 Cor. iv. 1.

THEREFORE seeing we have this ministry, as we have received mercy, we faint not; but have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the Word of God deceitfully, but by manifestation of the truth commending ourselves to every man's conscience in the sight of God. But if our Gospel be hid, it is hid to them that are lost: in whom the God of this world hath blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them. For we preach not ourselves, but Christ Jesus the Lord; and

ourselves your servants for Jesus' sake. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God, in the face of Jesus Christ.

*The Gospel.* St. Matth. ix. 9.

AND as Jesus passed forth from thence, he saw a man named Matthew, sitting at the receipt of custom: and he saith unto him, Follow me. And he arose, and followed him. And it came to pass, as Jesus sat at meat in the house, behold, many Publicans and sinners came, and sat down with him and his disciples. And when the Pharisees saw it, they said unto his disciples, Why eateth your Master with Publicans and sinners? But when Jesus heard that, he said unto them, They that be whole need not a physician, but they that are sick. But go ye and learn what that meaneth, I will have mercy, and not sacrifice; for I am not come to call the righteous, but sinners to repentance.

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*Saint Michael and all Angels.*

*The Collect.*

O Everlasting God, who hast ordained and constituted the services of Angels and men in a wonderful order; Mercifully grant, that as thy holy Angels alway do thee service in heaven, so by thy appointment they may succour and defend us on earth; through Jesus Christ our Lord. *Amen.*

*For the Epistle.* Rev. xii. 7.

THERE was war in heaven: Michael and his angels fought against the dragon, and the dragon fought and his angels; and prevailed not, neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the devil and Satan, which deceiveth the whole world; he was cast out into the earth, and his angels were cast out with him. And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death. Therefore rejoice, ye heavens, and ye that dwell in them. Wo to the inhabiters of the earth, and of the sea: for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.

*The Gospel.* St. Matt. xviii. 1.

AT the same time came the disciples unto Jesus, saying, Who is the greatest in the Kingdom of heaven? And Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the Kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the Kingdom of heaven. And whoso shall receive one such little child in my Name, receiveth me. But whoso shall offend one of these little ones which believe in me, it were better for him that a milstone were hanged about his neck, and that he were drowned in the depth of the sea. Wo unto the world because of offences: for it must needs be that offences come: but wo to that man by whom the offence cometh. Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire. And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell-fire. Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven.

*Saint Luke the Evangelist.*

*The Collect.*

ALMIGHTY God, who calledst Luke the Physician, whose praise is in the Gospel, to be an Evangelist, and Physician of the soul; May it please thee, that, by the wholesome medicines of the doctrine delivered by him, all the diseases of our souls may be healed; through the merits of thy Son Jesus Christ our Lord. *Amen.*

*The Epistle.* 2 Tim. iv. 5.

WATCH thou in all things, endure afflictions, do the work of an Evangelist, make full proof of thy ministry. For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love his appearing. Do thy diligence

to come shortly unto me: for Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia. Only Luke is with me. Take Mark and bring him with thee: for he is profitable to me for the ministry. And Tychicus have I sent to Ephesus. The cloke that I left at Troas with Carpus, when thou comest, bring with thee; and the books, but especially the parchments. Alexander the copper-smith did me much evil: the Lord reward him according to his works. Of whom be thou ware also, for he hath greatly withstood our words.

*The Gospel.* St. Luke x. 1.

THE Lord appointed other seventy also, and sent them two and two before his face into every city and place whither he himself would come. Therefore said he unto them, The harvest truly is great, but the labourers are few; pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest. Go your ways; behold, I send you forth as lambs among wolves. Carry neither purse, nor scrip, nor shoes, and salute no man by the way. And into whatsoever house ye enter, first say, Peace be to this house. And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again. And in the same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire.

## *Saint Simon and Saint Jude, Apostles.*

### *The Collect.*

O Almighty God, who hast built thy Church upon the foundation of the Apostles and Prophets, Jesus Christ himself being the head corner-stone; Grant us so to be joined together in unity of spirit by their doctrine, that we may be made an holy temple acceptable unto thee; thro' Jesus Christ our Lord. *Amen.*

*The Epistle.* St. Jude i.

JUDE, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called: Mercy unto you, and peace, and love be multiplied. Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you, that ye should earnestly contend for the faith which was once delivered unto the saints. For there are certain men crept in unawares, who were before of old ordained to this con-

demnation; ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ. I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not. And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgement of the great day. Even as Sodom and Gomorrha, and the cities about them in like manner giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire. Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities.

*The Gospel.* St. John xv. 17.

THESE things I command you, that ye love one another. If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than the lord: if they have persecuted me, they will also persecute you; if they have kept my saying, they will keep your's also. But all these things will they do unto you for my Name's sake, because they know not him that sent me. If I had not come and spoken unto them, they had not had sin: but now they have no cloke for their sin. He that hateth me hateth my Father also. If I had not done among them the works which none other man did, they had not had sin; but now have they both seen, and hated, both me and my Father. But this cometh to pass, that the word might be fulfilled that is written in their law, They hated me without a cause. But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me. And ye also shall bear witness, because ye have been with me from the beginning.

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*All Saints' Day.*
*The Collect.*

O Almighty God, who hast knit together thine elect in one communion and fellowship, in the mystical body of thy Son Christ our Lord;

Grant us grace so to follow thy blessed Saints in all virtuous and godly living, that we may come to those unspeakable joys, which thou hast prepared for them that unfeignedly love thee; thro' Jesus Christ our Lord. *Amen.*

*For the Epistle.* Rev. vii. 2.

AND I saw another angel ascending from the east, having the seal of the living God; and he cried with a loud voice to the four angels, to whom it was given to hurt the earth, and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads. And I heard the number of them which were sealed; and there were sealed an hundred and forty and four thousand, of all the tribes of the children of Israel.

Of the tribe of Juda were sealed twelve thousand.

Of the tribe of Reuben were sealed twelve thousand.

Of the tribe of Gad were sealed twelve thousand.

Of the tribe of Aser were sealed twelve thousand.

Of the tribe of Nephthali were sealed twelve thousand.

Of the tribe of Manasses were sealed twelve thousand.

Of the tribe of Symeon were sealed twelve thousand.

Of the tribe of Levi were sealed twelve thousand.

Of the tribe of Isachar were sealed twelve thousand.

Of the tribe of Zabulon were sealed twelve thousand.

Of the tribe of Joseph were sealed twelve thousand.

Of the tribe of Benjamin were sealed twelve thousand.

After this I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. And all the angels stood round about the throne, and about the elders, and the four beasts, and fell before the throne on their faces, and worshipped God, saying, Amen; Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen.

*The Gospel.* St. Matth. v. 1.

JESUS, seeing the multitudes, went up into a mountain; and when he was set, his disciples came unto him. And he opened his mouth, and taught them, saying, Blessed are the poor in spirit: for their's is the kingdom of heaven. Blessed are

they that mourn: for they shall be comforted. Blessed are the meek: for they shall inherit the earth. Blessed are they which do hunger and thirst after righteousness: for they shall be filled. Blessed are the merciful: for they shall obtain mercy. Blessed are the pure in heart: for they shall see God. Blessed are the peace-makers: for they shall be called the children of God. Blessed are they which are persecuted for righteousness' sake: for their's is the kingdom of heaven. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake. Rejoice, and be exceeding glad; for great is your reward in heaven: for so persecuted they the prophets which were before you.

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THE ORDER OF THE

# ADMINISTRATION OF THE LORD'S SUPPER,

OR

# HOLY COMMUNION.

¶ *So many as intend to be partakers of the holy Communion shall signify their names to the Curate, at least some time the day before.*

¶ *And if any of those be an open and notorious evil liver, or have done any wrong to his neighbours by word or deed, so that the Congregation be thereby offended; the Curate, having knowledge thereof, shall call him and admonish him, that in any wise he presume not to come to the Lord's Table, until he hath openly declared himself to have truly repented and amended his former naughty life, that the Congregation may thereby be satisfied, which before were offended; and that he hath recompensed the parties, to whom he hath done wrong; or at least declare himself to be in full purpose so to do, as soon as he conveniently may.*

¶ *The same order shall the Curate use with those betwixt whom he perceiveth malice and hatred to reign; not suffering them to be partakers of the Lord's Table, until he know them to be reconciled. And if one of the parties so at variance be content to forgive from the bottom of his heart all that the other hath trespassed against him, and to make amends for that he himself hath offended; and the other party will not be persuaded to a godly unity, but remain still in his frowardness and malice: the Minister in that case ought to admit the penitent person to the holy Communion, and not him that is obstinate. Provided that every Minister so repelling any, as is specified in this, or the next precedent Paragraph of this Rubrick, shall be obliged to give an account of the same to the Ordinary within fourteen days after at the farthest. And the Ordinary shall proceed against the offending person according to the Canon.*

¶ *The Table, at the Communion-time having a fair white linen cloth upon it, shall stand in the Body of the Church, or in the Chancel, where Morning and Evening Prayer are appointed to be said. And the Priest standing at the North-side of the Table shall say the Lord's Prayer, with the Collect following, the people kneeling.*

OUR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

*The Collect.*

ALMIGHTY God, unto whom all hearts be open, all desires known, and from whom no secrets are hid; Cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy Name; through Christ our Lord. *Amen.*

¶ *Then shall the Priest, turning to the people, rehearse distinctly all the* TEN COMMANDMENTS; *and the people still kneeling shall, after every Commandment, ask God mercy for their transgression thereof for the time past, and grace to keep the same for the time to come, as followeth.*

*Minister.*

GOD spake these words, and said; I am the Lord thy God: Thou shalt have none other gods but me.

*People.* Lord, have mercy upon us, and incline our hearts to keep this law.

*Minister.* Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship them: for I the Lord thy God am a jealous God, and visit the sins of the fathers upon the children, unto the third and fourth generation of them that hate me, and shew mercy unto thousands in them that love me, and keep my commandments.

*People.* Lord, have mercy upon us, and incline our hearts to keep this law.

*Minister.* Thou shalt not take the Name of the Lord thy God in vain: for the Lord will not hold him guiltless, that taketh his Name in vain.

*People.* Lord, have mercy upon us, and incline our hearts to keep this law.

*Minister.* Remember that thou keep holy the Sabbath-day. Six days shalt thou labour, and do all that thou hast to do; but the seventh day is the Sabbath of the Lord thy God. In it thou shalt do no manner of work, thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy cattle, and the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the seventh day, and hallowed it.

*People.* Lord, have mercy upon us, and incline our hearts to keep this law.

*Minister.* Honour thy father and thy mother; that thy days may be long in the land, which the Lord thy God giveth thee.

*People.* Lord, have mercy upon us, and incline our hearts to keep this law.

*Minister.* Thou shalt do no murder.

*People.* Lord, have mercy upon us, and incline our hearts to keep this law.

*Minister.* Thou shalt not commit adultery.

*People.* Lord, have mercy upon us, and incline our hearts to keep this law.

*Minister.* Thou shalt not steal.

*People.* Lord, have mercy upon us, and incline our hearts to keep this law.

*Minister.* Thou shalt not bear false witness against thy neighbour.

*People.* Lord, have mercy upon us, and incline our hearts to keep this law.

*Minister.* Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.

*People.* Lord, have mercy upon us, and write all these thy laws in our hearts, we beseech thee.

¶ *Then shall follow one of these two Collects for the King, the Priest standing as before, and saying,*

Let us pray.

ALMIGHTY God, whose kingdom is everlasting, and power infinite; Have mercy upon the whole Church; and so rule the heart of thy chosen Servant *GEORGE*, our King and Governour, that he (knowing whose minister he is) may above all things seek thy honour and glory: and that we, and all his subjects (duly considering whose authority he hath) may faithfully serve, honour, and humbly obey him, in thee, and for thee, according to thy blessed Word and ordinance; through Jesus Christ our Lord, who with thee and the Holy Ghost liveth and reigneth, ever one God, world without end. *Amen.*

*Or,*

ALMIGHTY and everlasting God, we are taught by thy holy Word, that the hearts of Kings are in thy rule and governance, and that thou dost dispose and turn them as it seemeth best to thy godly wisdom: We humbly beseech thee so to dispose and govern the heart of *GEORGE* thy Servant, our King and Governour, that, in all his thoughts, words, and works, he may ever seek thy honour and glory, and study to preserve thy people committed to his charge, in wealth, peace, and godliness: Grant this, O merciful Father, for thy dear Son's sake, Jesus Christ our Lord. *Amen.*

¶ *Then shall be said the Collect of the Day. And immediately after the Collect the Priest shall read the Epistle, saying,* The Epistle [*or,* The portion of Scripture ap-

pointed for the Epistle] is written in the —Chapter of—beginning at the—Verse. *And the Epistle ended, he shall say,* Here endeth the Epistle. *Then shall he read the Gospel (the people all standing up) saying,* The holy Gospel is written in the —Chapter of—beginning at the—Verse. *And the Gospel ended, shall be sung or said the Creed following, the people still standing, as before.*

I Believe in one God the Father Almighty, Maker of heaven and earth, And of all things visible and invisible:

And in one Lord Jesus Christ, the only-begotten Son of God, Begotten of his Father before all worlds, God of God, Light of Light, Very God of very God, Begotten, not made, Being of one substance with the Father, By whom all things were made: Who for us men, and for our salvation came down from heaven, And was incarnate by the Holy Ghost of the Virgin Mary, And was made man, And was crucified also for us under Pontius Pilate. He suffered and was buried, And the third day he rose again according to the Scriptures, And ascended into heaven, And sitteth on the right hand of the Father. And he shall come again with glory to judge both the quick and the dead: Whose kingdom shall have no end.

And I believe in the Holy Ghost, The Lord and Giver of life, Who proceedeth from the Father and the Son, Who with the Father and the Son together is worshipped and glorified, Who spake by the Prophets. And I believe one Catholick and Apostolick Church. I acknowledge one Baptism for the remission of sins, And I look for the Resurrection of the dead, And the life of the world to come. Amen.

¶ *Then the Curate shall declare unto the people what Holy-days, or Fasting-days, are in the week following to be observed. And then also (if occasion be) shall notice be given of the Communion; and Briefs, Citations, and Excommunications read. And nothing shall be proclaimed or published in the Church, during the time of Divine Service, but by the Minister: nor by him any thing, but what is prescribed in the Rules of this Book, or enjoined by the King, or by the Ordinary of the place.*

¶ *Then shall follow the Sermon, or one of the Homilies already set forth, or hereafter to be set forth, by authority.*

¶ *Then shall the Priest return to the Lord's Table, and begin the Offertory, saying one or more of these Sentences following, as he thinketh most convenient in his discretion.*

LET your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. *St. Matth.* v.

Lay not up for yourselves treasure upon the earth; where the rust and moth doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven; where neither rust nor moth doth corrupt, and where thieves do not break through and steal. *St. Matth.* vi.

Whatsoever ye would that men should do unto you, even so do unto them; for this is the Law and the Prophets. *St. Matth.* vii.

Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of heaven; but he that doeth the will of my Father which is in heaven. *St. Matth.* vii.

Zacchæus stood forth, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor; and if I have done any wrong to any man, I restore four-fold. *St. Luke* xix.

Who goeth a warfare at any time of his own cost? Who planteth a vineyard, and eateth not of the fruit thereof? Or who feedeth a flock, and eateth not of the milk of the flock? 1 *Cor.* ix.

If we have sown unto you spiritual things, is it a great matter if we shall reap your worldly things? 1 *Cor.* ix.

Do ye not know, that they who minister about holy things live of the sacrifice; and they who wait at the altar are partakers with the altar? Even so hath the Lord also ordained, that they who preach the Gospel should live of the Gospel. 1 *Cor.* ix.

He that soweth little shall reap little; and he that soweth plenteously shall reap plenteously. Let every man do according as he is disposed in his heart, not grudgingly, or of necessity; for God loveth a cheerful giver. 2 *Cor.* ix.

Let him that is taught in the Word minister unto him that teacheth, in all good things. Be not deceived, God is not mocked: for whatsoever a man soweth that shall he reap. *Gal.* vi.

While we have time, let us do good unto all men; and specially unto them that are of the houshold of faith. *Gal.* vi.

Godliness is great riches, if a man be content with that he hath: for we brought nothing into the world, neither may we carry any thing out. 1 *Tim.* vi.

Charge them who are rich in this world, that they be ready to give, and glad to distribute; laying up in store for themselves a good foundation against the time to come, that they may attain eternal life. 1 *Tim.* vi.

God is not unrighteous, that he will forget your works, and labour that proceedeth of love; which love ye have shewed for his Name's sake, who have ministered unto the saints, and yet do minister. *Heb.* vi.

To do good, and to distribute, forget not; for with such sacrifices God is well pleased. *Heb.* xiii.

Whoso hath this world's good, and seeth his brother have need, and shutteth up his compassion from him, how

dwelleth the love of God in him? 1 *St. John* iii.

Give alms of thy goods, and never turn thy face from any poor man; and then the face of the Lord shall not be turned away from thee. *Tobit* iv.

Be merciful after thy power. If thou hast much, give plenteously: if thou hast little, do thy diligence gladly to give of that little: for so gatherest thou thyself a good reward in the day of necessity. *Tobit* iv.

He that hath pity upon the poor lendeth unto the Lord: and look, what he layeth out, it shall be paid him again. *Prov.* xix.

Blessed be the man that provideth for the sick and needy: the Lord shall deliver him in the time of trouble. *Psalm* xli.

¶ *Whilst these Sentences are in reading, the Deacons, Church-wardens, or other fit person appointed for that purpose, shall receive the Alms for the poor, and other devotions of the people, in a decent bason to be provided by the Parish for that purpose; and reverently bring it to the Priest, who shall humbly present and place it upon the holy Table.*

¶ *And when there is a Communion, the Priest shall then place upon the Table so much Bread and Wine, as he shall think sufficient.*

*After which done, the Priest shall say,*

Let us pray for the whole state of Christ's Church militant here in earth.

ALMIGHTY and ever-living God, who by thy holy Apostle hast taught us to make prayers, and supplications, and to give thanks, for all men; We humbly beseech thee most mercifully [ *to accept our alms and oblations,* and ] to receive these our prayers, which we offer unto thy Divine Majesty; beseeching thee to inspire continually the universal Church with the spirit of truth, unity, and concord: And grant, that all they that do confess thy holy Name may agree in the truth of thy holy Word, and live in unity, and godly love. We beseech thee also to save and defend all Christian Kings, Princes, and Governours; and specially thy Servant *GEORGE* our King; that under him we may be godly and quietly governed: And grant unto his whole Council, and to all that are put in authority under him, that they may truly and indifferently minister justice, to the punishment of wickedness and vice, and to the maintenance of thy true religion, and virtue. Give grace, O heavenly Father, to all Bishops and Curates, that they may both by their life and doctrine set forth thy true and lively Word, and rightly and duly administer thy holy Sacraments: And to all thy people give thy heavenly grace; and especially to

*If there be no alms or oblations, then shall the words* [of accepting our alms and oblations] *be left out unsaid.*

this congregation here present; that, with meek heart and due reverence, they may hear, and receive thy holy Word; truly serving thee in holiness and righteousness all the days of their life. And we most humbly beseech thee of thy goodness, O Lord, to comfort and succour all them, who in this transitory life are in trouble, sorrow, need, sickness, or any other adversity. And we also bless thy holy Name for all thy servants departed this life in thy faith and fear; beseeching thee to give us grace so to follow their good examples, that with them we may be partakers of thy heavenly kingdom: Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate. *Amen.*

¶ *When the Minister giveth warning for the celebration of the holy Communion, (which he shall always do upon the Sunday, or some Holy-day, immediately preceding,) after the Sermon or Homily ended, he shall read this Exhortation following.*

DEARLY beloved, on ——— day next I purpose, through God's assistance, to administer to all such as shall be religiously and devoutly disposed the most comfortable Sacrament of the Body and Blood of Christ; to be by them received in remembrance of his meritorious Cross and Passion; whereby alone we obtain remission of our sins, and are made partakers of the Kingdom of heaven. Wherefore it is our duty to render most humble and hearty thanks to Almighty God our heavenly Father, for that he hath given his Son our Saviour Jesus Christ, not only to die for us, but also to be our spiritual food and sustenance in that holy Sacrament. Which being so divine and comfortable a thing to them who receive it worthily, and so dangerous to them that will presume to receive it unworthily; my duty is to exhort you in the mean season to consider the dignity of that holy mystery, and the great peril of the unworthy receiving thereof; and so to search and examine your own consciences, (and that not lightly, and after the manner of dissemblers with God; but so) that ye may come holy and clean to such a heavenly Feast, in the marriage-garment required by God in holy Scripture, and be received as worthy partakers of that holy Table.

The way and means thereto is; First, to examine your lives and conversations by the rule of God's commandments; and whereinsoever ye shall perceive yourselves to have offended, either by will, word, or deed, there to bewail your own sinfulness, and to confess yourselves to Al-

mighty God, with full purpose of amendment of life. And if ye shall perceive your offences to be such as are not only against God, but also against your neighbours; then ye shall reconcile yourselves unto them; being ready to make restitution and satisfaction, according to the uttermost of your powers, for all injuries and wrongs done by you to any other; and being likewise ready to forgive others that have offended you, as ye would have forgiveness of your offences at God's hand: for otherwise the receiving of the holy Communion doth nothing else but increase your damnation. Therefore if any of you be a blasphemer of God, an hinderer or slanderer of his Word, an adulterer, or be in malice, or envy, or in any other grievous crime, repent you of your sins, or else come not to that holy Table; lest, after the taking of that holy Sacrament, the devil enter into you, as he entered into Judas, and fill you full of all iniquities, and bring you to destruction both of body and soul.

And because it is requisite, that no man should come to the holy Communion, but with a full trust in God's mercy, and with a quiet conscience; therefore if there be any of you, who by this means cannot quiet his own conscience herein, but requireth further comfort or counsel, let him come to me, or to some other discreet and learned Minister of God's Word, and open his grief; that by the ministry of God's holy Word he may receive the benefit of absolution, together with ghostly counsel and advice, to the quieting of his conscience, and avoiding of all scruple and doubtfulness.

* *Or, in case he shall see the people negligent to come to the holy Communion, instead of the former, he shall use this Exhortation.*

DEARLY beloved brethren, on ——, I intend, by God's grace, to celebrate the Lord's Supper: unto which, in God's behalf, I bid you all that are here present; and beseech you, for the Lord Jesus Christ's sake, that ye will not refuse to come thereto, being so lovingly called and bidden by God himself. Ye know how grievous and unkind a thing it is, when a man hath prepared a rich feast, decked his table with all kind of provision, so that there lacketh nothing but the guests to sit down; and yet they who are called (without any cause) most unthankfully refuse to come. Which of you in such a case would not be moved? Who would not think

a great injury and wrong done unto him? Wherefore, most dearly beloved in Christ, take ye good heed, lest ye, withdrawing yourselves from this holy Supper, provoke God's indignation against you. It is an easy matter for a man to say, I will not communicate, because I am otherwise hindered with worldly business. But such excuses are not so easily accepted and allowed before God. If any man say, I am a grievous sinner, and therefore am afraid to come: wherefore then do ye not repent and amend? When God calleth you, are ye not ashamed to say ye will not come? When ye should return to God, will ye excuse yourselves, and say ye are not ready? Consider earnestly with yourselves how little such feigned excuses will avail before God. They that refused the feast in the Gospel, because they had bought a farm, or would try their yokes of oxen, or because they were married, were not so excused, but counted unworthy of the heavenly feast. I, for my part, shall be ready; and, according to mine Office, I bid you in the Name of God, I call you in Christ's behalf, I exhort you, as ye love your own salvation, that ye will be partakers of this holy Communion. And as the Son of God did vouchsafe to yield up his soul by death upon the Cross for your salvation; so it is your duty to receive the Communion in remembrance of the sacrifice of his death, as he himself hath commanded: which if ye shall neglect to do, consider with yourselves how great injury ye do unto God, and how sore punishment hangeth over your heads for the same; when ye wilfully abstain from the Lord's Table, and separate from your brethren, who come to feed on the banquet of that most heavenly food. These things if ye earnestly consider, ye will by God's grace return to a better mind: for the obtaining whereof we shall not cease to make our humble petitions unto Almighty God our heavenly Father.

¶ *At the time of the celebration of the Communion, the Communicants being conveniently placed for the receiving of the holy Sacrament, the Priest shall say this Exhortation.*

DEARLY beloved in the Lord, ye that mind to come to the holy Communion of the Body and Blood of our Saviour Christ, must consider how Saint Paul exhorteth all persons diligently to try and examine themselves, before they presume to eat of that Bread, and drink of that Cup. For as the benefit is great, if with a true penitent heart and lively faith we receive

that holy Sacrament; (for then we spiritually eat the flesh of Christ, and drink his blood; then we dwell in Christ, and Christ in us; we are one with Christ, and Christ with us;) so is the danger great, if we receive the same unworthily. For then we are guilty of the Body and Blood of Christ our Saviour; we eat and drink our own damnation, not considering the Lord's Body; we kindle God's wrath against us; we provoke him to plague us with divers diseases, and sundry kinds of death. Judge therefore yourselves, brethren, that ye be not judged of the Lord; repent you truly for your sins past; have a lively and stedfast faith in Christ our Saviour; amend your lives, and be in perfect charity with all men; so shall ye be meet partakers of those holy mysteries. And above all things ye must give most humble and hearty thanks to God, the Father, the Son, and the Holy Ghost, for the redemption of the world by the death and passion of our Saviour Christ, both God and man; who did humble himself, even to the death upon the Cross, for us, miserable sinners, who lay in darkness and the shadow of death; that he might make us the children of God, and exalt us to everlasting life. And to the end that we should alway remember the exceeding great love of our Master, and only Saviour, Jesus Christ, thus dying for us, and the innumerable benefits which by his precious blood-shedding he hath obtained to us; he hath instituted and ordained holy mysteries, as pledges of his love, and for a continual remembrance of his death, to our great and endless comfort. To him therefore, with the Father and the Holy Ghost, let us give (as we are most bounden) continual thanks; submitting ourselves wholly to his holy will and pleasure, and studying to serve him in true holiness and righteousness all the days of our life. *Amen.*

¶ *Then shall the Priest say to them that come to receive the holy Communion,*

YE that do truly and earnestly repent you of your sins, and are in love and charity with your neighbours, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways; Draw near with faith, and take this holy Sacrament to your comfort; and make your humble confession to Almighty God, meekly kneeling upon your knees.

¶ *Then shall this general Confession be made, in the name of all those that are minded to receive the holy Communion, by one of the*

*Ministers; both he and all the people kneeling humbly upon their knees, and saying,*

ALMIGHTY God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men; We acknowledge and bewail our manifold sins and wickedness, Which we, from time to time, most grievously have committed, By thought, word, and deed, Against thy Divine Majesty, Provoking most justly thy wrath and indignation against us. We do earnestly repent, And are heartily sorry for these our misdoings; The remembrance of them is grievous unto us; The burden of them is intolerable. Have mercy upon us, Have mercy upon us, most merciful Father; For thy Son our Lord Jesus Christ's sake, Forgive us all that is past; And grant that we may ever hereafter Serve and please thee In newness of life, To the honour and glory of thy Name; Thro' Jesus Christ our Lord. Amen.

¶ *Then shall the Priest (or the Bishop, being present,) stand up, and turning himself to the people, pronounce this Absolution.*

ALMIGHTY God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all them that with hearty repentance and true faith turn unto him; Have mercy upon you; pardon and deliver you from all your sins; confirm and strengthen you in all goodness; and bring you to everlasting life; through Jesus Christ our Lord. *Amen.*

¶ *Then shall the Priest say,*

Hear what comfortable words our Saviour Christ saith unto all that truly turn to him.

COME unto me all that travail and are heavy laden, and I will refresh you. *St. Matth.* xi. 28.

So God loved the world, that he gave his only-begotten Son, to the end that all that believe in him should not perish, but have everlasting life. *St. John* iii. 16.

Hear also what Saint Paul saith.

This is a true saying, and worthy of all men to be received, That Christ Jesus came into the world to save sinners. 1 *Tim.* i. 15.

Hear also what Saint John saith.

If any man sin, we have an Advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins. 1 *St. John* ii. 1.

¶ *After which the Priest shall proceed, saying,*

Lift up your hearts.

*Answer.* We lift them up unto the Lord.

*Priest.* Let us give thanks unto our Lord God.

*Answer.* It is meet and right so to do.

¶ *Then shall the Priest turn to the Lord's Table, and say,*

IT is very meet, right, and our bounden duty, that we

should at all times, and in all places, give thanks unto thee, O Lord, Holy Father, Almighty, Everlasting God.

*These words* [Holy Father] *must be omitted on Trinity-Sunday.*

¶ *Here shall follow the Proper Preface, according to the time, if there be any specially appointed: or else immediately shall follow,*

THEREFORE with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name; evermore praising thee, and saying, Holy, holy, holy, Lord God of hosts, heaven and earth are full of thy glory: Glory be to thee, O Lord most High. *Amen.*

### *Proper Prefaces.*

*Upon* Christmas-day, *and seven days after.*

BECAUSE thou didst give Jesus Christ thine only Son to be born as at this time for us; who, by the operation of the Holy Ghost, was made very man of the substance of the Virgin Mary his mother; and that without spot of sin, to make us clean from all sin. Therefore with Angels, *&c.*

*Upon* Easter-day, *and seven days after.*

BUT chiefly are we bound to praise thee for the glorious Resurrection of thy Son Jesus Christ our Lord: for he is the very Paschal Lamb, which was offered for us, and hath taken away the sin of the world; who by his death hath destroyed death, and by his rising to life again hath restored to us everlasting life. Therefore with Angels, *&c.*

*Upon* Ascension-day, *and seven days after.*

THROUGH thy most dearly beloved Son Jesus Christ our Lord; who after his most glorious Resurrection manifestly appeared to all his Apostles, and in their sight ascended up into heaven to prepare a place for us; that where he is, thither we might also ascend, and reign with him in glory. Therefore with Angels, *&c.*

*Upon* Whit-sunday, *and six days after.*

THROUGH Jesus Christ our Lord; according to whose most true promise, the Holy Ghost came down as at this time from heaven with a sudden great sound, as it had been a mighty wind, in the likeness of fiery tongues, lighting upon the Apostles, to teach them, and to lead them to all truth; giving them both the gift of divers languages, and also boldness with fervent zeal constantly to preach the Gospel unto all nations; whereby we have been brought out of darkness and error into the clear light and true knowledge of thee, and of thy Son Jesus Christ. Therefore with Angels, *&c.*

*Upon the Feast of* Trinity *only.*

WHO art one God, one Lord; not one only Person, but three Persons in one Substance. For that which we believe of the glory of the Father, the same we believe of the Son, and of the Holy Ghost, without any difference or inequality. Therefore with Angels, *&c.*

¶ *After each of which Prefaces shall immediately be sung or said,*

THEREFORE with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name; evermore praising thee, and saying, Holy, holy, holy, Lord God of hosts, heaven and earth are full of thy glory: Glory be to thee, O Lord most High. *Amen.*

¶ *Then shall the Priest, kneeling down at the Lord's Table, say in the name of all them that shall receive the Communion this Prayer following.*

WE do not presume to come to this thy Table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy Table. But thou art the same Lord, whose property is always to have mercy: Grant us therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink his blood, that our sinful bodies may be made clean by his body, and our souls washed through his most precious blood, and that we may evermore dwell in him, and he in us. *Amen.*

¶ *When the Priest, standing before the Table, hath so ordered the Bread and Wine, that he may with the more readiness and decency break the Bread before the people, and take the Cup into his hands, he shall say the Prayer of Consecration, as followeth.*

ALMIGHTY God, our heavenly Father, who of thy tender mercy didst give thine only Son Jesus Christ to suffer death upon the Cross for our redemption; who made there (by his one oblation of himself once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world; and did institute, and in his holy Gospel command us to continue, a perpetual memory of that his precious death, until his coming again; Hear us, O merciful Father, we most humbly beseech thee; and grant that we receiving these thy creatures of bread and wine, according to thy Son our Saviour Jesus Christ's holy institution, in remembrance of his death and passion, may be partakers of his most blessed Body and Blood: who, in the same night that he was betrayed, * took Bread; and, when he had given thanks, † he brake it, and gave it to his dis-

* *Here the Priest is to take the Paten into his hands:*

† *And here to break the Bread:*

ciples, saying, Take, eat, * this is my Body which is given for you: Do this in remembrance of me. Likewise after supper he † took the Cup; and, when he had given thanks, he gave it to them, saying, Drink ye all of this; for this ‡ is my Blood of the New Testament, which is shed for you and for many for the remission of sins: Do this, as oft as ye shall drink it, in remembrance of me. *Amen.*

* *And here to lay his hand upon all the Bread.*

† *Here he is to take the Cup into his hand.*

‡ *And here to lay his hand upon every vessel (be it Chalice or Flagon) in which there is any Wine to be consecrated.*

¶ *Then shall the Minister first receive the Communion in both kinds himself, and then proceed to deliver the same to the Bishops, Priests, and Deacons, in like manner, (if any be present,) and after that to the people also in order, into their hands, all meekly kneeling. And, when he delivereth the Bread to any one, he shall say,*

THE Body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life. Take and eat this in remembrance that Christ died for thee, and feed on him in thy heart by faith with thanksgiving.

¶ *And the Minister that delivereth the Cup to any one shall say,*

THE Blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul unto everlasting life. Drink this in remembrance that Christ's Blood was shed for thee, and be thankful.

¶ *If the consecrated Bread or Wine be all spent before all have communicated, the Priest is to consecrate more according to the Form before prescribed; beginning at* [Our Saviour Christ in the same night, &c.] *for the blessing of the Bread; and at* [Likewise after Supper, &c.] *for the blessing of the Cup.*

¶ *When all have communicated, the Minister shall return to the Lord's Table, and reverently place upon it what remaineth of the consecrated Elements, covering the same with a fair linen cloth.*

¶ *Then shall the Priest say the Lord's Prayer, the people repeating after him every Petition.*

OUR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil: For thine is the kingdom, The power, and the glory, For ever and ever. Amen.

¶ *After shall be said as followeth.*

O Lord and heavenly Father, we thy humble servants entirely desire thy fatherly goodness mercifully to accept this our sacrifice of praise and thanksgiving; most humbly beseeching thee to grant, that by the merits and death of thy Son Jesus Christ, and through faith in his blood, we and all thy whole Church may obtain remission of our sins, and all other benefits of his passion. And here we offer and present unto thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and lively sacrifice unto thee; humbly beseeching thee, that all we, who are

partakers of this holy Communion, may be fulfilled with thy grace and heavenly benediction. And although we be unworthy, through our manifold sins, to offer unto thee any sacrifice, yet we beseech thee to accept this our bounden duty and service; not weighing our merits, but pardoning our offences, through Jesus Christ our Lord; by whom, and with whom, in the unity of the Holy Ghost, all honour and glory be unto thee, O Father Almighty, world without end. *Amen.*

*Or this.*

ALMIGHTY and everliving God, we most heartily thank thee, for that thou dost vouchsafe to feed us, who have duly received these holy mysteries, with the spiritual food of the most precious Body and Blood of thy Son our Saviour Jesus Christ; and dost assure us thereby of thy favour and goodness towards us; and that we are very members incorporate in the mystical body of thy Son, which is the blessed company of all faithful people; and are also heirs through hope of thy everlasting kingdom, by the merits of the most precious death and passion of thy dear Son. And we most humbly beseech thee, O heavenly Father, so to assist us with thy grace, that we may continue in that holy fellowship, and do all such good works as thou hast prepared for us to walk in; through Jesus Christ our Lord, to whom, with thee and the Holy Ghost, be all honour and glory, world without end. *Amen.*

¶ *Then shall be said or sung,*

GLORY be to God on high, and in earth peace, goodwill towards men. We praise thee, we bless thee, we worship thee, we glorify thee, we give thanks to thee for thy great glory, O Lord God, heavenly King, God the Father Almighty.

O Lord, the only-begotten Son Jesu Christ; O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that sittest at the right hand of God the Father, have mercy upon us.

For thou only art holy; thou only art the Lord; thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father. *Amen.*

¶ *Then the Priest (or Bishop if he be present) shall let them depart with this Blessing.*

THE peace of God, which passeth all understanding, keep your hearts and

minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you and remain with you always. *Amen.*

¶ *Collects to be said after the Offertory, when there is no Communion, every such day one or more; and the same may be said also, as often as occasion shall serve, after the Collects either of Morning or Evening Prayer, Communion, or Litany, by the discretion of the Minister.*

ASSIST us mercifully, O Lord, in these our supplications and prayers, and dispose the way of thy servants towards the attainment of everlasting salvation; that, among all the changes and chances of this mortal life, they may ever be defended by thy most gracious and ready help; thro' Jesus Christ our Lord. *Amen.*

O Almighty Lord, and everlasting God, vouchsafe, we beseech thee, to direct, sanctify, and govern, both our hearts and bodies in the ways of thy laws, and in the works of thy commandments; that, through thy most mighty protection, both here and ever, we may be preserved in body and soul; through our Lord and Saviour Jesus Christ. *Amen.*

GRANT, we beseech thee, Almighty God, that the words, which we have heard this day with our outward ears, may through thy grace be so grafted inwardly in our hearts, that they may bring forth in us the fruit of good living, to the honour and praise of thy Name; through Jesus Christ our Lord. *Amen.*

PREVENT us, O Lord, in all our doings with thy most gracious favour, and further us with thy continual help; that in all our works begun, continued, and ended in thee, we may glorify thy holy Name, and finally by thy mercy obtain everlasting life; through Jesus Christ our Lord. *Amen.*

ALMIGHTY God, the fountain of all wisdom, who knowest our necessities before we ask, and our ignorance in asking; We beseech thee to have compassion upon our infirmities; and those things, which for our unworthiness we dare not, and for our blindness we cannot ask, vouchsafe to give us, for the worthiness of thy Son Jesus Christ our Lord. *Amen.*

ALMIGHTY God, who hast promised to hear the petitions of them that ask in thy Son's Name; We beseech thee mercifully to incline thine ears to us that have made now our prayers and supplications unto thee; and grant, that those things, which we have faithfully asked according to thy will,

may effectually be obtained, to the relief of our necessity, and to the setting forth of thy glory; through Jesus Christ our Lord. *Amen.*

¶ *Upon the Sundays and other Holy-days (if there be no Communion) shall be said all that is appointed at the Communion, until the end of the general Prayer* [For the whole state of Christ's Church militant here in earth] *together with one or more of these Collects last before rehearsed, concluding with the Blessing.*

¶ *And there shall be no celebration of the Lord's Supper, except there be a convenient number to communicate with the Priest, according to his discretion.*

¶ *And if there be not above twenty persons in the Parish of discretion to receive the Communion; yet there shall be no Communion, except four (or three at the least) communicate with the Priest.*

¶ *And in Cathedral and Collegiate Churches, and Colleges, where there are many Priests and Deacons, they shall all receive the Communion with the Priest every Sunday at the least, except they have a reasonable cause to the contrary.*

¶ *And to take away all occasion of dissention, and superstition, which any person hath or might have concerning the Bread and Wine, it shall suffice that the Bread be such as is usual to be eaten; but the best and purest Wheat Bread that conveniently may be gotten.*

¶ *And if any of the Bread and Wine remain unconsecrated, the Curate shall have it to his own use: but if any remain of that which was consecrated, it shall not be carried out of the Church, but the Priest and such other of the Communicants as he shall then call unto him, shall, immediately after the Blessing, reverently eat and drink the same.*

¶ *The Bread and Wine for the Communion shall be provided by the Curate and the Church-wardens at the charges of the Parish.*

¶ *And note, that every Parishioner shall communicate at the least three times in the year, of which Easter to be one. And yearly at Easter every Parishioner shall reckon with the Parson, Vicar, or Curate, or his or their Deputy or Deputies; and pay to them or him all Ecclesiastical Duties, accustomably due, then and at that time to be paid.*

¶ *After the Divine Service ended, the money given at the Offertory shall be disposed of to such pious and charitable uses, as the Minister and Church-wardens shall think fit. Wherein if they disagree, it shall be disposed of as the Ordinary shall appoint.*

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" WHEREAS it is ordained in this Office for the Administration of the Lord's " Supper, that the Communicants should receive the same kneeling; (which " order is well meant, for a signification of our humble and grateful acknow- " ledgement of the benefits of Christ therein given to all worthy Receivers, and " for the avoiding of such profanation and disorder in the holy Communion, " as might otherwise ensue;) yet, lest the same kneeling should by any per- " sons, either out of ignorance and infirmity, or out of malice and obstinacy, " be misconstrued and depraved; It is hereby declared, That thereby no ado- " ration is intended, or ought to be done, either unto the Sacramental Bread " or Wine there bodily received, or unto any Corporal Presence of Christ's " natural Flesh and Blood. For the Sacramental Bread and Wine remain still " in their very natural substances, and therefore may not be adored; (for that " were Idolatry, to be abhorred of all faithful Christians;) and the natural " Body and Blood of our Saviour Christ are in Heaven, and not here; it being " against the truth of Christ's natural Body to be at one time in more places " than one."

THE MINISTRATION OF

# PUBLICK BAPTISM OF INFANTS,

## TO BE USED IN THE CHURCH.

¶ *The people are to be admonished, that it is most convenient that Baptism should not be administered but upon Sundays, and other Holy-days, when the most number of people come together; as well for that the Congregation there present may testify the receiving of them that be newly baptized into the number of Christ's Church; as also because in the Baptism of Infants every Man present may be put in remembrance of his own profession made to God in his Baptism. For which cause also it is expedient that Baptism be ministered in the vulgar tongue. Nevertheless, (if necessity so require,) Children may be baptized upon any other day.*

¶ *And note, that there shall be for every Male-child to be baptized two Godfathers and one Godmother; and for every Female, one Godfather and two Godmothers.*

¶ *When there are Children to be baptized, the Parents shall give knowledge thereof over night, or in the morning before the beginning of Morning Prayer, to the Curate. And then the Godfathers and Godmothers, and the people with the Children, must be ready at the Font, either immediately after the last Lesson at Morning Prayer, or else immediately after the last Lesson at Evening Prayer, as the Curate by his discretion shall appoint. And the Priest coming to the Font, (which is then to be filled with pure Water,) and standing there, shall say,*

HATH this Child been already baptized, or no?

¶ *If they answer,* No: *Then shall the Priest proceed as followeth.*

DEARLY beloved, forasmuch as all men are conceived and born in sin; and that our Saviour Christ saith, None can enter into the kingdom of God, except he be regenerate and born anew of Water and of the holy Ghost; I beseech you to call upon God the Father, through our Lord Jesus Christ, that of his bounteous mercy he will grant to *this Child* that thing which by nature *he* cannot have; that *he* may be baptized with Water and the holy Ghost, and received into Christ's holy Church, and be made *a lively member* of the same.

¶ *Then shall the Priest say,*

Let us pray.

ALMIGHTY and everlasting God, who of thy great mercy didst save Noah and his family in the ark from perishing by water; and also didst safely lead the children of Israel thy people through the Red Sea, figuring thereby thy holy Baptism; and by the Baptism of thy well-beloved Son Jesus Christ, in the river Jordan, didst sanctify Water to the mystical washing away of sin; We beseech thee, for thine infinite mercies, that thou wilt mercifully look upon *this Child;* wash *him* and sanctify *him* with the holy Ghost; that *he*, being delivered from thy wrath, may be received into the ark of Christ's Church; and being stedfast in faith, joyful through hope, and rooted in charity, may so pass the waves of this troublesome world, that finally *he* may come to the land of everlasting life, there to reign with thee world without end;

through Jesus Christ our Lord. *Amen.*

ALMIGHTY and immortal God, the aid of all that need, the helper of all that flee to thee for succour, the life of them that believe, and the resurrection of the dead; We call upon thee for *this Infant*, that *he*, coming to thy holy Baptism, may receive remission of *his* sins by spiritual regeneration. Receive *him*, O Lord, as thou hast promised by thy well-beloved Son, saying, Ask, and ye shall have; seek, and ye shall find; knock, and it shall be opened unto you: So give now unto us that ask; let us that seek find; open the gate unto us that knock; that *this Infant* may enjoy the everlasting benediction of thy heavenly washing, and may come to the eternal kingdom which thou hast promised by Christ our Lord. *Amen.*

¶ *Then shall the people stand up, and the Priest shall say,*

Hear the words of the Gospel, written by Saint *Mark*, in the tenth Chapter, at the thirteenth Verse.

THEY brought young children to Christ, that he should touch them; and his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them.

¶ *After the Gospel is read, the Minister shall make this brief Exhortation upon the words of the Gospel.*

BELOVED, ye hear in this Gospel the words of our Saviour Christ, that he commanded the children to be brought unto him; how he blamed those that would have kept them from him; how he exhorteth all men to follow their innocency. Ye perceive how by his outward gesture and deed he declared his good will toward them; for he embraced them in his arms, he laid his hands upon them, and blessed them. Doubt ye not therefore, but earnestly believe, that he will likewise favourably receive *this* present *Infant;* that he will embrace *him* with the arms of his mercy; that he will give unto *him* the blessing of eternal life, and make *him partaker* of his everlasting kingdom. Wherefore we being thus persuaded of the good will of our heavenly Father towards *this Infant*, declared by his Son Jesus Christ; and nothing doubt-

ing but that he favourably alloweth this charitable work of our's in bringing *this Infant* to his holy Baptism; let us faithfully and devoutly give thanks unto him, and say,

ALMIGHTY and everlasting God, heavenly Father, we give thee humble thanks, for that thou hast vouchsafed to call us to the knowledge of thy grace, and faith in thee: Increase this knowledge, and confirm this faith in us evermore. Give thy holy Spirit to *this Infant*, that *he* may be born again, and be made *an heir* of everlasting salvation; through our Lord Jesus Christ, who liveth and reigneth with thee and the Holy Spirit, now and for ever. *Amen.*

¶ *Then shall the Priest speak unto the Godfathers and Godmothers on this wise.*

DEARLY beloved, ye have brought *this Child* here to be baptized, ye have prayed that our Lord Jesus Christ would vouchsafe to receive *him*, to release *him* of *his* sins, to sanctify *him* with the holy Ghost, to give *him* the kingdom of heaven, and everlasting life. Ye have heard also that our Lord Jesus Christ hath promised in his Gospel to grant all these things that ye have prayed for: which promise he, for his part, will most surely keep and perform. Wherefore, after this promise made by Christ, *this Infant* must also faithfully, for *his* part, promise by you that are *his* sureties, (until *he* come of age to take it upon *himself*,) that *he* will renounce the devil and all his works, and constantly believe God's holy Word, and obediently keep his commandments.

I demand therefore,

DOST thou, in the Name of this Child, renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh, so that thou wilt not follow, nor be led by them?

*Answer.* I renounce them all.

*Minister.*

DOST thou believe in God the Father Almighty, Maker of heaven and earth?

And in Jesus Christ his only-begotten Son our Lord? And that he was conceived by the Holy Ghost; born of the Virgin Mary; that he suffered under Pontius Pilate, was crucified, dead, and buried; that he went down into hell, and also did rise again the third day; that he ascended into heaven, and sitteth at the right hand of God the Father Almighty; and from thence shall come again at the end of the world, to

judge the quick and the dead?

And dost thou believe in the Holy Ghost; the holy Catholick Church; the Communion of Saints; the Remission of sins; the Resurrection of the flesh; and everlasting life after death?

*Answer.* All this I stedfastly believe.

*Minister.*

WILT thou be baptized in this faith?

*Answer.* That is my desire.

*Minister.*

WILT thou then obediently keep God's holy will and commandments, and walk in the same all the days of thy life?

*Answer.* I will.

¶ *Then shall the Priest say,*

O Merciful God, grant that the old Adam in *this Child* may be so buried, that the new man may be raised up in *him. Amen.*

Grant that all carnal affections may die in *him,* and that all things belonging to the Spirit may live and grow in *him. Amen.*

Grant that *he* may have power and strength to have victory, and to triumph, against the devil, the world, and the flesh. *Amen.*

Grant that whosoever is here dedicated to thee by our office and ministry may also be endued with heavenly virtues, and everlastingly rewarded, through thy mercy, O blessed Lord God, who dost live, and govern all things, world without end. *Amen.*

ALMIGHTY, everliving God, whose most dearly beloved Son Jesus Christ, for the forgiveness of our sins, did shed out of his most precious side both water and blood; and gave commandment to his disciples, that they should go teach all nations, and baptize them In the Name of the Father, the Son, and the Holy Ghost; Regard, we beseech thee, the supplications of thy congregation; sanctify this Water to the mystical washing away of sin; and grant that *this Child,* now to be baptized therein, may receive the fulness of thy grace, and ever remain in the number of thy faithful and elect children; through Jesus Christ our Lord. *Amen.*

¶ *Then the Priest shall take the Child into his hands, and shall say to the Godfathers and Godmothers,*

Name this Child.

¶ *And then naming it after them (if they shall certify him that the Child may well endure it) he shall dip it in the Water discreetly and warily, saying,*

N. I baptize thee In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

¶ *But if they certify that the Child is weak, it shall suffice to pour Water upon it, saying the foresaid words,*

NI baptize thee In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

¶ *Then the Priest shall say,*

WE receive this Child into the congregation of Christ's flock, * and do sign *him* with the sign of the Cross, in token that hereafter *he* shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under his banner, against sin, the world, and the devil; and to continue Christ's faithful soldier and servant unto *his* life's end. Amen.

* *Here the Priest shall make a Cross upon the Child's forehead.*

¶ *Then shall the Priest say,*

SEEING now, dearly beloved brethren, that *this Child is* regenerate, and grafted into the body of Christ's Church, let us give thanks unto Almighty God for these benefits; and with one accord make our prayers unto him, that *this Child* may lead the rest of *his* life according to this beginning.

¶ *Then shall be said, all kneeling;*

OUR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

¶ *Then shall the Priest say,*

WE yield thee hearty thanks, most merciful Father, that it hath pleased thee to regenerate *this Infant* with thy holy Spirit, to receive *him* for thine own *Child* by adoption, and to incorporate *him* into thy holy Church. And humbly we beseech thee to grant, that *he*, being dead unto sin, and living unto righteousness, and being buried with Christ in his death, may crucify the old man, and utterly abolish the whole body of sin; and that, as *he is* made *partaker* of the death of thy Son, *he* may also be *partaker* of his resurrection; so that finally, with the residue of thy holy Church, *he* may be *an inheritor* of thine everlasting kingdom; through Christ our Lord. *Amen.*

¶ *Then, all standing up, the Priest shall say to the Godfathers and Godmothers this Exhortation following.*

FORASMUCH as *this Child hath* promised by you *his* sureties to renounce the devil and all his works, to believe in God, and to serve him; ye must remember, that it is your parts and duties to see that *this Infant* be taught, so soon as *he* shall be able to learn, what a solemn vow, promise, and profession, *he hath* here made by you. And that *he* may know

these things the better, ye shall call upon *him* to hear Sermons; and chiefly ye shall provide, that *he* may learn the Creed, the Lord's Prayer, and the Ten Commandments, in the vulgar tongue, and all other things which a Christian ought to know and believe to his soul's health; and that *this Child* may be virtuously brought up to lead a godly and a Christian life; remembering always, that Baptism doth represent unto us our profession; which is, to follow the example of our Saviour Christ, and to be made like unto him; that, as he died, and rose again for us, so should we, who are baptized, die from sin, and rise again unto righteousness; continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living.

¶ *Then shall he add and say,*

YE are to take care that *this Child* be brought to the Bishop to be confirmed by him, so soon as *he* can say the Creed, the Lord's Prayer, and the Ten Commandments, in the vulgar tongue, and be further instructed in the Church-Catechism set forth for that purpose.

IT is certain by God's Word, that Children which are baptized, dying before they commit actual sin, are undoubtedly saved.

To take away all scruple concerning the use of the sign of the Cross in Baptism; the true explication thereof, and the just reasons for the retaining of it, may be seen in the xxxth Canon, first published in the Year MDCIV.

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## THE MINISTRATION OF
# PRIVATE BAPTISM OF CHILDREN
## IN HOUSES.

¶ *The Curates of every Parish shall often admonish the people, that they defer not the Baptism of their Children longer than the first or second Sunday next after their birth, or other Holyday falling between, unless upon a great and reasonable cause, to be approved by the Curate.*

¶ *And also they shall warn them, that without like great cause and necessity they procure not their Children to be baptized at home in their houses. But when need shall compel them so to do, then Baptism shall be administered on this fashion:*

¶ *First, let the Minister of the Parish (or, in his absence, any other lawful Minister that can be procured) with them that are present call upon God, and say the Lord's Prayer, and so many of the Collects appointed to be said before in the Form of Publick Baptism, as the time and present exigence will suffer. And then, the Child being named by some one that is present, the Minister shall pour Water upon it, saying these words;*

NI baptize thee In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

¶ *Then, all kneeling down, the Minister shall give thanks unto God, and say,*

WE yield thee hearty thanks, most merciful Father, that it hath pleased thee to regenerate *this Infant* with thy holy Spirit, to receive *him* for thine own

*Child* by adoption, and to incorporate *him* into thy holy Church. And we humbly beseech thee to grant, that as *he is* now made *partaker* of the death of thy Son, so *he* may be also of his resurrection; and that finally, with the residue of thy Saints, *he* may inherit thine everlasting kingdom; through the same thy Son Jesus Christ our Lord. *Amen.*

¶ *And let them not doubt, but that the Child so baptized is lawfully and sufficiently baptized, and ought not to be baptized again. Yet nevertheless, if the Child, which is after this sort baptized, do afterward live, it is expedient that it be brought into the Church, to the intent that, if the Minister of the same Parish did himself baptize that Child, the Congregation may be certified of the true Form of Baptism, by him privately before used: In which case he shall say thus,*

I Certify you, that according to the due and prescribed Order of the Church, *at such a time*, and *at such a place*, before divers witnesses I baptized this Child.

¶ *But if the Child were baptized by any other lawful Minister, then the Minister of the Parish, where the Child was born or christened, shall examine and try whether the Child be lawfully baptized, or no. In which case, if those that bring any Child to the Church do answer, that the same Child is already baptized, then shall the Minister examine them further, saying,*

BY whom was this Child baptized?

Who was present when this Child was baptized?

Because some things essential to this Sacrament may happen to be omitted through fear or haste, in such times of extremity; therefore I demand further of you,

With what matter was this Child baptized?

With what words was this Child baptized?

¶ *And if the Minister shall find by the answers of such as bring the Child, that all things were done as they ought to be; then shall not he christen the Child again, but shall receive him as one of the flock of true Christian people, saying thus,*

I Certify you, that in this case all is well done, and according unto due order, concerning the baptizing of this Child; who being born in original sin, and in the wrath of God, is now, by the laver of Regeneration in Baptism, received into the number of the children of God, and heirs of everlasting life: for our Lord Jesus Christ doth not deny his grace and mercy unto such Infants, but most lovingly doth call them unto him, as the holy Gospel doth witness to our comfort on this wise.

St. *Mark* x. 13.

THEY brought young children to Christ, that he should touch them; and his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter

therein. And he took them up in his arms, put his hands upon them, and blessed them.

¶ *After the Gospel is read, the Minister shall make this brief Exhortation upon the words of the Gospel.*

BELOVED, ye hear in this Gospel the words of our Saviour Christ, that he commanded the children to be brought unto him; how he blamed those that would have kept them from him; how he exhorted all men to follow their innocency. Ye perceive how by his outward gesture and deed he declared his good will toward them; for he embraced them in his arms, he laid his hands upon them, and blessed them. Doubt ye not therefore, but earnestly believe, that he hath likewise favourably received *this* present *Infant;* that he hath embraced *him* with the arms of his mercy; and (as he hath promised in his holy Word) will give unto *him* the blessing of eternal life, and make *him partaker* of his everlasting kingdom. Wherefore, we being thus persuaded of the good will of our heavenly Father, declared by his Son Jesus Christ, towards *this Infant*, let us faithfully and devoutly give thanks unto him, and say the Prayer which the Lord himself taught us:

OUR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

ALMIGHTY and everlasting God, heavenly Father, we give thee humble thanks, that thou hast vouchsafed to call us to the knowledge of thy grace, and faith in thee; Increase this knowledge, and confirm this faith in us evermore. Give thy holy Spirit to *this Infant*, that *he*, being born again, and being made *an heir* of everlasting salvation, through our Lord Jesus Christ, may continue thy *servant*, and attain thy promise; through the same our Lord Jesus Christ thy Son, who liveth and reigneth with thee and the Holy Spirit, now and for ever. *Amen.*

¶ *Then shall the Priest demand the Name of the Child; which being by the Godfathers and Godmothers pronounced, the Minister shall say,*

DOST thou, in the Name of this Child, renounce the devil and all his works, the vain pomp and glory of this world, with all covetous desires of the same, and the carnal desires of the flesh, so that thou wilt not follow, nor be led by them?

*Answer.* I renounce them all.

*Minister.*

DOST thou believe in God the Father Almighty, Maker of heaven and earth?

And in Jesus Christ his only-begotten Son our Lord? And that he was conceived by the Holy Ghost; born of the Virgin Mary; that he suffered under Pontius Pilate, was crucified, dead, and buried; that he went down into hell, and also did rise again the third day; that he ascended into heaven, and sitteth at the right hand of God the Father Almighty; and from thence shall come again at the end of the world, to judge the quick and the dead?

And dost thou believe in the Holy Ghost; the holy Catholick Church; the Communion of Saints; the Remission of sins; the Resurrection of the flesh; and everlasting life after death?

*Answer.* All this I stedfastly believe.

*Minister.*

WILT thou then obediently keep God's holy will and commandments, and walk in the same all the days of thy life?

*Answer.* I will.

¶ *Then the Priest shall say,*

WE receive this Child into the congregation of Christ's flock,* and do sign *him* with the sign of the Cross, in token that hereafter *he* shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under his banner, against sin, the world, and the devil; and to continue Christ's faithful soldier and servant unto *his* life's end. Amen.

* *Here the Priest shall make a Cross upon the Child's forehead.*

¶ *Then shall the Priest say,*

SEEING now, dearly beloved brethren, that *this Child is* by Baptism regenerate, and grafted into the body of Christ's Church, let us give thanks unto Almighty God for these benefits; and with one accord make our prayers unto him, that *he* may lead the rest of *his* life according to this beginning.

¶ *Then shall the Priest say,*

WE yield thee most hearty thanks, most merciful Father, that it hath pleased thee to regenerate *this Infant* with thy holy Spirit, to receive *him* for thine own *Child* by adoption, and to incorporate *him* into thy holy Church. And humbly we beseech thee to grant, that *he*, being dead unto sin, and living unto righteousness, and being buried with Christ in his death, may crucify the old man, and utterly abolish the whole body of sin; and that, as *he is* made *partaker* of the death of thy Son, *he* may also be *partaker* of his resurrection;

so that finally, with the residue of thy holy Church, *he* may be *an inheritor* of thine everlasting kingdom; through Jesus Christ our Lord. *Amen*

¶ *Then, all standing up, the Minister shall make this Exhortation to the Godfathers and Godmothers.*

FORASMUCH as *this Child hath* promised by you *his* sureties to renounce the devil and all his works, to believe in God, and to serve him; ye must remember, that it is your parts and duties to see that *this Infant* be taught, so soon as *he* shall be able to learn, what a solemn vow, promise, and profession *he hath* made by you. And that *he* may know these things the better, ye shall call upon *him* to hear Sermons; and chiefly ye shall provide, that *he* may learn the Creed, the Lord's Prayer, and the Ten Commandments, in the vulgar tongue, and all other things which a Christian ought to know and believe to his soul's health; and that *this Child* may be virtuously brought up to lead a godly and a Christian life; remembering alway, that Baptism doth represent unto us our profession; which is, to follow the example of our Saviour Christ, and to be made like unto him; that, as he died, and rose again for us, so should we, who are baptized, die from sin, and rise again unto righteousness; continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living.

¶ *But if they which bring the Infant to the Church do make such uncertain answers to the Priest's questions, as that it cannot appear that the Child was baptized with* Water, In the Name of the Father, and of the Son, and of the Holy Ghost, *(which are essential parts of Baptism,) then let the Priest baptize it in the form before appointed for Publick Baptism of Infants; saving that at the dipping of the Child in the Font, he shall use this form of words.*

IF thou art not already baptized, *N.* I baptize thee In the Name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

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THE MINISTRATION OF

## BAPTISM TO SUCH AS ARE OF RIPER YEARS,

AND ABLE TO ANSWER FOR THEMSELVES.

¶ *When any such persons, as are of riper years, are to be baptized, timely notice shall be given to the Bishop, or whom he shall appoint for that purpose, a week before at the least, by the Parents, or some other discreet persons; that so due care may be taken for their Examination, whether they be sufficiently instructed in the Principles of the Christian Religion; and that they may be exhorted to prepare themselves with Prayers and Fasting for the receiving of this holy Sacrament.*

¶ *And if they shall be found fit, then the Godfathers and Godmothers (the people being assembled upon the Sunday or Holy-day appointed) shall be ready to present them at the Font*

*immediately after the second Lesson, either at Morning or Evening Prayer, as the Curate in his discretion shall think fit.*

¶ *And standing there, the Priest shall ask, whether any of the persons here presented be baptized, or no: If they shall answer,* No; *then shall the Priest say thus,*

DEARLY beloved, forasmuch as all men are conceived and born in sin, (and that which is born of the flesh is flesh,) and they that are in the flesh cannot please God, but live in sin, committing many actual transgressions; and that our Saviour Christ saith, None can enter into the kingdom of God, except he be regenerate and born anew of Water and of the holy Ghost; I beseech you to call upon God the Father, through our Lord Jesus Christ, that of his bounteous goodness he will grant to *these persons* that which by nature *they* cannot have; that *they* may be baptized with Water and the holy Ghost, and received into Christ's holy Church, and be made lively *members* of the same.

¶ *Then shall the Priest say,*

Let us pray.

(¶ *And here all the Congregation shall kneel.*)

ALMIGHTY and everlasting God, who of thy great mercy didst save Noah and his family in the ark from perishing by water; and also didst safely lead the children of Israel thy people through the Red Sea, figuring thereby thy holy Baptism; and by the Baptism of thy well-beloved Son Jesus Christ, in the river Jordan, didst sanctify the element of Water to the mystical washing away of sin; We beseech thee, for thine infinite mercies, that thou wilt mercifully look upon *these* thy *servants;* wash *them* and sanctify *them* with the holy Ghost, that *they,* being delivered from thy wrath, may be received into the ark of Christ's Church; and being stedfast in faith, joyful through hope, and rooted in charity, may so pass the waves of this troublesome world, that finally *they* may come to the land of everlasting life, there to reign with thee world without end; through Jesus Christ our Lord. *Amen.*

ALMIGHTY and immortal God, the aid of all that need, the helper of all that flee to thee for succour, the life of them that believe, and the resurrection of the dead; We call upon thee for *these persons,* that *they,* coming to thy holy Baptism, may receive remission of *their* sins by spiritual regeneration. Receive *them,* O Lord, as thou hast promised by thy well-beloved Son, saying, Ask, and ye shall receive; seek, and ye shall find; knock, and it

shall be opened unto you: So give now unto us that ask; let us that seek find; open the gate unto us that knock; that *these persons* may enjoy the everlasting benediction of thy heavenly washing, and may come to the eternal kingdom which thou hast promised by Christ our Lord. *Amen.*

¶ *Then shall the people stand up, and the Priest shall say,*

Hear the words of the Gospel, written by Saint *John*, in the third Chapter, beginning at the first Verse.

THERE was a man of the Pharisees, named Nicodemus, a ruler of the Jews. The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God; for no man can do these miracles that thou doest, except God be with him. Jesus answered and said unto him, Verily, verily I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? Can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof; but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

¶ *After which he shall say this Exhortation following.*

BELOVED, ye hear in this Gospel the express words of our Saviour Christ, that except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. Whereby ye may perceive the great necessity of this Sacrament, where it may be had. Likewise, immediately before his ascension into heaven, (as we read in the last Chapter of Saint Mark's Gospel,) he gave command to his disciples, saying, Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. Which also sheweth unto us the great benefit we reap thereby. For which cause Saint Peter the Apostle, when upon his first preaching of the Gospel many were pricked at the heart, and said to him and the rest of the Apostles, Men and brethren, what shall we do?

replied and said unto them, Repent, and be baptized every one of you for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is to you and your children, and to all that are afar off, even as many as the Lord our God shall call. And with many other words exhorted he them, saying, Save yourselves from this untoward generation. For (as the same Apostle testifieth in another place) even Baptism doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience towards God,) by the resurrection of Jesus Christ. Doubt ye not therefore, but earnestly believe, that he will favourably receive *these* present *persons*, truly repenting, and coming unto him by faith; that he will grant *them* remission of *their* sins, and bestow upon *them* the holy Ghost; that he will give *them* the blessing of eternal life, and make *them partakers* of his everlasting kingdom.

Wherefore we being thus persuaded of the good will of our heavenly Father towards *these persons*, declared by his Son Jesus Christ; let us faithfully and devoutly give thanks to him, and say,

ALMIGHTY and everlasting God, heavenly Father, we give thee humble thanks, for that thou hast vouchsafed to call us to the knowledge of thy grace, and faith in thee: Increase this knowledge, and confirm this faith in us evermore. Give thy holy Spirit to *these persons*, that *they* may be born again, and be made *heirs* of everlasting salvation; through our Lord Jesus Christ, who liveth and reigneth with thee and the Holy Spirit, now and for ever. *Amen.*

¶ *Then the Priest shall speak to the* persons *to be baptized on this wise:*

WELL-BELOVED, who are come hither desiring to receive holy Baptism, *ye* have heard how the congregation hath prayed, that our Lord Jesus Christ would vouchsafe to receive you and bless you, to release you of your sins, to give you the kingdom of heaven, and everlasting life. *Ye* have heard also, that our Lord Jesus Christ hath promised in his holy Word to grant all those things that we have prayed for; which promise he, for his part, will most surely keep and perform.

Wherefore, after this promise made by Christ, *ye* must also faithfully, for your part, promise in the presence of these your Witnesses, and this whole congregation, that *ye* will renounce the devil and

all his works, and constantly believe God's holy Word, and obediently keep his commandments.

¶ *Then shall the Priest demand of each of the persons to be baptized, severally, these Questions following:*

*Question.*

DOST thou renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh, so that thou wilt not follow, nor be led by them?

*Answer.* I renounce them all.

*Question.*

DOST thou believe in God the Father Almighty, Maker of heaven and earth?

And in Jesus Christ his only-begotten Son our Lord? And that he was conceived by the Holy Ghost; born of the Virgin Mary; that he suffered under Pontius Pilate, was crucified, dead, and buried; that he went down into hell, and also did rise again the third day; that he ascended into heaven, and sitteth at the right hand of God the Father Almighty; and from thence shall come again at the end of the world, to judge the quick and the dead?

And dost thou believe in the Holy Ghost; the holy Catholick Church; the Communion of Saints; the Remission of sins; the Resurrection of the flesh; and everlasting life after death?

*Answer.* All this I stedfastly believe.

*Question.*

WILT thou be baptized in this faith?

*Answer.* That is my desire.

*Question.*

WILT thou then obediently keep God's holy will and commandments, and walk in the same all the days of thy life?

*Answer.* I will endeavour so to do, God being my helper.

¶ *Then shall the Priest say,*

O Merciful God, grant that the old Adam in *these persons* may be so buried, that the new man may be raised up in *them*. *Amen.*

Grant that all carnal affections may die in *them*, and that all things belonging to the Spirit may live and grow in *them*. *Amen.*

Grant that *they* may have power and strength to have victory, and to triumph, against the devil, the world, and the flesh. *Amen.*

Grant that *they*, being here dedicated to thee by our office and ministry, may also be endued with heavenly virtues, and everlastingly rewarded, through thy mercy, O blessed Lord God, who dost live, and govern all

things, world without end. *Amen.*

ALMIGHTY, everliving God, whose most dearly beloved Son Jesus Christ, for the forgiveness of our sins, did shed out of his most precious side both water and blood, and gave commandment to his disciples, that they should go teach all nations, and baptize them In the Name of the Father, the Son, and the Holy Ghost; Regard, we beseech thee, the supplications of this congregation; sanctify this Water to the mystical washing away of sin; and grant that the *persons* now to be baptized therein may receive the fulness of thy grace, and ever remain in the number of thy faithful and elect children, through Jesus Christ our Lord. *Amen.*

¶ *Then shall the Priest take each person to be baptized by the right hand, and placing him conveniently by the Font, according to his discretion, shall ask the Godfathers and Godmothers the Name; and then shall dip him in the water, or pour water upon him, saying,*

NI baptize thee In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

¶ *Then shall the Priest say,*

WE receive this person into the congregation of Christ's flock; * and do sign *him* with the sign of the Cross, in token that hereafter *he* shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under his banner, against sin, the world, and the devil; and to continue Christ's faithful soldier and servant unto *his* life's end. Amen.

* *Here the Priest shall make a Cross upon the person's forehead.*

¶ *Then shall the Priest say,*

SEEING now, dearly beloved brethren, that *these persons are* regenerate, and grafted into the body of Christ's Church, let us give thanks unto Almighty God for these benefits, and with one accord make our prayers unto him, that *they* may lead the rest of *their* life according to this beginning.

¶ *Then shall he said the Lord's Prayer, all kneeling.*

OUR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

WE yield thee humble thanks, O heavenly Father, that thou hast vouchsafed to call us to the knowledge of thy grace, and faith in thee; Increase this knowledge, and confirm this faith in us evermore. Give thy holy Spirit to *these persons;*

that, being now born again, and made *heirs* of everlasting salvation, through our Lord Jesus Christ, *they* may continue thy *servants*, and attain thy promises; through the same Lord Jesus Christ thy Son, who liveth and reigneth with thee, in the unity of the same Holy Spirit, everlastingly. *Amen.*

¶ *Then, all standing up, the Priest shall use this Exhortation following; speaking to the Godfathers and Godmothers first.*

FORASMUCH as *these persons have* promised in your presence to renounce the devil and all his works, to believe in God, and to serve him; ye must remember, that it is your part and duty to put *them* in mind, what a solemn vow, promise, and profession *they have* now made before this congregation, and especially before you *their* chosen witnesses. And ye are also to call upon *them* to use all diligence to be rightly instructed in God's holy Word; that so *they* may grow in grace, and in the knowledge of our Lord Jesus Christ, and live godly, righteously, and soberly in this present world.

(¶ *And then, speaking to the new baptized* persons, *he shall proceed, and say,*)

AND as for you, who have now by Baptism put on Christ, it is your part and duty also, being made the *children* of God and of the light, by faith in Jesus Christ, to walk answerably to your Christian calling, and as becometh the children of light; remembering always that Baptism representeth unto us our profession; which is, to follow the example of our Saviour Christ, and to be made like unto him; that as he died, and rose again for us; so should we, who are baptized, die from sin, and rise again unto righteousness; continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living..

¶ *It is expedient that every person, thus baptized, should be confirmed by the Bishop so soon after his Baptism as conveniently may be; that so he may be admitted to the holy Communion.*

¶ *If any persons not baptized in their infancy shall be brought to be baptized before they come to years of discretion to answer for themselves; it may suffice to use the Office for Publick Baptism of Infants, or (in case of extreme danger) the Office for Private Baptism; only changing the word* [Infant] *for* [Child *or* Person] *as occasion requireth.*

# A CATECHISM,

THAT IS TO SAY,

AN INSTRUCTION TO BE LEARNED OF EVERY PERSON, BEFORE HE BE BROUGHT TO BE CONFIRMED BY THE BISHOP.

*Question.*

WHAT is your Name?

*Answer.* N. or M.

*Question.* Who gave you this Name?

*Answer.* My Godfathers and Godmothers in my Baptism; wherein I was made a member of Christ, the child of God, and an inheritor of the kingdom of heaven.

*Question.* What did your Godfathers and Godmothers then for you?

*Answer.* They did promise and vow three things in my name. First, that I should renounce the devil and all his works, the pomps and vanity of this wicked world, and all the sinful lusts of the flesh. Secondly, that I should believe all the Articles of the Christian Faith. And thirdly, that I should keep God's holy will and commandments, and walk in the same all the days of my life.

*Question.* Dost thou not think that thou art bound to believe, and to do, as they have promised for thee?

*Answer.* Yes verily; and by God's help so I will. And I heartily thank our heavenly Father, that he hath called me to this state of salvation, through Jesus Christ our Saviour. And I pray unto God to give me his grace, that I may continue in the same unto my life's end.

*Catechist.* Rehearse the Articles of thy Belief.

*Answer.*

I Believe in God the Father Almighty, Maker of heaven and earth:

And in Jesus Christ his only Son our Lord, Who was conceived by the Holy Ghost, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead, and buried, He descended into hell; The third day he rose again from the dead, He ascended into heaven, And sitteth at the right hand of God the Father Almighty; From thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost; The holy Catholick Church; The Communion of Saints; The Forgiveness of sins; The Resurrection of the body; And the Life everlasting. Amen.

*Question.* What dost thou chiefly learn in these Articles of thy Belief?

*Answer.* First, I learn to believe in God the Father, who hath made me, and all the world.

Secondly, in God the Son,

who hath redeemed me, and all mankind.

Thirdly, in God the Holy Ghost, who sanctifieth me, and all the elect people of God.

*Question.* You said, that your Godfathers and Godmothers did promise for you, that you should keep God's Commandments. Tell me how many there be?

*Answer.* Ten.

*Question.* Which be they?

*Answer.*

THE same which God spake in the twentieth Chapter of Exodus, saying, I am the Lord thy God, who brought thee out of the land of Egypt, out of the house of bondage.

I. Thou shalt have none other gods but me.

II. Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship them: for I the Lord thy God am a jealous God, and visit the sins of the fathers upon the children, unto the third and fourth generation of them that hate me, and shew mercy unto thousands in them that love me, and keep my commandments.

III. Thou shalt not take the Name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his Name in vain.

IV. Remember that thou keep holy the Sabbath-day. Six days shalt thou labour, and do all that thou hast to do; but the seventh day is the Sabbath of the Lord thy God. In it thou shalt do no manner of work, thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy cattle, and the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the seventh day, and hallowed it.

V. Honour thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee.

VI. Thou shalt do no murder.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

IX. Thou shalt not bear false witness against thy neighbour.

X. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his servant, nor his maid, nor his ox,

nor his ass, nor any thing that is his.

*Question.* What dost thou chiefly learn by these commandments?

*Answer.* I learn two things: my duty towards God, and my duty towards my Neighbour.

*Question.* What is thy duty towards God?

*Answer.* My duty towards God, is to believe in him, to fear him, and to love him with all my heart, with all my mind, with all my soul, and with all my strength; to worship him, to give him thanks, to put my whole trust in him, to call upon him, to honour his holy Name and his Word, and to serve him truly all the days of my life.

*Question.* What is thy duty towards thy Neighbour?

*Answer.* My duty towards my Neighbour, is to love him as myself, and to do to all men, as I would they should do unto me: To love, honour, and succour my father and mother: To honour and obey the King, and all that are put in authority under him: To submit myself to all my governours, teachers, spiritual pastors and masters: To order myself lowly and reverently to all my betters: To hurt no body by word nor deed: To be true and just in all my dealing: To bear no malice nor hatred in my heart: To keep my hands from picking and stealing, and my tongue from evil-speaking, lying, and slandering: To keep my body in temperance, soberness, and chastity: Not to covet nor desire other men's goods; but to learn and labour truly to get mine own living, and to do my duty in that state of life, unto which it shall please God to call me.

*Catechist.* My good Child, know this, that thou art not able to do these things of thyself, nor to walk in the Commandments of God, and to serve him, without his special grace; which thou must learn at all times to call for by diligent prayer. Let me hear therefore, if thou canst say the Lord's Prayer.

*Answer.*

OUR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

*Question.* What desirest thou of God in this Prayer?

*Answer.* I desire my Lord God our heavenly Father, who is the giver of all goodness, to send his grace unto

me, and to all people; that we may worship him, serve him, and obey him, as we ought to do. And I pray unto God, that he will send us all things that be needful both for our souls and bodies; and that he will be merciful unto us, and forgive us our sins; and that it will please him to save and defend us in all dangers ghostly and bodily; and that he will keep us from all sin and wickedness, and from our ghostly enemy, and from everlasting death. And this I trust he will do of his mercy and goodness, through our Lord Jesus Christ. And therefore I say, Amen, So be it.

*Question.*

HOW many Sacraments hath Christ ordained in his Church?

*Answer.* Two only, as generally necessary to salvation, that is to say, Baptism, and the Supper of the Lord.

*Question.* What meanest thou by this word *Sacrament?*

*Answer.* I mean an outward and visible sign of an inward and spiritual grace given unto us, ordained by Christ himself, as a means whereby we receive the same, and a pledge to assure us thereof.

*Question.* How many parts are there in a Sacrament?

*Answer.* Two; the outward visible sign, and the inward spiritual grace.

*Question.* What is the outward visible sign or form in Baptism?

*Answer.* Water; wherein the person is baptized *In the Name of the Father, and of the Son, and of the Holy Ghost.*

*Question.* What is the inward and spiritual grace?

*Answer.* A death unto sin, and a new birth unto righteousness: for being by nature born in sin, and the children of wrath, we are hereby made the children of grace.

*Question.* What is required of persons to be baptized?

*Answer.* Repentance, whereby they forsake sin; and Faith, whereby they stedfastly believe the promises of God made to them in that Sacrament.

*Question.* Why then are Infants baptized, when by reason of their tender age they cannot perform them?

*Answer.* Because they promise them both by their Sureties; which promise, when they come to age, themselves are bound to perform.

*Question.* Why was the Sacrament of the Lord's Supper ordained?

*Answer.* For the continual remembrance of the sacrifice of the death of Christ, and

of the benefits which we receive thereby.

*Question.* What is the outward part or sign of the Lord's Supper?

*Answer.* Bread and Wine, which the Lord hath commanded to be received.

*Question.* What is the inward part, or thing signified?

*Answer.* The Body and Blood of Christ, which are verily and indeed taken and received by the faithful in the Lord's Supper.

*Question.* What are the benefits whereof we are partakers thereby?

*Answer.* The strengthening and refreshing of our souls by the Body and Blood of Christ, as our bodies are by the Bread and Wine.

*Question.* What is required of them who come to the Lord's Supper?

*Answer.* To examine themselves, whether they repent them truly of their former sins, stedfastly purposing to lead a new life; have a lively faith in God's mercy through Christ, with a thankful remembrance of his death; and be in charity with all men.

¶ *The Curate of every Parish shall diligently upon Sundays and Holy-days, after the second Lesson at Evening Prayer, openly in the Church instruct and examine so many Children of his Parish sent unto him, as he shall think convenient, in some part of this Catechism.*

¶ *And all Fathers, Mothers, Masters, and Dames, shall cause their Children, Servants, and Apprentices, (which have not learned their Catechism,) to come to the Church at the time appointed, and obediently to hear, and be ordered by the Curate, until such time as they have learned all that is here appointed for them to learn.*

¶ *So soon as Children are come to a competent age, and can say, in their Mother Tongue, the Creed, the Lord's Prayer, and the Ten Commandments; and also can answer to the other Questions of this short Catechism; they shall be brought to the Bishop. And every one shall have a Godfather, or a Godmother, as a Witness of their Confirmation.*

¶ *And whensoever the Bishop shall give knowledge for Children to be brought unto him for their Confirmation, the Curate of every Parish shall either bring, or send in writing, with his hand subscribed thereunto, the names of all such persons within his Parish, as he shall think fit to be presented to the Bishop to be confirmed. And, if the Bishop approve of them, he shall confirm them in manner following.*

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## THE ORDER OF
# CONFIRMATION,
## OR LAYING ON OF HANDS UPON THOSE THAT ARE BAPTIZED AND COME TO YEARS OF DISCRETION.

¶ *Upon the day appointed, all that are to be then confirmed, being placed, and standing in order, before the Bishop; he (or some other Minister appointed by him) shall read this Preface following.*

TO the end that Confirmation may be ministered to the more edifying of such as shall receive it, the Church hath thought good to order, That none hereafter shall be Confirmed, but such as can say the Creed, the Lord's

Prayer, and the Ten Commandments; and can also answer to such other Questions, as in the short Catechism are contained: which order is very convenient to be observed; to the end, that children, being now come to the years of discretion, and having learned what their Godfathers and Godmothers promised for them in Baptism, they may themselves, with their own mouth and consent, openly before the Church, ratify and confirm the same; and also promise, that by the grace of God they will evermore endeavour themselves faithfully to observe such things, as they, by their own confession, have assented unto.

¶ *Then shall the Bishop say,*

DO ye here, in the presence of God, and of this congregation, renew the solemn promise and vow that was made in your name at your Baptism; ratifying and confirming the same in your own persons, and acknowledging yourselves bound to believe, and to do, all those things, which your Godfathers and Godmothers then undertook for you?

¶ *And every one shall audibly answer,*

I do.

*The Bishop.*

OUR help is in the Name of the Lord;

*Answer.* Who hath made heaven and earth.

*Bishop.* Blessed be the Name of the Lord;

*Answer.* Henceforth, world without end.

*Bishop.* Lord, hear our prayers.

*Answer.* And let our cry come unto thee.

*The Bishop.* Let us pray.

ALMIGHTY and everliving God, who hast vouchsafed to regenerate these thy servants by Water and the holy Ghost, and hast given unto them forgiveness of all their sins; Strengthen them, we beseech thee, O Lord, with the Holy Ghost the Comforter, and daily increase in them thy manifold gifts of grace; the spirit of wisdom and understanding; the spirit of counsel and ghostly strength; the spirit of knowledge and true godliness; and fill them, O Lord, with the spirit of thy holy fear, now and for ever. *Amen.*

¶ *Then all of them in order kneeling before the Bishop, he shall lay his hand upon the head of every one severally, saying,*

DEFEND, O Lord, this thy Child [or *this thy Servant*] with thy heavenly grace, that *he* may continue thine for ever; and daily increase in thy holy Spirit more and more, until *he* come unto thy everlasting kingdom. Amen.

¶ *Then shall the Bishop say,*

The Lord be with you.

*Answer.* And with thy spirit.

¶ *And (all kneeling down) the Bishop shall add,*

Let us pray.

OUR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

*And this Collect.*

ALMIGHTY and everliving God, who makest us both to will and to do those things that be good and acceptable unto thy divine Majesty; We make our humble supplications unto thee for these thy servants, upon whom (after the example of thy holy Apostles) we have now laid our hands, to certify them (by this sign) of thy favour and gracious goodness towards them. Let thy fatherly hand, we beseech thee, ever be over them; let thy Holy Spirit ever be with them; and so lead them in the knowledge and obedience of thy Word, that in the end they may obtain everlasting life; through our Lord Jesus Christ, who with thee and the Holy Ghost liveth and reigneth, ever one God, world without end. *Amen.*

O Almighty Lord, and everlasting God, vouchsafe, we beseech thee, to direct, sanctify, and govern, both our hearts and bodies, in the ways of thy laws, and in the works of thy commandments; that, through thy most mighty protection both here and ever, we may be preserved in body and soul; through our Lord and Saviour Jesus Christ. *Amen.*

¶ *Then the Bishop shall bless them, saying thus,*

THE Blessing of God Almighty, the Father, the Son, and the Holy Ghost, be upon you, and remain with you for ever. *Amen.*

¶ *And there shall none be admitted to the holy Communion, until such time as he be confirmed, or be ready and desirous to be confirmed.*

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THE FORM OF

## SOLEMNIZATION OF MATRIMONY.

¶ *First the Banns of all that are to be married together must be published in the Church three several Sundays, during the time of Morning Service, or of Evening Service, (if there be no Morning Service,) immediately after the second Lesson; the Curate saying after the accustomed manner,*

I Publish the Banns of Marriage between *M.* of —— and *N.* of ——. If any of you know cause, or just impediment, why these two persons should not be joined to-

gether in holy Matrimony, ye are to declare it. This is the first [*second*, or *third*] time of asking.

¶ *And if the persons that are to be married dwell in divers Parishes, the Banns must be asked in both Parishes; and the Curate of the one Parish shall not solemnize Matrimony betwixt them, without a Certificate of the Banns being thrice asked, from the Curate of the other Parish.*

¶ *At the day and time appointed for solemnization of Matrimony, the persons to be married shall come into the body of the Church with their friends and neighbours: and there standing together, the Man on the right hand, and the Woman on the left, the Priest shall say,*

DEARLY beloved, we are gathered together here in the sight of God, and in the face of this congregation, to join together this Man and this Woman in holy Matrimony; which is an honourable estate, instituted of God in the time of man's innocency, signifying unto us the mystical union that is betwixt Christ and his Church; which holy estate Christ adorned and beautified with his presence, and first miracle that he wrought, in Cana of Galilee; and is commended of Saint Paul to be honourable among all men: and therefore is not by any to be enterprised, nor taken in hand, unadvisedly, lightly, or wantonly, to satisfy men's carnal lusts and appetites, like brute beasts that have no understanding; but reverently, discreetly, advisedly, soberly, and in the fear of God; duly considering the causes for which Matrimony was ordained.

First, It was ordained for the procreation of children, to be brought up in the fear and nurture of the Lord, and to the praise of his holy Name.

Secondly, It was ordained for a remedy against sin, and to avoid fornication; that such persons as have not the gift of continency might marry, and keep themselves undefiled members of Christ's body.

Thirdly, It was ordained for the mutual society, help, and comfort, that the one ought to have of the other, both in prosperity and adversity. Into which holy estate these two persons present come now to be joined. Therefore if any man can shew any just cause, why they may not lawfully be joined together, let him now speak, or else hereafter for ever hold his peace.

¶ *And also, speaking unto the persons that shall be married, he shall say,*

I Require and charge you both, as ye will answer at the dreadful day of judgement when the secrets of all hearts shall be disclosed, that if either of you know any impediment, why ye may not be lawfully joined together in Matrimony, ye do now confess it. For be ye well assured, that so many as are

coupled together otherwise than God's Word doth allow are not joined together by God; neither is their Matrimony lawful.

¶ *At which day of Marriage, if any man do alledge and declare any impediment, why they may not be coupled together in Matrimony, by God's Law, or the Laws of this Realm; and will be bound, and sufficient sureties with him, to the parties; or else put in a Caution (to the full value of such charges as the persons to be married do thereby sustain) to prove his allegation: then the solemnization must be deferred, until such time as the truth be tried.*

¶ *If no impediment be alledged, then shall the Curate say unto the Man,*

*M.* WILT thou have this Woman to thy wedded wife, to live together after God's ordinance in the holy estate of Matrimony? Wilt thou love her, comfort her, honour, and keep her in sickness and in health; and, forsaking all other, keep thee only unto her, so long as ye both shall live?

¶ *The Man shall answer,*

I will.

¶ *Then shall the Priest say unto the Woman,*

*N.* WILT thou have this Man to thy wedded husband, to live together after God's ordinance in the holy estate of Matrimony? Wilt thou obey him, and serve him, love, honour, and keep him in sickness and in health; and, forsaking all other, keep thee only unto him, so long as ye both shall live?

¶ *The Woman shall answer,*

I will.

¶ *Then shall the Minister say,*

Who giveth this Woman to be married to this Man?

¶ *Then shall they give their troth to each other in this manner.*

*The Minister, receiving the Woman at her father's or friend's hands, shall cause the Man with his right hand to take the Woman by her right hand, and to say after him as followeth.*

I *M.* take thee *N.* to my wedded wife, to have and to hold from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love and to cherish, till death us do part, according to God's holy ordinance; and thereto I plight thee my troth.

¶ *Then shall they loose their hands; and the Woman, with her right hand taking the Man by his right hand, shall likewise say after the Minister,*

I *N.* take thee *M.* to my wedded husband, to have and to hold from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love, cherish, and to obey, till death us do part, according to God's holy ordinance; and thereto I give thee my troth.

¶ *Then shall they again loose their hands; and the Man shall give unto the Woman a Ring, laying the same upon the book with the accustomed duty to the Priest and Clerk. And the Priest, taking the Ring, shall deliver it unto the Man, to put it upon the fourth finger of the Woman's left hand. And the Man holding the Ring there, and taught by the Priest, shall say,*

WITH this Ring I thee wed, with my body I thee worship, and with all my worldly goods I thee endow: In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

¶ *Then the Man leaving the Ring upon the fourth finger of the Woman's left hand, they shall both kneel down; and the Minister shall say,*

Let us pray.

O Eternal God, Creator and Preserver of all mankind, Giver of all spiritual grace, the Author of everlasting life; Send thy blessing upon these thy servants, this man and this woman, whom we bless in thy Name; that, as Isaac and Rebecca lived faithfully together, so these persons may surely perform and keep the vow and covenant betwixt them made, (whereof this Ring given and received is a token and pledge,) and may ever remain in perfect love and peace together, and live according to thy laws; through Jesus Christ our Lord. *Amen.*

¶ *Then shall the Priest join their right hands together, and say,*

Those whom God hath joined together let no man put asunder.

¶ *Then shall the Minister speak unto the people.*

FORASMUCH as *M.* and *N.* have consented together in holy wedlock, and have witnessed the same before God and this company, and thereto have given and pledged their troth either to other, and have declared the same by giving and receiving of a Ring, and by joining of hands; I pronounce that they be Man and Wife together, In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

¶ *And the Minister shall add this Blessing.*

GOD the Father, God the Son, God the Holy Ghost, bless, preserve, and keep you; the Lord mercifully with his favour look upon you; and so fill you with all spiritual benediction and grace, that ye may so live together in this life, that in the world to come ye may have life everlasting. *Amen.*

¶ *Then the Minister or Clerks, going to the Lord's Table, shall say or sing this Psalm following.*

*Beati omnes.* Psalm cxxviii.

BLESSED are all they that fear the Lord: and walk in his ways.

For thou shalt eat the labour of thine hands: O well is thee, and happy shalt thou be.

Thy wife shall be as the fruitful vine: upon the walls of thine house;

Thy children like the olive-branches: round about thy table.

Lo, thus shall the man be blessed: that feareth the Lord.

The Lord from out of Sion shall so bless thee: that thou shalt see Jerusalem in prosperity all thy life long;

Yea, that thou shalt see thy children's children: and peace upon Israel.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the begin-

ning, is now, and ever shall be : world without end. Amen.

¶ *Or this Psalm.*

*Deus misereatur.* Psalm lxvii.

GOD be merciful unto us, and bless us : and shew us the light of his countenance, and be merciful unto us.

That thy way may be known upon earth : thy saving health among all nations.

Let the people praise thee, O God : yea, let all the people praise thee.

O let the nations rejoice and be glad : for thou shalt judge the folk righteously, and govern the nations upon earth.

Let the people praise thee, O God : yea, let all the people praise thee.

Then shall the earth bring forth her increase: and God, even our own God, shall give us his blessing.

God shall bless us : and all the ends of the world shall fear him.

Glory be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

¶ *The Psalm ended, and the Man and the Woman kneeling before the Lord's Table, the Priest standing at the Table, and turning his face towards them, shall say,*

Lord, have mercy upon us.

*Answer.* Christ, have mercy upon us.

*Minister.* Lord, have mercy upon us.

OUR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

*Minister.* O Lord, save thy servant, and thy handmaid ;

*Answer.* Who put their trust in thee.

*Minister.* O Lord, send them help from thy holy place;

*Answer.* And evermore defend them.

*Minister.* Be unto them a tower of strength,

*Answer.* From the face of their enemy.

*Minister.* O Lord, hear our prayer.

*Answer.* And let our cry come unto thee.

*Minister.*

O God of Abraham, God of Isaac, God of Jacob, bless these thy servants, and sow the seed of eternal life in their hearts; that whatsoever in thy holy Word they shall profitably learn, they may in deed fulfil the same. Look, O Lord, mercifully upon them

from heaven, and bless them. And as thou didst send thy blessing upon Abraham and Sarah, to their great comfort, so vouchsafe to send thy blessing upon these thy servants; that they obeying thy will, and alway being in safety under thy protection, may abide in thy love unto their lives' end; through Jesus Christ our Lord. *Amen.*

¶ *This Prayer next following shall be omitted, where the Woman is past child-bearing.*

O Merciful Lord, and heavenly Father, by whose gracious gift mankind is increased; We beseech thee, assist with thy blessing these two persons, that they may both be fruitful in procreation of children, and also live together so long in godly love and honesty, that they may see their children christianly and virtuously brought up, to thy praise and honour; through Jesus Christ our Lord. *Amen.*

O God, who by thy mighty power hast made all things of nothing; who also (after other things set in order) didst appoint, that out of man (created after thine own image and similitude) woman should take her beginning; and, knitting them together, didst teach that it should never be lawful to put asunder those whom thou by Matrimony hadst made one: O God, who hast consecrated the state of Matrimony to such an excellent mystery, that in it is signified and represented the spiritual marriage and unity betwixt Christ and his Church; Look mercifully upon these thy servants, that both this man may love his wife, according to thy Word, (as Christ did love his spouse the Church, who gave himself for it, loving and cherishing it even as his own flesh,) and also that this woman may be loving and amiable, faithful and obedient to her husband; and in all quietness, sobriety, and peace, be a follower of holy and godly matrons. O Lord, bless them both, and grant them to inherit thy everlasting kingdom; through Jesus Christ our Lord. *Amen.*

¶ *Then shall the Priest say,*

ALMIGHTY God, who at the beginning did create our first parents, Adam and Eve, and did sanctify and join them together in marriage; Pour upon you the riches of his grace, sanctify and bless you; that ye may please him both in body and soul, and live together in holy love unto your lives' end. *Amen.*

¶ *After which, if there be no Sermon declaring the duties of Man and Wife, the Minister shall read as followeth.*

ALL ye that are married, or that intend to take the holy estate of Matrimony

upon you, hear what the holy Scripture doth say as touching the duty of husbands towards their wives, and wives towards their husbands.

Saint Paul, in his Epistle to the Ephesians, the fifth Chapter, doth give this commandment to all married men; Husbands, love your wives, even as Christ also loved the Church, and gave himself for it, that he might sanctify and cleanse it with the washing of water, by the Word; that he might present it to himself a glorious Church, not having spot, or wrinkle, or any such thing; but that it should be holy, and without blemish. So ought men to love their wives as their own bodies. He that loveth his wife loveth himself: for no man ever yet hated his own flesh, but nourisheth and cherisheth it, even as the Lord the Church: for we are members of his body, of his flesh, and of his bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife; and they two shall be one flesh. This is a great mystery; but I speak concerning Christ and the Church. Nevertheless, let every one of you in particular so love his wife, even as himself.

Likewise the same Saint Paul, writing to the Colossians, speaketh thus to all men that are married; Husbands, love your wives, and be not bitter against them.

Hear also what Saint Peter, the Apostle of Christ, who was himself a married man, saith unto them that are married; Ye husbands, dwell with your wives according to knowledge; giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life, that your prayers be not hindered.

Hitherto ye have heard the duty of the husband toward the wife. Now likewise, ye wives, hear and learn your duties toward your husbands, even as it is plainly set forth in holy Scripture.

Saint Paul, in the aforenamed Epistle to the Ephesians, teacheth you thus; Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the Church: and he is the Saviour of the body. Therefore as the Church is subject unto Christ, so let the wives be to their own husbands in every thing. And again he saith, Let the wife see that she reverence her husband.

And in his Epistle to the Colossians, Saint Paul giveth you this short lesson; Wives,

submit yourselves unto your own husbands, as it is fit in the Lord.

Saint Peter also doth instruct you very well, thus saying; Ye wives, be in subjection to your own husbands; that, if any obey not the Word, they also may without the Word be won by the conversation of the wives; while they behold your chaste conversation coupled with fear. Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible; even the ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands; even as Sarah obeyed Abraham, calling him lord; whose daughters ye are as long as ye do well, and are not afraid with any amazement.

¶ *It is convenient that the new-married persons should receive the holy Communion at the time of their Marriage, or at the first opportunity after their Marriage.*

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THE ORDER FOR

# THE VISITATION OF THE SICK.

¶ *When any person is sick, notice shall be given thereof to the Minister of the Parish; who, coming into the sick person's house, shall say,*

PEACE be to this house, and to all that dwell in it.

¶ *When he cometh into the sick man's presence he shall say, kneeling down,*

REMEMBER not, Lord, our iniquities, nor the iniquities of our forefathers: Spare us, good Lord, spare thy people, whom thou hast redeemed with thy most precious blood, and be not angry with us for ever.

*Answer.* Spare us, good Lord.

¶ *Then the Minister shall say,*

Let us pray.

Lord, have mercy upon us.

*Christ, have mercy upon us.*

Lord, have mercy upon us.

OUR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

*Minister.* O Lord, save thy servant;

*Answer.* Which putteth *his* trust in thee.

*Minister.* Send *him* help from thy holy place;

*Answer.* And evermore mightily defend *him.*

*Minister.* Let the enemy have no advantage of *him;*

*Answer.* Nor the wicked approach to hurt *him.*

*Minister.* Be unto *him,* O Lord, a strong tower,

*Answer.* From the face of *his* enemy.

*Minister.* O Lord, hear our prayers.

*Answer.* And let our cry come unto thee.

*Minister.*

O Lord, look down from heaven, behold, visit, and relieve this thy servant. Look upon *him* with the eyes of thy mercy, give *him* comfort and sure confidence in thee, defend *him* from the danger of the enemy, and keep *him* in perpetual peace and safety; through Jesus Christ our Lord. *Amen.*

HEAR us, Almighty and most merciful God and Saviour; extend thy accustomed goodness to this thy servant who is grieved with sickness. Sanctify, we beseech thee, this thy fatherly correction to *him;* that the sense of *his* weakness may add strength to *his* faith, and seriousness to *his* repentance: That, if it shall be thy good pleasure to restore *him* to *his* former health, *he* may lead the residue of *his* life in thy fear, and to thy glory: or else, give *him* grace so to take thy visitation, that, after this painful life ended, *he* may dwell with thee in life everlasting; through Jesus Christ our Lord. *Amen.*

¶ *Then shall the Minister exhort the sick person after this form, or other like.*

DEARLY beloved, know this, that Almighty God is the Lord of life and death, and of all things to them pertaining, as youth, strength, health, age, weakness, and sickness. Wherefore, whatsoever your sickness is, know you certainly, that it is God's visitation. And for what cause soever this sickness is sent unto you; whether it be to try your patience for the example of others, and that your faith may be found in the day of the Lord laudable, glorious, and honourable, to the increase of glory and endless felicity; or else it be sent unto you to correct and amend in you whatsoever doth offend the eyes of your heavenly Father; know you certainly, that if you truly repent you of your sins, and bear your sickness patiently, trusting in God's mercy, for his dear Son Jesus Christ's sake, and render unto him humble thanks for his fatherly visitation, submitting yourself wholly unto his will, it

shall turn to your profit, and help you forward in the right way that leadeth unto everlasting life.

¶ *If the person visited be very sick, then the Curate may end his exhortation in this place, or else proceed.*

TAKE therefore in good part the chastisement of the Lord: For (as Saint Paul saith in the twelfth Chapter to the Hebrews) whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons. Furthermore, we have had fathers of our flesh, which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live? For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness. These words, good *brother*, are written in holy Scripture for our comfort and instruction; that we should patiently, and with thanksgiving, bear our heavenly Father's correction, whensoever by any manner of adversity it shall please his gracious goodness to visit us. And there should be no greater comfort to Christian persons, than to be made like unto Christ, by suffering patiently adversities, troubles, and sicknesses. For he himself went not up to joy, but first he suffered pain; he entered not into his glory before he was crucified. So truly our way to eternal joy is to suffer here with Christ; and our door to enter into eternal life is gladly to die with Christ; that we may rise again from death, and dwell with him in everlasting life. Now therefore, taking your sickness, which is thus profitable for you, patiently, I exhort you, in the Name of God, to remember the profession which you made unto God in your Baptism. And forasmuch as after this life there is an account to be given unto the righteous Judge, by whom all must be judged, without respect of persons, I require you to examine yourself and your estate, both toward God and man; so that, accusing and condemning yourself for your own faults, you may find mercy at our heavenly Father's hand for Christ's sake, and not be accused and condemned in that fearful judgement. Therefore I shall rehearse to you the Articles of our Faith, that you may know whether you

do believe as a Christian man should, or no.

¶ *Here the Minister shall rehearse the Articles of the Faith, saying thus,*

DOST thou believe in God the Father Almighty, Maker of heaven and earth?

And in Jesus Christ his only-begotten Son our Lord? And that he was conceived by the Holy Ghost, born of the Virgin Mary; that he suffered under Pontius Pilate, was crucified, dead, and buried; that he went down into hell, and also did rise again the third day; that he ascended into heaven, and sitteth at the right hand of God the Father Almighty; and from thence shall come again at the end of the world, to judge the quick and the dead?

And dost thou believe in the Holy Ghost; the holy Catholick Church; the Communion of Saints; the Remission of sins; the Resurrection of the flesh; and everlasting Life after death?

¶ *The sick person shall answer,*

All this I stedfastly believe.

¶ *Then shall the Minister examine whether he repent him truly of his sins, and be in charity with all the world; exhorting him to forgive, from the bottom of his heart, all persons that have offended him; and if he hath offended any other, to ask them forgiveness; and where he hath done injury or wrong to any man, that he make amends to the uttermost of his power. And if he hath not before disposed of his goods, let him then be admonished to make his Will, and to declare his Debts, what he oweth, and what is owing unto him; for the better discharging of his conscience, and the quietness of his Executors. But men should often be put in remembrance to take order for the settling of their temporal estates, whilst they are in health.*

¶ *These words before rehearsed may be said before the Minister begin his Prayer, as he shall see cause.*

¶ *The Minister should not omit earnestly to move such sick persons as are of ability to be liberal to the poor.*

¶ *Here shall the sick person be moved to make a special Confession of his sins, if he feel his conscience troubled with any weighty matter. After which Confession, the Priest shall absolve him (if he humbly and heartily desire it) after this sort.*

OUR Lord Jesus Christ, who hath left power to his Church to absolve all sinners who truly repent and believe in him, of his great mercy forgive thee thine offences: And by his authority committed to me, I absolve thee from all thy sins, In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

¶ *And then the Priest shall say the Collect following.*

Let us pray.

O Most merciful God, who, according to the multitude of thy mercies, dost so put away the sins of those who truly repent, that thou rememberest them no more; Open thine eye of mercy upon this thy servant, who most earnestly desireth pardon and forgiveness. Renew in *him*, most loving Father, whatsoever hath been decayed by the fraud and malice of the devil, or by *his* own carnal will and frailness; preserve and continue this sick member in the unity of

the Church; consider *his* contrition, accept *his* tears, asswage *his* pain, as shall seem to thee most expedient for *him*. And forasmuch as *he* putteth *his* full trust only in thy mercy, impute not unto *him his* former sins, but strengthen *him* with thy blessed Spirit; and, when thou art pleased to take *him* hence, take *him* unto thy favour, through the merits of thy most dearly beloved Son Jesus Christ our Lord. *Amen.*

¶ *Then shall the Minister say this Psalm.*

*In te, Domine, speravi.*

Psalm lxxi.

IN thee, O Lord, have I put my trust; let me never be put to confusion: but rid me, and deliver me in thy righteousness; incline thine ear unto me, and save me.

Be thou my strong hold, whereunto I may alway resort: thou hast promised to help me; for thou art my house of defence, and my castle.

Deliver me, O my God, out of the hand of the ungodly: out of the hand of the unrighteous and cruel man.

For thou, O Lord God, art the thing that I long for: thou art my hope, even from my youth.

Through thee have I been holden up ever since I was born: thou art he that took me out of my mother's womb; my praise shall alway be of thee.

I am become as it were a monster unto many: but my sure trust is in thee.

O let my mouth be filled with thy praise: that I may sing of thy glory and honour all the day long.

Cast me not away in the time of age: forsake me not when my strength faileth me.

For mine enemies speak against me, and they that lay wait for my soul take their counsel together, saying: God hath forsaken him, persecute him, and take him; for there is none to deliver him.

Go not far from me, O God: my God, haste thee to help me.

Let them be confounded and perish that are against my soul: let them be covered with shame and dishonour that seek to do me evil.

As for me, I will patiently abide alway: and will praise thee more and more.

My mouth shall daily speak of thy righteousness and salvation: for I know no end thereof.

I will go forth in the strength of the Lord God: and will make mention of thy righteousness only.

Thou, O God, hast taught

me from my youth up until now: therefore will I tell of thy wondrous works.

Forsake me not, O God, in mine old age, when I am gray-headed: until I have shewed thy strength unto this generation, and thy power to all them that are yet for to come.

Thy righteousness, O God, is very high, and great things are they that thou hast done: O God, who is like unto thee?

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

¶ *Adding this.*

O Saviour of the world, who by thy Cross and precious Blood hast redeemed us, Save us, and help us, we humbly beseech thee, O Lord.

¶ *Then shall the Minister say,*

THE Almighty Lord, who is a most strong tower to all them that put their trust in him, to whom all things in heaven, in earth, and under the earth, do bow and obey, be now and evermore thy defence; and make thee know and feel, that there is none other Name under heaven given to man, in whom, and through whom, thou mayest receive health and salvation, but only the Name of our Lord Jesus Christ. Amen.

¶ *And after that shall say,*

UNTO God's gracious mercy and protection we commit thee. The Lord bless thee, and keep thee. The Lord make his face to shine upon thee, and be gracious unto thee. The Lord lift up his countenance upon thee, and give thee peace, both now and evermore. *Amen.*

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*A Prayer for a sick child.*

O Almighty God, and merciful Father, to whom alone belong the issues of life and death; Look down from heaven, we humbly beseech thee, with the eyes of mercy upon this child now lying upon the bed of sickness: Visit *him*, O Lord, with thy salvation; deliver *him* in thy good appointed time from *his* bodily pain, and save *his* soul for thy mercies' sake: That, if it shall be thy pleasure to prolong *his* days here on earth, *he* may live to thee, and be an instrument of thy glory, by serving thee faithfully, and doing good in *his* generation; or else receive *him* into those heavenly habitations, where the souls of them that sleep in the Lord Jesus enjoy perpetual rest and felicity. Grant this, O Lord, for thy mercies' sake, in

the same thy Son our Lord Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. *Amen.*

***A Prayer for a sick person, when there appeareth small hope of recovery.***

O Father of mercies, and God of all comfort, our only help in time of need; We fly unto thee for succour in behalf of this thy servant, here lying under thy hand in great weakness of body. Look graciously upon *him*, O Lord; and the more the outward man decayeth, strengthen *him*, we beseech thee, so much the more continually with thy grace and holy Spirit in the inner man. Give *him* unfeigned repentance for all the errors of *his* life past, and stedfast faith in thy Son Jesus; that *his* sins may be done away by thy mercy, and *his* pardon sealed in heaven, before *he* go hence, and be no more seen. We know, O Lord, that there is no word impossible with thee; and that, if thou wilt, thou canst even yet raise *him* up, and grant *him* a longer continuance amongst us: Yet, forasmuch as in all appearance the time of *his* dissolution draweth near, so fit and prepare *him*, we beseech thee, against the hour of death, that after *his* departure hence in peace, and in thy favour, *his* soul may be received into thine everlasting kingdom, through the merits and mediation of Jesus Christ, thine only Son, our Lord and Saviour. *Amen.*

***A commendatory Prayer for a sick person at the point of departure.***

O Almighty God, with whom do live the spirits of just men made perfect, after they are delivered from their earthly prisons; We humbly commend the soul of this thy servant, our dear *brother*, into thy hands, as into the hands of a faithful Creator, and most merciful Saviour; most humbly beseeching thee, that it may be precious in thy sight. Wash it, we pray thee, in the blood of that immaculate Lamb, that was slain to take away the sins of the world; that whatsoever defilements it may have contracted in the midst of this miserable and naughty world, through the lusts of the flesh, or the wiles of Satan, being purged and done away, it may be presented pure and without spot before thee. And teach us who survive, in this and other like daily spectacles of mortality, to see how frail and uncertain our own condition is; and so to number our days, that we may seriously apply our hearts to that holy and heavenly

wisdom, whilst we live here, which may in the end bring us to life everlasting, through the merits of Jesus Christ thine only Son our Lord. *Amen.*

*A Prayer for persons troubled in mind or in conscience.*

O Blessed Lord, the Father of mercies, and the God of all comforts; We beseech thee, look down in pity and compassion upon this thy afflicted servant. Thou writest bitter things against *him*, and makest *him* to possess *his* former iniquities; thy wrath lieth hard upon *him*, and *his* soul is full of trouble: But, O merciful God, who hast written thy holy Word for our learning, that we, through patience and comfort of thy holy Scriptures, might have hope; give *him* a right understanding of *himself*, and of thy threats and promises; that *he* may neither cast away *his* confidence in thee, nor place it any where but in thee. Give *him* strength against all *his* temptations, and heal all *his* distempers. Break not the bruised reed, nor quench the smoking flax. Shut not up thy tender mercies in displeasure; but make *him* to hear of joy and gladness, that the bones which thou hast broken may rejoice. Deliver *him* from fear of the enemy, and lift up the light of thy countenance upon *him*, and give *him* peace, through the merits and mediation of Jesus Christ our Lord. *Amen.*

## THE COMMUNION OF THE SICK.

¶ *Forasmuch as all mortal men be subject to many sudden perils, diseases, and sicknesses, and ever uncertain what time they shall depart out of this life; therefore, to the intent they may be always in a readiness to die, whensoever it shall please Almighty God to call them, the Curates shall diligently from time to time (but especially in the time of pestilence, or other infectious sickness) exhort their Parishioners to the often receiving of the holy Communion of the Body and Blood of our Saviour Christ, when it shall be publickly administered in the Church; that so doing, they may, in case of sudden visitation, have the less cause to be disquieted for lack of the same. But if the sick person be not able to come to the Church, and yet is desirous to receive the Communion in his house; then he must give timely notice to the Curate, signifying also how many there are to communicate with him, (which shall be three, or two at the least,) and having a convenient place in the sick man's house, with all things necessary so prepared, that the Curate may reverently minister, he shall there celebrate the holy Communion, beginning with the Collect, Epistle, and Gospel, here following.*

*The Collect.*

ALMIGHTY, everliving God, Maker of mankind, who dost correct those whom thou dost love, and chastise every one whom thou dost receive; We beseech thee to have mercy upon this thy servant visited with thine hand, and to grant that *he* may take *his* sickness patiently, and recover *his* bodily

health, (if it be thy gracious will;) and whensoever *his* soul shall depart from the body, it may be without spot presented unto thee; through Jesus Christ our Lord. *Amen.*

*The Epistle.* Heb. xii. 5.

MY son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him. For whom the Lord loveth he chasteneth; and scourgeth every son whom he receiveth.

*The Gospel.* St. John v. 24.

VERILY, verily I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

¶ *After which the Priest shall proceed according to the form before prescribed for the holy Communion, beginning at these words* [Ye that do truly &c.]

¶ *At the time of the distribution of the holy Sacrament, the Priest shall first receive the Communion himself, and after minister unto them that are appointed to communicate with the sick, and last of all to the sick person.*

¶ *But if a man, either by reason of extremity of sickness, or for want of warning in due time to the Curate, or for lack of company to receive with him, or by any other just impediment, do not receive the Sacrament of Christ's Body and Blood, the Curate shall instruct him, that if he do truly repent him of his sins, and stedfastly believe that Jesus Christ hath suffered death upon the Cross for him, and shed his Blood for his redemption, earnestly remembering the benefits he hath thereby, and giving him hearty thanks therefore, he doth eat and drink the Body and Blood of our Saviour Christ profitably to his Soul's health, although he do not receive the Sacrament with his mouth.*

¶ *When the sick person is visited, and receiveth the holy Communion all at one time, then the Priest, for more expedition, shall cut off the form of the Visitation at the Psalm* [In thee, O Lord, have I put my trust, &c.] *and go straight to the Communion.*

¶ *In the time of the Plague, Sweat, or such other like contagious times of sickness or diseases, when none of the Parish or neighbours can be gotten to communicate with the sick in their houses, for fear of the infection, upon special request of the diseased, the Minister may only communicate with him.*

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THE ORDER FOR

# THE BURIAL OF THE DEAD.

¶ *Here is to be noted, that the Office ensuing is not to be used for any that die unbaptized, or excommunicate, or have laid violent hands upon themselves.*

¶ *The Priest and Clerks meeting the Corpse at the entrance of the Church-yard, and going before it, either into the Church, or towards the Grave, shall say, or sing,*

I Am the resurrection and the life, saith the Lord: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die. *St. John* xi. 25, 26.

I Know that my Redeemer liveth, and that he shall stand at the latter day upon the earth. And though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another. *Job* xix. 25, 26, 27.

WE brought nothing into this world, and it is

certain we can carry nothing out. The Lord gave, and the Lord hath taken away; blessed be the Name of the Lord. 1 *Tim.* vi. 7. *Job* i. 21.

¶ *After they are come into the Church, shall be read one or both of these Psalms following.*

*Dixi, Custodiam.* Psal. xxxix.

I Said, I will take heed to my ways: that I offend not in my tongue.

I will keep my mouth as it were with a bridle: while the ungodly is in my sight.

I held my tongue, and spake nothing: I kept silence, yea, even from good words; but it was pain and grief to me.

My heart was hot within me, and while I was thus musing the fire kindled: and at the last I spake with my tongue;

Lord, let me know mine end, and the number of my days: that I may be certified how long I have to live.

Behold, thou hast made my days as it were a span long: and mine age is even as nothing in respect of thee; and verily every man living is altogether vanity.

For man walketh in a vain shadow, and disquieteth himself in vain: he heapeth up riches, and cannot tell who shall gather them.

And now, Lord, what is my hope: truly my hope is even in thee.

Deliver me from all mine offences: and make me not a rebuke unto the foolish.

I became dumb, and opened not my mouth: for it was thy doing.

Take thy plague away from me: I am even consumed by means of thy heavy hand.

When thou with rebukes dost chasten man for sin, thou makest his beauty to consume away, like as it were a moth fretting a garment: every man therefore is but vanity.

Hear my prayer, O Lord, and with thine ears consider my calling: hold not thy peace at my tears.

For I am a stranger with thee: and a sojourner, as all my fathers were.

O spare me a little, that I may recover my strength: before I go hence, and be no more seen.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

*Domine, refugium.* Psalm xc.

LORD, thou hast been our refuge: from one generation to another.

Before the mountains were brought forth, or ever the earth and the world were made: thou art God from everlasting, and world without end.

Thou turnest man to destruction: again thou sayest, Come again, ye children of men.

For a thousand years in thy sight are but as yesterday: seeing that is past as a watch in the night.

As soon as thou scatterest them, they are even as a sleep: and fade away suddenly like the grass.

In the morning it is green, and groweth up: but in the evening it is cut down, dried up, and withered.

For we consume away in thy displeasure: and are afraid at thy wrathful indignation.

Thou hast set our misdeeds before thee: and our secret sins in the light of thy countenance.

For when thou art angry all our days are gone: we bring our years to an end, as it were a tale that is told.

The days of our age are threescore years and ten; and though men be so strong, that they come to fourscore years: yet is their strength then but labour and sorrow; so soon passeth it away, and we are gone.

But who regardeth the power of thy wrath: for even thereafter as a man feareth, so is thy displeasure.

O teach us to number our days: that we may apply our hearts unto wisdom.

Turn thee again, O Lord, at the last: and be gracious unto thy servants.

O satisfy us with thy mercy, and that soon: so shall we rejoice and be glad all the days of our life.

Comfort us again now after the time that thou hast plagued us: and for the years wherein we have suffered adversity.

Shew thy servants thy work: and their children thy glory.

And the glorious Majesty of the Lord our God be upon us: prosper thou the work of our hands upon us, O prosper thou our handy-work.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

¶ *Then shall follow the Lesson taken out of the fifteenth Chapter of the former Epistle of Saint Paul to the Corinthians.*

1 Corinthians xv. 20.

NOW is Christ risen from the dead, and become the first-fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first-fruits; afterward they that are Christ's, at his coming. Then cometh the end, when he shall have

delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority, and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. For he hath put all things under his feet. But when he saith, all things are put under him, it is manifest that he is excepted, which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all. Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead? and why stand we in jeopardy every hour? I protest by your rejoicing, which I have in Christ Jesus our Lord, I die daily. If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? Let us eat and drink, for to morrow we die. Be not deceived: evil communications corrupt good manners. Awake to righteousness, and sin not; for some have not the knowledge of God. I speak this to your shame. But some man will say, How are the dead raised up? and with what body do they come. Thou fool, that which thou sowest is not quickened, except it die. And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain: But God giveth it a body, as it hath pleased him, and to every seed his own body. All flesh is not the same flesh; but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. There are also celestial bodies, and bodies terrestrial; but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. So also is the resurrection of the dead: It is sown in corruption; it is raised in incorruption: It is sown in dishonour; it is raised in glory: It is sown in weakness; it is raised in power: It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit. Howbeit, that was

not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthy: the second man is the Lord from heaven. As is the earthy, such are they that are earthy: and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I shew you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump, (for the trumpet shall sound,) and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality; then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin, and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

¶ *When they come to the Grave, while the Corpse is made ready to be laid into the earth, the Priest shall say, or the Priest and Clerks shall sing:*

MAN that is born of a woman hath but a short time to live, and is full of misery. He cometh up, and is cut down, like a flower; he fleeth as it were a shadow, and never continueth in one stay.

In the midst of life we are in death: of whom may we seek for succour, but of thee, O Lord, who for our sins art justly displeased?

Yet, O Lord God most holy, O Lord most mighty, O holy and most merciful Saviour, deliver us not into the bitter pains of eternal death.

Thou knowest, Lord, the secrets of our hearts; shut not thy merciful ears to our prayer; but spare us, Lord most holy, O God most mighty, O holy and merciful Saviour, thou most worthy Judge eternal, suffer us not, at our last hour, for any pains of death, to fall from thee.

¶ *Then, while the earth shall be cast upon the Body by some standing by, the Priest shall say,*

FORASMUCH as it hath pleased Almighty God

of his great mercy to take unto himself the soul of our dear *brother* here departed, we therefore commit *his* body to the ground; earth to earth, ashes to ashes, dust to dust; in sure and certain hope of the Resurrection to eternal life, through our Lord Jesus Christ; who shall change our vile body, that it may be like unto his glorious body, according to the mighty working, whereby he is able to subdue all things to himself.

¶ *Then shall be said or sung,*

I Heard a voice from heaven, saying unto me, Write, From henceforth blessed are the dead which die in the Lord: even so saith the Spirit; for they rest from their labours.

¶ *Then the Priest shall say,*

Lord, have mercy upon us.
*Christ, have mercy upon us.*
Lord, have mercy upon us.

OUR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

*Priest.*

ALMIGHTY God, with whom do live the spirits of them that depart hence in the Lord, and with whom the souls of the faithful, after they are delivered from the burden of the flesh, are in joy and felicity; We give thee hearty thanks, for that it hath pleased thee to deliver this our *brother* out of the miseries of this sinful world; beseeching thee, that it may please thee, of thy gracious goodness, shortly to accomplish the number of thine elect, and to hasten thy kingdom; that we, with all those that are departed in the true faith of thy holy Name, may have our perfect consummation and bliss, both in body and soul, in thy eternal and everlasting glory; through Jesus Christ our Lord. *Amen.*

*The Collect.*

O Merciful God, the Father of our Lord Jesus Christ, who is the resurrection and the life; in whom whosoever believeth shall live, though he die; and whosoever liveth, and believeth in him, shall not die eternally; who also hath taught us, by his holy Apostle Saint Paul, not to be sorry, as men without hope, for them that sleep in him; We meekly beseech thee, O Father, to raise us from the death of sin unto the life of righteousness; that, when we shall depart this

life, we may rest in him, as our hope is this our *brother* doth; and that, at the general Resurrection in the last day, we may be found acceptable in thy sight; and receive that blessing, which thy well-beloved Son shall then pronounce to all that love and fear thee, saying, Come, ye blessed children of my Father, receive the kingdom prepared for you from the beginning of the world: Grant this, we beseech thee, O merciful Father, through Jesus Christ, our Mediator and Redeemer. *Amen.*

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

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THE

# THANKSGIVING OF WOMEN AFTER CHILD-BIRTH,

COMMONLY CALLED,

## THE CHURCHING OF WOMEN.

¶ *The Woman, at the usual time after her Delivery, shall come into the Church decently apparelled, and there shall kneel down in some convenient place, as hath been accustomed, or as the Ordinary shall direct: And then the Priest shall say unto her,*

FORASMUCH as it hath pleased Almighty God of his goodness to give you safe deliverance, and hath preserved you in the great danger of Child-birth; you shall therefore give hearty thanks unto God, and say,

*(¶ Then shall the Priest say the* CXVIth *Psalm.)*

*Dilexi quoniam.*

I Am well pleased: that the Lord hath heard the voice of my prayer;

That he hath inclined his ear unto me: therefore will I call upon him as long as I live.

The snares of death compassed me round about: and the pains of hell gat hold upon me.

I found trouble and heaviness, and I called upon the Name of the Lord: O Lord, I beseech thee, deliver my soul.

Gracious is the Lord, and righteous: yea, our God is merciful.

The Lord preserveth the simple: I was in misery, and he helped me.

Turn again then unto thy rest, O my soul: for the Lord hath rewarded thee.

And why? thou hast delivered my soul from death: mine eyes from tears, and my feet from falling.

I will walk before the Lord: in the land of the living.

I believed, and therefore will I speak; but I was sore troubled: I said in my haste, All men are liars.

What reward shall I give unto the Lord: for all the benefits that he hath done unto me?

I will receive the cup of salvation: and call upon the Name of the Lord.

I will pay my vows now in the presence of all his people: in the courts of the Lord's house, even in the midst of thee, O Jerusalem. Praise the Lord.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

*Or*, Psal. cxxvii. *Nisi Dominus.*

EXCEPT the Lord build the house: their labour is but lost that build it.

Except the Lord keep the city: the watchman waketh but in vain.

It is but lost labour that ye haste to rise up early, and so late take rest, and eat the bread of carefulness: for so he giveth his beloved sleep.

Lo, children and the fruit of the womb: are an heritage and gift that cometh of the Lord.

Like as the arrows in the hand of the giant: even so are the young children.

Happy is the man that hath his quiver full of them: they shall not be ashamed when they speak with their enemies in the gate.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

¶ *Then the Priest shall say,*

Let us pray.

Lord, have mercy upon us.

*Christ, have mercy upon us.*

Lord, have mercy upon us.

OUR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil: For thine is the kingdom, The power, and the glory, For ever and ever. Amen.

*Minister.* O Lord, save this woman thy servant;

*Answer.* Who putteth her trust in thee.

*Minister.* Be thou to her a strong tower;

*Answer.* From the face of her enemy.

*Minister.* Lord, hear our prayer.

*Answer.* And let our cry come unto thee.

*Minister.* Let us pray.

O Almighty God, we give thee humble thanks for that thou hast vouchsafed to deliver this woman thy servant from the great pain and peril of Child-birth; Grant, we beseech thee, most merciful Father, that she, through thy help, may both faithfully live, and walk according to thy will, in this life present; and also may be partaker of everlasting glory in the life to come; through Jesus Christ our Lord. *Amen.*

¶ *The Woman that cometh to give her Thanks, must offer accustomed Offerings; and, if there be a Communion, it is convenient that she receive the holy Communion.*

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# A COMMINATION,

OR DENOUNCING OF GOD'S ANGER AND JUDGEMENTS AGAINST SINNERS, WITH CERTAIN PRAYERS, TO BE USED ON THE FIRST DAY OF LENT, AND AT OTHER TIMES, AS THE ORDINARY SHALL APPOINT.

¶ *After Morning Prayer, the Litany ended according to the accustomed manner, the Priest shall, in the Reading-Pew or Pulpit, say,*

BRETHREN, in the Primitive Church there was a godly discipline, that, at the beginning of Lent, such persons as stood convicted of notorious sin were put to open penance, and punished in this world, that their souls might be saved in the day of the Lord; and that others, admonished by their example, might be the more afraid to offend.

Instead whereof, (until the said discipline may be restored again, which is much to be wished,) it is thought good, that at this time (in the presence of you all) should be read the general sentences of God's cursing against impenitent sinners, gathered out of the seven and twentieth Chapter of Deuteronomy, and other places of Scripture; and that ye should answer to every Sentence, *Amen:* To the intent that, being admonished of the great indignation of God against sinners, ye may the rather be moved to earnest and true repentance; and may walk more warily in these dangerous days; fleeing from such vices, for which ye affirm with your own mouths the curse of God to be due.

CURSED is the man that maketh any carved or molten image, to worship it.

¶ *And the people shall answer and say,* Amen.

*Minister.* Cursed is he that curseth his father or mother.

*Answer.* Amen.

*Minister.* Cursed is he that

removeth his neighbour's land-mark.

*Answer.* Amen.

*Minister.* Cursed is he that maketh the blind to go out of his way.

*Answer.* Amen.

*Minister.* Cursed is he that perverteth the judgement of the stranger, the fatherless, and widow.

*Answer.* Amen.

*Minister.* Cursed is he that smiteth his neighbour secretly.

*Answer.* Amen.

*Minister.* Cursed is he that lieth with his neighbour's wife.

*Answer.* Amen.

*Minister.* Cursed is he that taketh reward to slay the innocent.

*Answer.* Amen.

*Minister.* Cursed is he that putteth his trust in man, and taketh man for his defence, and in his heart goeth from the Lord.

*Answer.* Amen.

*Minister.* Cursed are the unmerciful, fornicators, and adulterers, covetous persons, idolaters, slanderers, drunkards, and extortioners.

*Answer.* Amen.

*Minister.*

NOW seeing that all they are accursed (as the prophet David beareth witness) who do err and go astray from the commandments of God; let us (remembering the dreadful judgement hanging over our heads, and always ready to fall upon us) return unto our Lord God, with all contrition and meekness of heart; bewailing and lamenting our sinful life, acknowledging and confessing our offences, and seeking to bring forth worthy fruits of penance. For now is the ax put unto the root of the trees, so that every tree that bringeth not forth good fruit is hewn down, and cast into the fire. It is a fearful thing to fall into the hands of the living God: he shall pour down rain upon the sinners, snares, fire and brimstone, storm and tempest; this shall be their portion to drink. For lo, the Lord is come out of his place to visit the wickedness of such as dwell upon the earth. But who may abide the day of his coming? Who shall be able to endure when he appeareth? His fan is in his hand, and he will purge his floor, and gather his wheat into the barn; but he will burn the chaff with unquenchable fire. The day of the Lord cometh as a thief in the night: and when men shall say, Peace, and all things are safe, then shall sudden destruction come upon them, as sorrow cometh upon a woman travailing with child, and

they shall not escape. Then shall appear the wrath of God in the day of vengeance, which obstinate sinners, through the stubbornness of their heart, have heaped unto themselves; which despised the goodness, patience, and long-sufferance of God, when he calleth them continually to repentance. Then shall they call upon me, (saith the Lord,) but I will not hear; they shall seek me early, but they shall not find me; and that, because they hated knowledge, and received not the fear of the Lord, but abhorred my counsel, and despised my correction. Then shall it be too late to knock when the door shall be shut; and too late to cry for mercy when it is the time of justice. O terrible voice of most just judgement, which shall be pronounced upon them, when it shall be said unto them, Go, ye cursed, into the fire everlasting, which is prepared for the devil and his angels. Therefore, brethren, take we heed betime, while the day of salvation lasteth; for the night cometh, when none can work. But let us, while we have the light, believe in the light, and walk as children of the light; that we be not cast into utter darkness, where is weeping and gnashing of teeth. Let us not abuse the goodness of God, who calleth us mercifully to amendment, and of his endless pity promiseth us forgiveness of that which is past, if with a perfect and true heart we return unto him. For though our sins be as red as scarlet, they shall be made white as snow; and though they be like purple, yet they shall be made white as wool. Turn ye (saith the Lord) from all your wickedness, and your sin shall not be your destruction: Cast away from you all your ungodliness that ye have done: Make you new hearts, and a new spirit: Wherefore will ye die, O ye house of Israel, seeing that I have no pleasure in the death of him that dieth, saith the Lord God? Turn ye then, and ye shall live. Although we have sinned, yet have we an Advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins. For he was wounded for our offences, and smitten for our wickedness. Let us therefore return unto him, who is the merciful receiver of all true penitent sinners; assuring ourselves that he is ready to receive us, and most willing to pardon us, if we come unto him with faithful repentance; if we submit ourselves unto him, and from henceforth walk in his ways; if we will take his easy yoke, and light

burden upon us, to follow him in lowliness, patience, and charity, and be ordered by the governance of his Holy Spirit; seeking always his glory, and serving him duly in our vocation with thanksgiving: This if we do, Christ will deliver us from the curse of the law, and from the extreme malediction which shall light upon them that shall be set on the left hand; and he will set us on his right hand, and give us the gracious benediction of his Father, commanding us to take possession of his glorious kingdom: Unto which he vouchsafe to bring us all, for his infinite mercy. Amen.

¶ *Then shall they all kneel upon their knees, and the Priest and Clerks kneeling (in the place where they are accustomed to say the Litany) shall say this Psalm.*

*Miserere mei, Deus.* Psalm li.

HAVE mercy upon me, O God, after thy great goodness: according to the multitude of thy mercies do away mine offences.

Wash me throughly from my wickedness: and cleanse me from my sin.

For I acknowledge my faults: and my sin is ever before me.

Against thee only have I sinned, and done this evil in thy sight: that thou mightest be justified in thy saying, and clear when thou art judged.

Behold, I was shapen in wickedness: and in sin hath my mother conceived me.

But lo, thou requirest truth in the inward parts: and shalt make me to understand wisdom secretly.

Thou shalt purge me with hyssop, and I shall be clean: thou shalt wash me, and I shall be whiter than snow.

Thou shalt make me hear of joy and gladness: that the bones which thou hast broken may rejoice.

Turn thy face away from my sins: and put out all my misdeeds.

Make me a clean heart, O God: and renew a right spirit within me.

Cast me not away from thy presence: and take not thy holy Spirit from me.

O give me the comfort of thy help again: and stablish me with thy free Spirit.

Then shall I teach thy ways unto the wicked: and sinners shall be converted unto thee.

Deliver me from blood-guiltiness, O God, thou that art the God of my health: and my tongue shall sing of thy righteousness.

Thou shalt open my lips, O Lord: and my mouth shall shew thy praise.

For thou desirest no sacrifice, else would I give it thee:

but thou delightest not in burnt-offerings.

The sacrifice of God is a troubled spirit: a broken and contrite heart, O God, shalt thou not despise.

O be favourable and gracious unto Sion: build thou the walls of Jerusalem.

Then shalt thou be pleased with the sacrifice of righteousness, with the burnt-offerings and oblations: then shall they offer young bullocks upon thine altar.

Glory be to the Father, and to the Son: and to the Holy Ghost;

*Answer.* As it was in the beginning, is now, and ever shall be: world without end. Amen.

Lord, have mercy upon us.

*Christ, have mercy upon us.*

Lord, have mercy upon us.

OUR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

*Minister.* O Lord, save thy servants;

*Answer.* That put their trust in thee.

*Minister.* Send unto them help from above.

*Answer.* And evermore mightily defend them.

*Minister.* Help us, O God our Saviour.

*Answer.* And for the glory of thy Name deliver us; be merciful to us sinners, for thy Name's sake.

*Minister.* O Lord, hear our prayer.

*Answer.* And let our cry come unto thee.

*Minister.* Let us pray.

O Lord, we beseech thee, mercifully hear our prayers, and spare all those who confess their sins unto thee; that they, whose consciences by sin are accused, by thy merciful pardon may be absolved; through Christ our Lord. *Amen.*

O Most mighty God, and merciful Father, who hast compassion upon all men, and hatest nothing that thou hast made; who wouldest not the death of a sinner, but that he should rather turn from his sin, and be saved; Mercifully forgive us our trespasses; receive and comfort us, who are grieved and wearied with the burden of our sins. Thy property is always to have mercy; to thee only it appertaineth to forgive sins. Spare us therefore, good Lord, spare thy people, whom thou hast redeemed;

enter not into judgement with thy servants, who are vile earth, and miserable sinners; but so turn thine anger from us, who meekly acknowledge our vileness, and truly repent us of our faults, and so make haste to help us in this world, that we may ever live with thee in the world to come; through Jesus Christ our Lord. *Amen.*

¶ *Then shall the people say this that followeth, after the Minister.*

TURN thou us, O good Lord, and so shall we be turned. Be favourable, O Lord, Be favourable to thy people, Who turn to thee in weeping, fasting, and praying. For thou art a merciful God, Full of compassion, Long-suffering, and of great pity. Thou sparest when we deserve punishment, And in thy wrath thinkest upon mercy. Spare thy people, good Lord, spare them, And let not thine heritage be brought to confusion. Hear us, O Lord, for thy mercy is great, And after the multitude of thy mercies look upon us; Through the merits and mediation of thy blessed Son, Jesus Christ our Lord. Amen.

¶ *Then the Minister alone shall say,*

THE Lord bless us, and keep us; the Lord lift up the light of his countenance upon us, and give us peace, now and for evermore. *Amen.*

THE

# PSALMS

OF

# DAVID.

## *THE FIRST DAY.*

### MORNING PRAYER.

PSALM 1. *Beatus vir, qui non abiit &c.*

BLESSED is the man, that hath not walked in the counsel of the ungodly, nor stood in the way of sinners : and hath not sat in the seat of the scornful.

2 But his delight is in the law of the Lord : and in his law will he exercise himself day and night.

3 And he shall be like a tree planted by the water-side : that will bring forth his fruit in due season.

4 His leaf also shall not wither : and look, whatsoever he doeth, it shall prosper.

5 As for the ungodly, it is not so with them : but they are like the chaff, which the wind scattereth away from the face of the earth.

6 Therefore the ungodly shall not be able to stand in the judgement : neither the sinners in the congregation of the righteous.

7 But the Lord knoweth the way of the righteous : and the way of the ungodly shall perish.

PSALM 2. *Quare fremuerunt gentes?*

WHY do the heathen so furiously rage together : and why do the people imagine a vain thing?

2 The kings of the earth stand up, and the rulers take counsel together : against the Lord, and against his Anointed.

3 Let us break their bonds asunder : and cast away their cords from us.

4 He that dwelleth in heaven shall laugh them to scorn : the Lord shall have them in derision.

5 Then shall he speak unto them in his wrath : and vex them in his sore displeasure.

6 Yet have I set my King : upon my holy hill of Sion.

7 I will preach the law, whereof the Lord hath said unto me : Thou art my Son, this day have I begotten thee.

8 Desire of me, and I shall give thee the heathen for thine

inheritance : and the utmost parts of the earth for thy possession.

9 Thou shalt bruise them with a rod of iron : and break them in pieces like a potter's vessel.

10 Be wise now therefore, O ye kings : be learned, ye that are judges of the earth.

11 Serve the Lord in fear : and rejoice unto him with reverence.

12 Kiss the Son, lest he be angry, and so ye perish from the right way : if his wrath be kindled, (yea, but a little,) blessed are all they that put their trust in him.

PSALM 3. *Domine, quid multiplicati?*

LORD, how are they increased that trouble me : many are they that rise against me.

2 Many one there be that say of my soul : There is no help for him in his God.

3 But thou, O Lord, art my defender : thou art my worship, and the lifter up of my head.

4 I did call upon the Lord with my voice : and he heard me out of his holy hill.

5 I laid me down and slept, and rose up again : for the Lord sustained me.

6 I will not be afraid for ten thousands of the people : that have set themselves against me round about.

7 Up, Lord, and help me, O my God : for thou smitest all mine enemies upon the cheekbone; thou hast broken the teeth of the ungodly.

8 Salvation belongeth unto the Lord : and thy blessing is upon thy people.

PSALM 4. *Cum invocarem.*

HEAR me when I call, O God of my righteousness : thou hast set me at liberty when I was in trouble; have mercy upon me, and hearken unto my prayer.

2 O ye sons of men, how long will ye blaspheme mine honour : and have such pleasure in vanity, and seek after leasing?

3 Know this also, that the Lord hath chosen to himself the man that is godly : when I call upon the Lord, he will hear me.

4 Stand in awe, and sin not: commune with your own heart, and in your chamber, and be still.

5 Offer the sacrifice of righteousness : and put your trust in the Lord.

6 There be many that say : Who will shew us any good?

7 Lord, lift thou up : the light of thy countenance upon us.

8 Thou hast put gladness in my heart : since the time that their corn, and wine, and oil, increased.

9 I will lay me down in peace, and take my rest : for

it is thou, Lord, only, that makest me dwell in safety.

PSALM 5. *Verba mea auribus.*

PONDER my words, O Lord : consider my meditation.

2 O hearken thou unto the voice of my calling, my King, and my God : for unto thee will I make my prayer.

3 My voice shalt thou hear betimes, O Lord : early in the morning will I direct my prayer unto thee, and will look up.

4 For thou art the God that hast no pleasure in wickedness : neither shall any evil dwell with thee.

5 Such as be foolish shall not stand in thy sight : for thou hatest all them that work vanity.

6 Thou shalt destroy them that speak leasing : the Lord will abhor both the bloodthirsty and deceitful man.

7 But as for me, I will come into thine house, even upon the multitude of thy mercy : and in thy fear will I worship toward thy holy temple.

8 Lead me, O Lord, in thy righteousness, because of mine enemies : make thy way plain before my face.

9 For there is no faithfulness in his mouth : their inward parts are very wickedness.

10 Their throat is an open sepulchre : they flatter with their tongue.

11 Destroy thou them, O God; let them perish through their own imaginations : cast them out in the multitude of their ungodliness; for they have rebelled against thee.

12 And let all them that put their trust in thee rejoice : they shall ever be giving of thanks, because thou defendest them; they that love thy Name shall be joyful in thee;

13 For thou, Lord, wilt give thy blessing unto the righteous : and with thy favourable kindness wilt thou defend him as with a shield.

## EVENING PRAYER.

PSALM 6. *Domine, ne in furore.*

O Lord, rebuke me not in thine indignation : neither chasten me in thy displeasure.

2 Have mercy upon me, O Lord, for I am weak : O Lord, heal me, for my bones are vexed.

3 My soul also is sore troubled : but, Lord, how long wilt thou punish me?

4 Turn thee, O Lord, and deliver my soul : O save me for thy mercy's sake.

5 For in death no man remembereth thee : and who will give thee thanks in the pit?

6 I am weary of my groaning; every night wash I my

bed : and water my couch with my tears.

7 My beauty is gone for very trouble : and worn away because of all mine enemies.

8 Away from me, all ye that work vanity : for the Lord hath heard the voice of my weeping.

9 The Lord hath heard my petition : the Lord will receive my prayer.

10 All mine enemies shall be confounded, and sore vexed : they shall be turned back, and put to shame suddenly.

PSALM 7. *Domine, Deus meus.*

O Lord my God, in thee have I put my trust : save me from all them that persecute me, and deliver me;

2 Lest he devour my soul, like a lion, and tear it in pieces : while there is none to help.

3 O Lord my God, if I have done any such thing : or if there be any wickedness in my hands;

4 If I have rewarded evil unto him that dealt friendly with me : yea, I have delivered him that without any cause is mine enemy;

5 Then let mine enemy persecute my soul, and take me : yea, let him tread my life down upon the earth, and lay mine honour in the dust.

6 Stand up, O Lord, in thy wrath, and lift up thyself, because of the indignation of mine enemies : arise up for me in the judgement that thou hast commanded.

7 And so shall the congregation of the people come about thee : for their sakes therefore lift up thyself again.

8 The Lord shall judge the people; give sentence with me, O Lord : according to my righteousness, and according to the innocency that is in me.

9 O let the wickedness of the ungodly come to an end : but guide thou the just.

10 For the righteous God : trieth the very hearts and reins.

11 My help cometh of God : who preserveth them that are true of heart.

12 God is a righteous Judge, strong, and patient : and God is provoked every day.

13 If a man will not turn, he will whet his sword : he hath bent his bow, and made it ready.

14 He hath prepared for him the instruments of death : he ordaineth his arrows against the persecutors.

15 Behold, he travaileth with mischief : he hath conceived sorrow, and brought forth ungodliness.

16 He hath graven and digged up a pit : and is fallen

himself into the destruction that he made for other.

17 For his travail shall come upon his own head : and his wickedness shall fall on his own pate.

18 I will give thanks unto the Lord, according to his righteousness : and I will praise the Name of the Lord most High.

PSALM 8. *Domine, Dominus noster.*

O Lord our Governour, how excellent is thy Name in all the world : thou that hast set thy glory above the heavens!

2 Out of the mouth of very babes and sucklings hast thou ordained strength, because of thine enemies : that thou mightest still the enemy, and the avenger.

3 For I will consider thy heavens, even the works of thy fingers : the moon and the stars, which thou hast ordained.

4 What is man, that thou art mindful of him : and the son of man, that thou visitest him?

5 Thou madest him lower than the angels : to crown him with glory and worship.

6 Thou makest him to have dominion of the works of thy hands : and thou hast put all things in subjection under his feet;

7 All sheep and oxen : yea, and the beasts of the field;

8 The fowls of the air, and the fishes of the sea : and whatsoever walketh through the paths of the seas.

9 O Lord our Governour : how excellent is thy Name in all the world!

## MORNING PRAYER.

PSALM 9. *Confitebor tibi.*

I Will give thanks unto thee, O Lord, with my whole heart : I will speak of all thy marvellous works.

2 I will be glad and rejoice in thee : yea, my songs will I make of thy Name, O thou most Highest.

3 While mine enemies are driven back : they shall fall and perish at thy presence.

4 For thou hast maintained my right and my cause : thou art set in the throne that judgest right.

5 Thou hast rebuked the heathen, and destroyed the ungodly : thou hast put out their name for ever and ever.

6 O thou enemy, destructions are come to a perpetual end : even as the cities which thou hast destroyed; their memorial is perished with them.

7 But the Lord shall endure for ever : he hath also prepared his seat for judgement.

8 For he shall judge the world in righteousness : and

minister true judgement unto the people.

9 The Lord also will be a defence for the oppressed : even a refuge in due time of trouble.

10 And they that know thy Name will put their trust in thee : for thou, Lord, hast never failed them that seek thee.

11 O praise the Lord which dwelleth in Sion : shew the people of his doings.

12 For, when he maketh inquisition for blood, he remembereth them : and forgetteth not the complaint of the poor.

13 Have mercy upon me, O Lord; consider the trouble which I suffer of them that hate me : thou that liftest me up from the gates of death.

14 That I may shew all thy praises within the ports of the daughter of Sion : I will rejoice in thy salvation.

15 The heathen are sunk down in the pit that they made : in the same net which they hid privily, is their foot taken.

16 The Lord is known to execute judgement : the ungodly is trapped in the work of his own hands.

17 The wicked shall be turned into hell : and all the people that forget God.

18 For the poor shall not alway be forgotten : the patient abiding of the meek shall not perish for ever.

19 Up, Lord, and let not man have the upper hand ; let the heathen be judged in thy sight.

20 Put them in fear, O Lord : that the heathen may know themselves to be but men.

PSALM 10. *Ut quid, Domine?*

WHY standest thou so far off, O Lord : and hidest thy face in the needful time of trouble?

2 The ungodly for his own lust doth persecute the poor : let them be taken in the crafty wiliness that they have imagined.

3 For the ungodly hath made boast of his own heart's desire : and speaketh good of the covetous, whom God abhorreth.

4 The ungodly is so proud, that he careth not for God : neither is God in all his thoughts.

5 His ways are alway grievous : thy judgements are far above out of his sight, and therefore defieth he all his enemies.

6 For he hath said in his heart, Tush, I shall never be cast down : there shall no harm happen unto me.

7 His mouth is full of cursing, deceit, and fraud : under his tongue is ungodliness and vanity.

8 He sitteth lurking in the thievish corners of the streets: and privily in his lurking dens doth he murder the innocent; his eyes are set against the poor.

9 For he lieth waiting secretly, even as a lion lurketh he in his den: that he may ravish the poor.

10 He doth ravish the poor: when he getteth him into his net.

11 He falleth down, and humbleth himself: that the congregation of the poor may fall into the hands of his captains.

12 He hath said in his heart, Tush, God hath forgotten: he hideth away his face, and he will never see it.

13 Arise, O Lord God, and lift up thine hand: forget not the poor.

14 Wherefore should the wicked blaspheme God: while he doth say in his heart, Tush, thou God carest not for it.

15 Surely thou hast seen it: for thou beholdest ungodliness and wrong.

16 That thou mayest take the matter into thine hand: the poor committeth himself unto thee; for thou art the helper of the friendless.

17 Break thou the power of the ungodly and malicious: take away his ungodliness, and thou shalt find none.

18 The Lord is King for ever and ever: and the heathen are perished out of the land.

19 Lord, thou hast heard the desire of the poor: thou preparest their heart, and thine ear hearkeneth thereto;

20 To help the fatherless and poor unto their right: that the man of the earth be no more exalted against them.

PSALM 11. *In Domino confido.*

IN the Lord put I my trust: how say ye then to my soul, That she should flee as a bird unto the hill?

2 For lo, the ungodly bend their bow, and make ready their arrows within the quiver: that they may privily shoot at them which are true of heart.

3 For the foundations will be cast down: and what hath the righteous done?

4 The Lord is in his holy temple: the Lord's seat is in heaven.

5 His eyes consider the poor: and his eye-lids try the children of men.

6 The Lord alloweth the righteous: but the ungodly, and him that delighteth in wickedness doth his soul abhor.

7 Upon the ungodly he shall rain snares, fire and brimstone, storm and tempest: this shall be their portion to drink.

8 For the righteous Lord

loveth righteousness : his countenance will behold the thing that is just.

## EVENING PRAYER.

PSALM 12. *Salvum me fac.*

HELP me, Lord, for there is not one godly man left : for the faithful are minished from among the children of men.

2 They talk of vanity every one with his neighbour : they do but flatter with their lips, and dissemble in their double heart.

3 The Lord shall root out all deceitful lips : and the tongue that speaketh proud things ;

4 Which have said, With our tongue will we prevail : we are they that ought to speak, who is lord over us?

5 Now for the comfortless troubles' sake of the needy : and because of the deep sighing of the poor,

6 I will up, saith the Lord : and will help every one from him that swelleth against him, and will set him at rest.

7 The words of the Lord are pure words : even as the silver, which from the earth is tried, and purified seven times in the fire.

8 Thou shalt keep them, O Lord : thou shalt preserve him from this generation for ever.

9 The ungodly walk on every side : when they are exalted, the children of men are put to rebuke.

PSALM 13. *Usque quo, Domine?*

HOW long wilt thou forget me, O Lord, for ever : how long wilt thou hide thy face from me?

2 How long shall I seek counsel in my soul, and be so vexed in my heart : how long shall mine enemies triumph over me?

3 Consider, and hear me, O Lord my God : lighten mine eyes, that I sleep not in death.

4 Lest mine enemy say, I have prevailed against him : for if I be cast down, they that trouble me will rejoice at it.

5 But my trust is in thy mercy : and my heart is joyful in thy salvation.

6 I will sing of the Lord, because he hath dealt so lovingly with me : yea, I will praise the Name of the Lord most Highest.

PSALM 14. *Dixit insipiens.*

THE fool hath said in his heart : There is no God.

2 They are corrupt, and become abominable in their doings : there is none that doeth good, no not one.

3 The Lord looked down from heaven upon the children of men : to see if there were any that would understand, and seek after God.

4 But they are all gone out of the way, they are al-

together become abominable: there is none that doeth good, no not one.

5 Their throat is an open sepulchre, with their tongues have they deceived: the poison of asps is under their lips.

6 Their mouth is full of cursing and bitterness: their feet are swift to shed blood.

7 Destruction and unhappiness is in their ways, and the way of peace have they not known: there is no fear of God before their eyes.

8 Have they no knowledge, that they are all such workers of mischief: eating up my people as it were bread, and call not upon the Lord?

9 There were they brought in great fear, even where no fear was: for God is in the generation of the righteous.

10 As for you, ye have made a mock at the counsel of the poor: because he putteth his trust in the Lord.

11 Who shall give salvation unto Israel out of Sion? When the Lord turneth the captivity of his people: then shall Jacob rejoice, and Israel shall be glad.

## MORNING PRAYER.

PSALM 15. *Domine, quis habitabit?*

LORD, who shall dwell in thy tabernacle: or who shall rest upon thy holy hill?

2 Even he, that leadeth an uncorrupt life: and doeth the thing which is right, and speaketh the truth from his heart.

3 He that hath used no deceit in his tongue, nor done evil to his neighbour: and hath not slandered his neighbour.

4 He that setteth not by himself, but is lowly in his own eyes: and maketh much of them that fear the Lord.

5 He that sweareth unto his neighbour, and disappointeth him not: though it were to his own hindrance.

6 He that hath not given his money upon usury: nor taken reward against the innocent.

7 Whoso doeth these things: shall never fall.

PSALM 16. *Conserva me, Domine.*

PRESERVE me, O God: for in thee have I put my trust.

2 O my soul, thou hast said unto the Lord: Thou art my God, my goods are nothing unto thee.

3 All my delight is upon the saints, that are in the earth: and upon such as excel in virtue.

4 But they that run after another god: shall have great trouble.

5 Their drink-offerings of blood will I not offer: neither

make mention of their names within my lips.

6 The Lord himself is the portion of mine inheritance, and of my cup : thou shalt maintain my lot.

7 The lot is fallen unto me in a fair ground : yea, I have a goodly heritage.

8 I will thank the Lord for giving me warning : my reins also chasten me in the night-season.

9 I have set God always before me : for he is on my right hand, therefore I shall not fall.

10 Wherefore my heart was glad, and my glory rejoiced : my flesh also shall rest in hope.

11 For why? thou shalt not leave my soul in hell : neither shalt thou suffer thy Holy One to see corruption.

12 Thou shalt shew me the path of life; in thy presence is the fulness of joy: and at thy right hand there is pleasure for evermore.

PSALM 17. *Exaudi, Domine.*

HEAR the right, O Lord, consider my complaint: and hearken unto my prayer, that goeth not out of feigned lips.

2 Let my sentence come forth from thy presence : and let thine eyes look upon the thing that is equal.

3 Thou hast proved and visited mine heart in the night-season; thou hast tried me, and shalt find no wickedness in me : for I am utterly purposed that my mouth shall not offend.

4 Because of men's works, that are done against the words of thy lips : I have kept me from the ways of the destroyer.

5 O hold thou up my goings in thy paths : that my footsteps slip not.

6 I have called upon thee, O God, for thou shalt hear me : incline thine ear to me, and hearken unto my words.

7 Shew thy marvellous loving-kindness, thou that art the Saviour of them which put their trust in thee : from such as resist thy right hand.

8 Keep me as the apple of an eye : hide me under the shadow of thy wings,

9 From the ungodly that trouble me : mine enemies compass me round about to take away my soul.

10 They are inclosed in their own fat : and their mouth speaketh proud things.

11 They lie waiting in our way on every side : turning their eyes down to the ground;

12 Like as a lion that is greedy of his prey : and as it were a lion's whelp, lurking in secret places.

13 Up, Lord, disappoint him, and cast him down :

deliver my soul from the ungodly, which is a sword of thine;

14 From the men of thy hand, O Lord, from the men, I say, and from the evil world: which have their portion in this life, whose bellies thou fillest with thy hid treasure.

15 They have children at their desire: and leave the rest of their substance for their babes.

16 But as for me, I will behold thy presence in righteousness: and when I awake up after thy likeness, I shall be satisfied with it.

## EVENING PRAYER.

PSAL. 18. *Diligam te, Domine.*

I Will love thee, O Lord, my strength; the Lord is my stony rock, and my defence: my Saviour, my God, and my might, in whom I will trust, my buckler, the horn also of my salvation, and my refuge.

2 I will call upon the Lord, which is worthy to be praised: so shall I be safe from mine enemies.

3 The sorrows of death compassed me: and the overflowings of ungodliness made me afraid.

4 The pains of hell came about me: the snares of death overtook me.

5 In my trouble I will call upon the Lord: and complain unto my God.

6 So shall he hear my voice out of his holy temple: and my complaint shall come before him, it shall enter even into his ears.

7 The earth trembled and quaked: the very foundations also of the hills shook, and were removed, because he was wroth.

8 There went a smoke out in his presence: and a consuming fire out of his mouth, so that coals were kindled at it.

9 He bowed the heavens also, and came down: and it was dark under his feet.

10 He rode upon the cherubims, and did fly: he came flying upon the wings of the wind.

11 He made darkness his secret place: his pavilion round about him with dark water, and thick clouds to cover him.

12 At the brightness of his presence his clouds removed: hail-stones, and coals of fire.

13 The Lord also thundered out of heaven, and the Highest gave his thunder: hail-stones, and coals of fire.

14 He sent out his arrows, and scattered them: he cast forth lightnings, and destroyed them.

15 The springs of waters were seen, and the founda-

tions of the round world were discovered, at thy chiding, O Lord : at the blasting of the breath of thy displeasure.

16 He shall send down from on high to fetch me : and shall take me out of many waters.

17 He shall deliver me from my strongest enemy, and from them which hate me : for they are too mighty for me.

18 They prevented me in the day of my trouble : but the Lord was my upholder.

19 He brought me forth also into a place of liberty : he brought me forth, even because he had a favour unto me.

20 The Lord shall reward me after my righteous dealing : according to the cleanness of my hands shall he recompense me.

21 Because I have kept the ways of the Lord : and have not forsaken my God, as the wicked doth.

22 For I have an eye unto all his laws : and will not cast out his commandments from me.

23 I was also uncorrupt before him : and eschewed mine own wickedness.

24 Therefore shall the Lord reward me after my righteous dealing : and according unto the cleanness of my hands in his eye-sight.

25 With the holy thou shalt be holy : and with a perfect man thou shalt be perfect.

26 With the clean thou shalt be clean : and with the froward thou shalt learn frowardness.

27 For thou shalt save the people that are in adversity : and shalt bring down the high looks of the proud.

28 Thou also shalt light my candle : the Lord my God shall make my darkness to be light.

29 For in thee I shall discomfit an host of men : and with the help of my God I shall leap over the wall.

30 The way of God is an undefiled way : the word of the Lord also is tried in the fire; he is the defender of all them that put their trust in him.

31 For who is God, but the Lord : or who hath any strength, except our God?

32 It is God, that girdeth me with strength of war : and maketh my way perfect.

33 He maketh my feet like harts' feet : and setteth me up on high.

34 He teacheth mine hands to fight : and mine arms shall break even a bow of steel.

35 Thou hast given me the defence of thy salvation : thy right hand also shall hold me

up, and thy loving correction shall make me great.

36 Thou shalt make room enough under me for to go: that my footsteps shall not slide.

37 I will follow upon mine enemies, and overtake them: neither will I turn again till I have destroyed them.

38 I will smite them, that they shall not be able to stand: but fall under my feet.

39 Thou hast girded me with strength unto the battle: thou shalt throw down mine enemies under me.

40 Thou hast made mine enemies also to turn their backs upon me: and I shall destroy them that hate me.

41 They shall cry, but there shall be none to help them: yea, even unto the Lord shall they cry, but he shall not hear them.

42 I will beat them as small as the dust before the wind: I will cast them out as the clay in the streets.

43 Thou shalt deliver me from the strivings of the people: and thou shalt make me the head of the heathen.

44 A people whom I have not known: shall serve me.

45 As soon as they hear of me, they shall obey me: but the strange children shall dissemble with me.

46 The strange children shall fail: and be afraid out of their prisons.

47 The Lord liveth, and blessed be my strong helper: and praised be the God of my salvation.

48 Even the God that seeth that I be avenged: and subdueth the people unto me.

49 It is he that delivereth me from my cruel enemies, and setteth me up above mine adversaries: thou shalt rid me from the wicked man.

50 For this cause will I give thanks unto thee, O Lord, among the Gentiles: and sing praises unto thy Name.

51 Great prosperity giveth he unto his King: and sheweth loving-kindness unto David his Anointed, and unto his seed for evermore.

## MORNING PRAYER.

PSALM 19. *Cæli enarrant.*

THE heavens declare the glory of God: and the firmament sheweth his handywork.

2 One day telleth another: and one night certifieth another.

3 There is neither speech nor language: but their voices are heard among them.

4 Their sound is gone out into all lands: and their words into the ends of the world.

5 In them hath he set a tabernacle for the sun: which

cometh forth as a bridegroom out of his chamber, and rejoiceth as a giant to run his course.

6 It goeth forth from the uttermost part of the heaven, and runneth about unto the end of it again : and there is nothing hid from the heat thereof.

7 The law of the Lord is an undefiled law, converting the soul : the testimony of the Lord is sure, and giveth wisdom unto the simple.

8 The statutes of the Lord are right, and rejoice the heart : the commandment of the Lord is pure, and giveth light unto the eyes.

9 The fear of the Lord is clean, and endureth for ever : the judgements of the Lord are true, and righteous altogether.

10 More to be desired are they than gold, yea, than much fine gold : sweeter also than honey, and the honey-comb.

11 Moreover, by them is thy servant taught : and in keeping of them there is great reward.

12 Who can tell how oft he offendeth : O cleanse thou me from my secret faults.

13 Keep thy servant also from presumptuous sins, lest they get the dominion over me : so shall I be undefiled, and innocent from the great offence.

14 Let the words of my mouth, and the meditation of my heart : be alway acceptable in thy sight,

15 O Lord : my strength, and my redeemer.

PSALM 20. *Exaudiat te Dominus.*

THE Lord hear thee in the day of trouble : the Name of the God of Jacob defend thee ;

2 Send thee help from the sanctuary : and strengthen thee out of Sion ;

3 Remember all thy offerings : and accept thy burnt-sacrifice ;

4 Grant thee thy heart's desire : and fulfil all thy mind.

5 We will rejoice in thy salvation, and triumph in the Name of the Lord our God : the Lord perform all thy petitions.

6 Now know I, that the Lord helpeth his Anointed, and will hear him from his holy heaven : even with the wholesome strength of his right hand.

7 Some put their trust in chariots, and some in horses : but we will remember the Name of the Lord our God.

8 They are brought down, and fallen : but we are risen, and stand upright.

9 Save, Lord, and hear us, O King of heaven : when we call upon thee.

PSALM 21. *Domine, in virtute tua.*

THE King shall rejoice in thy strength, O Lord: exceeding glad shall he be of thy salvation.

2 Thou hast given him his heart's desire: and hast not denied him the request of his lips.

3 For thou shalt prevent him with the blessings of goodness: and shalt set a crown of pure gold upon his head.

4 He asked life of thee, and thou gavest him a long life: even for ever and ever.

5 His honour is great in thy salvation: glory and great worship shalt thou lay upon him.

6 For thou shalt give him everlasting felicity: and make him glad with the joy of thy countenance.

7 And why? because the King putteth his trust in the Lord: and in the mercy of the most Highest he shall not miscarry.

8 All thine enemies shall feel thy hand: thy right hand shall find out them that hate thee.

9 Thou shalt make them like a fiery oven in time of thy wrath: the Lord shall destroy them in his displeasure, and the fire shall consume them.

10 Their fruit shalt thou root out of the earth: and their seed from among the children of men.

11 For they intended mischief against thee: and imagined such a device as they are not able to perform.

12 Therefore shalt thou put them to flight: and the strings of thy bow shalt thou make ready against the face of them.

13 Be thou exalted, Lord, in thine own strength: so will we sing, and praise thy power.

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EVENING PRAYER.

PSALM 22. *Deus, Deus meus.*

MY God, my God, look upon me; why hast thou forsaken me: and art so far from my health, and from the words of my complaint?

2 O my God, I cry in the day-time, but thou hearest not: and in the night-season also I take no rest.

3 And thou continuest holy: O thou worship of Israel.

4 Our fathers hoped in thee: they trusted in thee, and thou didst deliver them.

5 They called upon thee, and were holpen: they put their trust in thee, and were not confounded.

6 But as for me, I am a worm, and no man: a very scorn of men, and the out-cast of the people.

7 All they that see me laugh me to scorn : they shoot out their lips, and shake their heads, saying,

8 He trusted in God, that he would deliver him : let him deliver him, if he will have him.

9 But thou art he that took me out of my mother's womb : thou wast my hope, when I hanged yet upon my mother's breasts.

10 I have been left unto thee ever since I was born : thou art my God even from my mother's womb.

11 O go not from me, for trouble is hard at hand : and there is none to help me.

12 Many oxen are come about me : fat bulls of Basan close me in on every side.

13 They gape upon me with their mouths : as it were a ramping and a roaring lion.

14 I am poured out like water, and all my bones are out of joint : my heart also in the midst of my body is even like melting wax.

15 My strength is dried up like a potsherd, and my tongue cleaveth to my gums : and thou shalt bring me into the dust of death.

16 For many dogs are come about me : and the council of the wicked layeth siege against me.

17 They pierced my hands and my feet; I may tell all my bones : they stand staring and looking upon me.

18 They part my garments among them : and cast lots upon my vesture.

19 But be not thou far from me, O Lord : thou art my succour, haste thee to help me.

20 Deliver my soul from the sword : my darling from the power of the dog.

21 Save me from the lion's mouth : thou hast heard me also from among the horns of the unicorns.

22 I will declare thy Name unto my brethren : in the midst of the congregation will I praise thee.

23 O praise the Lord, ye that fear him : magnify him, all ye of the seed of Jacob, and fear him, all ye seed of Israel;

24 For he hath not despised, nor abhorred, the low estate of the poor : he hath not hid his face from him, but when he called unto him he heard him.

25 My praise is of thee in the great congregation : my vows will I perform in the sight of them that fear him.

26 The poor shall eat, and be satisfied : they that seek after the Lord shall praise him ; your heart shall live for ever.

27 All the ends of the

world shall remember themselves, and be turned unto the Lord : and all the kindreds of the nations shall worship before him.

28 For the kingdom is the Lord's : and he is the Governour among the people.

29 All such as be fat upon earth : have eaten, and worshipped.

30 All they that go down into the dust shall kneel before him : and no man hath quickened his own soul.

31 My seed shall serve him : they shall be counted unto the Lord for a generation.

32 They shall come, and the heavens shall declare his righteousness : unto a people that shall be born, whom the Lord hath made.

PSALM 23. *Dominus regit me.*

THE Lord is my shepherd : therefore can I lack nothing.

2 He shall feed me in a green pasture : and lead me forth beside the waters of comfort.

3 He shall convert my soul : and bring me forth in the paths of righteousness, for his Name's sake.

4 Yea, though I walk through the valley of the shadow of death, I will fear no evil : for thou art with me; thy rod and thy staff comfort me.

5 Thou shalt prepare a table before me against them that trouble me : thou hast anointed my head with oil, and my cup shall be full.

6 But thy loving-kindness and mercy shall follow me all the days of my life : and I will dwell in the house of the Lord for ever.

## MORNING PRAYER.

PSALM 24. *Domini est terra.*

THE earth is the Lord's, and all that therein is : the compass of the world, and they that dwell therein.

2 For he hath founded it upon the seas : and prepared it upon the floods.

3 Who shall ascend into the hill of the Lord : or who shall rise up in his holy place?

4 Even he that hath clean hands, and a pure heart : and that hath not lift up his mind unto vanity, nor sworn to deceive his neighbour.

5 He shall receive the blessing from the Lord : and righteousness from the God of his salvation.

6 This is the generation of them that seek him : even of them that seek thy face, O Jacob.

7 Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors : and the King of glory shall come in.

8 Who is the King of glory : it is the Lord strong and

mighty, even the Lord mighty in battle.

9 Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors : and the King of glory shall come in.

10 Who is the King of glory : even the Lord of hosts, he is the King of glory.

PSALM 25. *Ad te, Domine, levavi.*

UNTO thee, O Lord, will I lift up my soul; my God, I have put my trust in thee : O let me not be confounded, neither let mine enemies triumph over me.

2 For all they that hope in thee shall not be ashamed : but such as transgress without a cause shall be put to confusion.

3 Shew me thy ways, O Lord : and teach me thy paths.

4 Lead me forth in thy truth, and learn me : for thou art the God of my salvation; in thee hath been my hope all the day long.

5 Call to remembrance, O Lord, thy tender mercies : and thy loving-kindnesses, which have been ever of old.

6 O remember not the sins and offences of my youth : but according to thy mercy think thou upon me, O Lord, for thy goodness.

7 Gracious and righteous is the Lord : therefore will he teach sinners in the way.

8 Them that are meek shall he guide in judgement : and such as are gentle, them shall he learn his way.

9 All the paths of the Lord are mercy and truth : unto such as keep his covenant, and his testimonies.

10 For thy Name's sake, O Lord : be merciful unto my sin, for it is great.

11 What man is he, that feareth the Lord : him shall he teach in the way that he shall choose.

12 His soul shall dwell at ease : and his seed shall inherit the land.

13 The secret of the Lord is among them that fear him : and he will shew them his covenant.

14 Mine eyes are ever looking unto the Lord : for he shall pluck my feet out of the net.

15 Turn thee unto me, and have mercy upon me : for I am desolate, and in misery.

16 The sorrows of my heart are enlarged : O bring thou me out of my troubles.

17 Look upon my adversity and misery : and forgive me all my sin.

18 Consider mine enemies, how many they are : and they bear a tyrannous hate against me.

19 O keep my soul, and deliver me : let me not be

confounded, for I have put my trust in thee.

20 Let perfectness and righteous dealing wait upon me : for my hope hath been in thee.

21 Deliver Israel, O God : out of all his troubles.

PSAL. 26. *Judica me, Domine.*

BE thou my Judge, O Lord, for I have walked innocently : my trust hath been also in the Lord, therefore shall I not fall.

2 Examine me, O Lord, and prove me : try out my reins and my heart.

3 For thy loving-kindness is ever before mine eyes : and I will walk in thy truth.

4 I have not dwelt with vain persons : neither will I have fellowship with the deceitful.

5 I have hated the congregation of the wicked : and will not sit among the ungodly.

6 I will wash my hands in innocency, O Lord : and so will I go to thine altar;

7 That I may shew the voice of thanksgiving : and tell of all thy wondrous works.

8 Lord, I have loved the habitation of thy house : and the place where thine honour dwelleth.

9 O shut not up my soul with the sinners : nor my life with the blood-thirsty;

10 In whose hands is wickedness : and their right hand is full of gifts.

11 But as for me, I will walk innocently : O deliver me, and be merciful unto me.

12 My foot standeth right : I will praise the Lord in the congregations.

## EVENING PRAYER.

PSAL. 27. *Dominus illuminatio.*

THE Lord is my light, and my salvation; whom then shall I fear : the Lord is the strength of my life; of whom then shall I be afraid?

2 When the wicked, even mine enemies, and my foes, came upon me to eat up my flesh : they stumbled and fell.

3 Though an host of men were laid against me, yet shall not my heart be afraid : and though there rose up war against me, yet will I put my trust in him.

4 One thing have I desired of the Lord, which I will require : even that I may dwell in the house of the Lord all the days of my life, to behold the fair beauty of the Lord, and to visit his temple.

5 For in the time of trouble he shall hide me in his tabernacle : yea, in the secret place of his dwelling shall he hide me, and set me up upon a rock of stone.

6 And now shall he lift up mine head : above mine enemies round about me.

7 Therefore will I offer in his dwelling an oblation with great gladness : I will sing, and speak praises unto the Lord.

8 Hearken unto my voice, O Lord, when I cry unto thee : have mercy upon me, and hear me.

9 My heart hath talked of thee, Seek ye my face : Thy face, Lord, will I seek.

10 O hide not thou thy face from me : nor cast thy servant away in displeasure.

11 Thou hast been my succour : leave me not, neither forsake me, O God of my salvation.

12 When my father and my mother forsake me : the Lord taketh me up.

13 Teach me thy way, O Lord : and lead me in the right way, because of mine enemies.

14 Deliver me not over into the will of mine adversaries : for there are false witnesses risen up against me, and such as speak wrong.

15 I should utterly have fainted : but that I believe verily to see the goodness of the Lord in the land of the living.

16 O tarry thou the Lord's leisure : be strong, and he shall comfort thine heart; and put thou thy trust in the Lord.

PSALM 28. *Ad te, Domine.*

UNTO thee will I cry, O Lord my strength : think no scorn of me; lest, if thou make as though thou hearest not, I become like them that go down into the pit.

2 Hear the voice of my humble petitions, when I cry unto thee : when I hold up my hands towards the mercy-seat of thy holy temple.

3 O pluck me not away, neither destroy me with the ungodly and wicked doers : which speak friendly to their neighbours, but imagine mischief in their hearts.

4 Reward them according to their deeds : and according to the wickedness of their own inventions.

5 Recompense them after the work of their hands : pay them that they have deserved.

6 For they regard not in their mind the works of the Lord, nor the operation of his hands : therefore shall he break them down, and not build them up.

7 Praised be the Lord : for he hath heard the voice of my humble petitions.

8 The Lord is my strength, and my shield; my heart hath trusted in him, and I am helped : therefore my heart danceth for joy, and in my song will I praise him.

9 The Lord is my strength :

and he is the wholsome defence of his Anointed.

10 O save thy people, and give thy blessing unto thine inheritance : feed them, and set them up for ever.

PSALM 29. *Afferte Domino.*

BRING unto the Lord, O ye mighty, bring young rams unto the Lord : ascribe unto the Lord worship and strength.

2 Give the Lord the honour due unto his Name : worship the Lord with holy worship.

3 It is the Lord, that commandeth the waters : it is the glorious God, that maketh the thunder.

4 It is the Lord, that ruleth the sea; the voice of the Lord is mighty in operation : the voice of the Lord is a glorious voice.

5 The voice of the Lord breaketh the cedar-trees : yea, the Lord breaketh the cedars of Libanus.

6 He maketh them also to skip like a calf : Libanus also, and Sirion, like a young unicorn.

7 The voice of the Lord divideth the flames of fire; the voice of the Lord shaketh the wilderness : yea, the Lord shaketh the wilderness of Cades.

8 The voice of the Lord maketh the hinds to bring forth young, and discovereth the thick bushes : in his temple doth every man speak of his honour.

9 The Lord sitteth above the water-flood : and the Lord remaineth a King for ever.

10 The Lord shall give strength unto his people : the Lord shall give his people the blessing of peace.

## MORNING PRAYER.

PSALM 30. *Exaltabo te, Domine.*

I Will magnify thee, O Lord, for thou hast set me up : and not made my foes to triumph over me.

2 O Lord my God, I cried unto thee : and thou hast healed me.

3 Thou, Lord, hast brought my soul out of hell : thou hast kept my life from them that go down to the pit.

4 Sing praises unto the Lord, O ye saints of his : and give thanks unto him for a remembrance of his holiness.

5 For his wrath endureth but the twinkling of an eye, and in his pleasure is life : heaviness may endure for a night, but joy cometh in the morning.

6 And in my prosperity I said, I shall never be removed : thou, Lord, of thy goodness hast made my hill so strong.

7 Thou didst turn thy face from me : and I was troubled.

8 Then cried I unto thee, O Lord : and gat me to my Lord right humbly.

9 What profit is there in my blood : when I go down to the pit?

10 Shall the dust give thanks unto thee : or shall it declare thy truth?

11 Hear, O Lord, and have mercy upon me : Lord, be thou my helper.

12 Thou hast turned my heaviness into joy : thou hast put off my sackcloth, and girded me with gladness.

13 Therefore shall every good man sing of thy praise without ceasing : O my God, I will give thanks unto thee for ever.

PSAL. 31. *In te, Domine, speravi.*

IN thee, O Lord, have I put my trust : let me never be put to confusion, deliver me in thy righteousness.

2 Bow down thine ear to me : make haste to deliver me.

3 And be thou my strong rock, and house of defence : that thou mayest save me.

4 For thou art my strong rock, and my castle : be thou also my guide, and lead me for thy Name's sake.

5 Draw me out of the net, that they have laid privily for me : for thou art my strength.

6 Into thy hands I commend my spirit : for thou hast redeemed me, O Lord, thou God of truth.

7 I have hated them that hold of superstitious vanities : and my trust hath been in the Lord.

8 I will be glad, and rejoice in thy mercy : for thou hast considered my trouble, and hast known my soul in adversities.

9 Thou hast not shut me up into the hand of the enemy : but hast set my feet in a large room.

10 Have mercy upon me, O Lord, for I am in trouble : and mine eye is consumed for very heaviness; yea, my soul and my body.

11 For my life is waxen old with heaviness : and my years with mourning.

12 My strength faileth me, because of mine iniquity : and my bones are consumed.

13 I became a reproof among all mine enemies, but especially among my neighbours : and they of mine acquaintance were afraid of me; and they that did see me without conveyed themselves from me.

14 I am clean forgotten, as a dead man out of mind : I am become like a broken vessel.

15 For I have heard the blasphemy of the multitude : and fear is on every side, while they conspire together against

me, and take their counsel to take away my life.

16 But my hope hath been in thee, O Lord : I have said, Thou art my God.

17 My time is in thy hand; deliver me from the hand of mine enemies : and from them that persecute me.

18 Shew thy servant the light of thy countenance : and save me for thy mercy's sake.

19 Let me not be confounded, O Lord, for I have called upon thee : let the ungodly be put to confusion, and be put to silence in the grave.

20 Let the lying lips be put to silence : which cruelly, disdainfully, and despitefully, speak against the righteous.

21 O how plentiful is thy goodness, which thou hast laid up for them that fear thee : and that thou hast prepared for them that put their trust in thee, even before the sons of men!

22 Thou shalt hide them privily by thine own presence from the provoking of all men : thou shalt keep them secretly in thy tabernacle from the strife of tongues.

23 Thanks be to the Lord: for he hath shewed me marvellous great kindness in a strong city.

24 And when I made haste, I said : I am cast out of the sight of thine eyes.

25 Nevertheless, thou heardest the voice of my prayer : when I cried unto thee.

26 O love the Lord, all ye his saints : for the Lord preserveth them that are faithful, and plenteously rewardeth the proud doer.

27 Be strong, and he shall establish your heart: all ye that put your trust in the Lord.

## EVENING PRAYER.

PSALM 32. *Beati, quorum.*

BLESSED is he whose unrighteousness is forgiven : and whose sin is covered.

2 Blessed is the man unto whom the Lord imputeth no sin : and in whose spirit there is no guile.

3 For while I held my tongue : my bones consumed away through my daily complaining.

4 For thy hand is heavy upon me day and night : and my moisture is like the drought in summer.

5 I will acknowledge my sin unto thee : and mine unrighteousness have I not hid.

6 I said, I will confess my sins unto the Lord : and so thou forgavest the wickedness of my sin.

7 For this shall every one that is godly make his prayer unto thee, in a time when thou mayest be found : but in the great water-floods they shall not come nigh him.

8 Thou art a place to hide me in, thou shalt preserve me from trouble : thou shalt compass me about with songs of deliverance.

9 I will inform thee, and teach thee in the way wherein thou shalt go : and I will guide thee with mine eye.

10 Be ye not like to horse and mule, which have no understanding : whose mouths must be held with bit and bridle, lest they fall upon thee.

11 Great plagues remain for the ungodly : but whoso putteth his trust in the Lord, mercy embraceth him on every side.

12 Be glad, O ye righteous, and rejoice in the Lord : and be joyful, all ye that are true of heart.

PSALM 33. *Exultate, justi.*

REJOICE in the Lord, O ye righteous : for it becometh well the just to be thankful.

2 Praise the Lord with harp : sing praises unto him with the lute, and instrument of ten strings.

3 Sing unto the Lord a new song : sing praises lustily unto him with a good courage.

4 For the word of the Lord is true : and all his works are faithful.

5 He loveth righteousness and judgement : the earth is full of the goodness of the Lord.

6 By the word of the Lord were the heavens made : and all the hosts of them by the breath of his mouth.

7 He gathereth the waters of the sea together, as it were upon an heap : and layeth up the deep, as in a treasure-house.

8 Let all the earth fear the Lord : stand in awe of him, all ye that dwell in the world.

9 For he spake, and it was done : he commanded, and it stood fast.

10 The Lord bringeth the counsel of the heathen to nought : and maketh the devices of the people to be of none effect, and casteth out the counsels of princes.

11 The counsel of the Lord shall endure for ever : and the thoughts of his heart from generation to generation.

12 Blessed are the people, whose God is the Lord Jehovah : and blessed are the folk, that he hath chosen to him to be his inheritance.

13 The Lord looked down from heaven, and beheld all the children of men : from the habitation of his dwelling he considereth all them that dwell on the earth.

14 He fashioneth all the hearts of them : and understandeth all their works

15 There is no king that can be saved by the multitude of an host : neither is any mighty man delivered by much strength.

16 A horse is counted but a vain thing to save a man : neither shall he deliver any man by his great strength.

17 Behold, the eye of the Lord is upon them that fear him : and upon them that put their trust in his mercy;

18 To deliver their soul from death : and to feed them in the time of dearth.

19 Our soul hath patiently tarried for the Lord : for he is our help, and our shield.

20 For our heart shall rejoice in him : because we have hoped in his holy Name.

21 Let thy merciful kindness, O Lord, be upon us : like as we do put our trust in thee.

PSAL. 34. *Benedicam Domino.*

I Will alway give thanks unto the Lord : his praise shall ever be in my mouth.

2 My soul shall make her boast in the Lord : the humble shall hear thereof, and be glad.

3 O praise the Lord with me : and let us magnify his Name together.

4 I sought the Lord, and he heard me : yea, he delivered me out of all my fear.

5 They had an eye unto him, and were lightened : and their faces were not ashamed.

6 Lo, the poor crieth, and the Lord heareth him : yea, and saveth him out of all his troubles.

7 The angel of the Lord tarrieth round about them that fear him : and delivereth them.

8 O taste, and see, how gracious the Lord is : blessed is the man that trusteth in him.

9 O fear the Lord, ye that are his saints : for they that fear him lack nothing.

10 The lions do lack, and suffer hunger : but they who seek the Lord shall want no manner of thing that is good.

11 Come, ye children, and hearken unto me : I will teach you the fear of the Lord.

12 What man is he that lusteth to live : and would fain see good days?

13 Keep thy tongue from evil : and thy lips, that they speak no guile.

14 Eschew evil, and do good : seek peace, and ensue it.

15 The eyes of the Lord are over the righteous : and his ears are open unto their prayers.

16 The countenance of the Lord is against them that do evil : to root out the re-

membrance of them from the earth.

17 The righteous cry, and the Lord heareth them : and delivereth them out of all their troubles.

18 The Lord is nigh unto them that are of a contrite heart : and will save such as be of an humble spirit.

19 Great are the troubles of the righteous : but the Lord delivereth him out of all.

20 He keepeth all his bones : so that not one of them is broken.

21 But misfortune shall slay the ungodly : and they that hate the righteous shall be desolate.

22 The Lord delivereth the souls of his servants : and all they that put their trust in him shall not be destitute.

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## MORNING PRAYER.

PSALM 35. *Judica, Domine.*

PLEAD thou my cause, O Lord, with them that strive with me : and fight thou against them that fight against me.

2 Lay hand upon the shield and buckler : and stand up to help me.

3 Bring forth the spear, and stop the way against them that persecute me : say unto my soul, I am thy salvation.

4 Let them be confounded, and put to shame, that seek after my soul : let them be turned back, and brought to confusion, that imagine mischief for me.

5 Let them be as the dust before the wind : and the angel of the Lord scattering them.

6 Let their way be dark and slippery : and let the angel of the Lord persecute them.

7 For they have privily laid their net to destroy me without a cause : yea, even without a cause have they made a pit for my soul.

8 Let a sudden destruction come upon him unawares, and his net, that he hath laid privily, catch himself : that he may fall into his own mischief.

9 And, my soul, be joyful in the Lord : it shall rejoice in his salvation.

10 All my bones shall say, Lord, who is like unto thee, who deliverest the poor from him that is too strong for him : yea, the poor, and him that is in misery, from him that spoileth him?

11 False witnesses did rise up : they laid to my charge things that I knew not.

12 They rewarded me evil for good : to the great discomfort of my soul.

13 Nevertheless, when they were sick, I put on sack-

cloth, and humbled my soul with fasting : and my prayer shall turn into mine own bosom.

14 I behaved myself as though it had been my friend, or my brother : I went heavily, as one that mourneth for his mother.

15 But in mine adversity they rejoiced, and gathered themselves together : yea, the very abjects came together against me unawares, making mouths at me, and ceased not.

16 With the flatterers were busy mockers : who gnashed upon me with their teeth.

17 Lord, how long wilt thou look upon this : O deliver my soul from the calamities which they bring on me, and my darling from the lions.

18 So will I give thee thanks in the great congregation : I will praise thee among much people.

19 O let not them that are mine enemies triumph over me ungodly : neither let them wink with their eyes that hate me without a cause.

20 And why? their communing is not for peace : but they imagine deceitful words against them that are quiet in the land.

21 They gaped upon me with their mouths, and said : Fie on thee, fie on thee, we saw it with our eyes.

22 This thou hast seen, O Lord : hold not thy tongue then, go not far from me, O Lord.

23 Awake, and stand up to judge my quarrel : avenge thou my cause, my God, and my Lord.

24 Judge me, O Lord my God, according to thy righteousness : and let them not triumph over me.

25 Let them not say in their hearts, There, there, so would we have it : neither let them say, We have devoured him.

26 Let them be put to confusion and shame together, that rejoice at my trouble : let them be clothed with rebuke and dishonour, that boast themselves against me.

27 Let them be glad and rejoice, that favour my righteous dealing : yea, let them say alway, Blessed be the Lord, who hath pleasure in the prosperity of his servant.

28 And as for my tongue, it shall be talking of thy righteousness : and of thy praise all the day long.

PSALM 36. *Dixit injustus.*

MY heart sheweth me the wickedness of the ungodly : that there is no fear of God before his eyes.

2 For he flattereth himself in his own sight : until his abominable sin be found out.

3 The words of his mouth are unrighteous, and full of deceit: he hath left off to behave himself wisely, and to do good.

4 He imagineth mischief upon his bed, and hath set himself in no good way; neither doth he abhor any thing that is evil.

5 Thy mercy, O Lord, reacheth unto the heavens: and thy faithfulness unto the clouds.

6 Thy righteousness standeth like the strong mountains: thy judgements are like the great deep.

7 Thou, Lord, shalt save both man and beast; How excellent is thy mercy, O God: and the children of men shall put their trust under the shadow of thy wings.

8 They shall be satisfied with the plenteousness of thy house: and thou shalt give them drink of thy pleasures, as out of the river.

9 For with thee is the well of life: and in thy light shall we see light.

10 O continue forth thy loving-kindness unto them that know thee: and thy righteousness unto them that are true of heart.

11 O let not the foot of pride come against me: and let not the hand of the ungodly cast me down.

12 There are they fallen, all that work wickedness: they are cast down, and shall not be able to stand.

## EVENING PRAYER.

PSALM 37. *Noli æmulari.*

FRET not thyself because of the ungodly: neither be thou envious against the evil doers.

2 For they shall soon be cut down like the grass: and be withered even as the green herb.

3 Put thou thy trust in the Lord, and be doing good: dwell in the land, and verily thou shalt be fed.

4 Delight thou in the Lord: and he shall give thee thy heart's desire.

5 Commit thy way unto the Lord, and put thy trust in him: and he shall bring it to pass.

6 He shall make thy righteousness as clear as the light: and thy just dealing as the noon-day.

7 Hold thee still in the Lord, and abide patiently upon him: but grieve not thyself at him, whose way doth prosper, against the man that doeth after evil counsels.

8 Leave off from wrath, and let go displeasure: fret not thyself, else shalt thou be moved to do evil.

9 Wicked doers shall be rooted out: and they that patiently abide the Lord, those shall inherit the land.

10 Yet a little while, and the ungodly shall be clean gone : thou shalt look after his place, and he shall be away.

11 But the meek-spirited shall possess the earth : and shall be refreshed in the multitude of peace.

12 The ungodly seeketh counsel against the just : and gnasheth upon him with his teeth.

13 The Lord shall laugh him to scorn : for he hath seen that his day is coming.

14 The ungodly have drawn out the sword, and have bent their bow : to cast down the poor and needy, and to slay such as are of a right conversation.

15 Their sword shall go through their own heart : and their bow shall be broken.

16 A small thing that the righteous hath : is better than great riches of the ungodly.

17 For the arms of the ungodly shall be broken : and the Lord upholdeth the righteous.

18 The Lord knoweth the days of the godly : and their inheritance shall endure for ever.

19 They shall not be confounded in the perilous time : and in the days of dearth they shall have enough.

20 As for the ungodly, they shall perish; and the enemies of the Lord shall consume as the fat of lambs : yea, even as the smoke, shall they consume away.

21 The ungodly borroweth, and payeth not again : but the righteous is merciful, and liberal.

22 Such as are blessed of God shall possess the land : and they that are cursed of him shall be rooted out.

23 The Lord ordereth a good man's going : and maketh his way acceptable to himself.

24 Though he fall, he shall not be cast away : for the Lord upholdeth him with his hand.

25 I have been young, and now am old : and yet saw I never the righteous forsaken, nor his seed begging their bread.

26 The righteous is ever merciful, and lendeth : and his seed is blessed.

27 Flee from evil, and do the thing that is good : and dwell for evermore.

28 For the Lord loveth the thing that is right : he forsaketh not his that be godly, but they are preserved for ever.

29 The unrighteous shall be punished : as for the seed of the ungodly, it shall be rooted out.

30 The righteous shall inherit the land : and dwell therein for ever.

31 The mouth of the right-

eous is exercised in wisdom: and his tongue will be talking of judgement.

32 The law of his God is in his heart: and his goings shall not slide.

33 The ungodly seeth the righteous: and seeketh occasion to slay him.

34 The Lord will not leave him in his hand: nor condemn him when he is judged.

35 Hope thou in the Lord, and keep his way, and he shall promote thee, that thou shalt possess the land: when the ungodly shall perish, thou shalt see it.

36 I myself have seen the ungodly in great power: and flourishing like a green bay-tree.

37 I went by, and lo, he was gone: I sought him, but his place could no where be found.

38 Keep innocency, and take heed unto the thing that is right: for that shall bring a man peace at the last.

39 As for the transgressors, they shall perish together: and the end of the ungodly is, they shall be rooted out at the last.

40 But the salvation of the righteous cometh of the Lord: who is also their strength in the time of trouble.

41 And the Lord shall stand by them, and save them: he shall deliver them from the ungodly, and shall save them, because they put their trust in him.

## MORNING PRAYER.

PSALM 38. *Domine, ne in furore.*

PUT me not to rebuke, O Lord, in thine anger: neither chasten me in thy heavy displeasure.

2 For thine arrows stick fast in me: and thy hand presseth me sore.

3 There is no health in my flesh, because of thy displeasure: neither is there any rest in my bones, by reason of my sin.

4 For my wickednesses are gone over my head: and are like a sore burden, too heavy for me to bear.

5 My wounds stink, and are corrupt: through my foolishness.

6 I am brought into so great trouble and misery: that I go mourning all the day long.

7 For my loins are filled with a sore disease: and there is no whole part in my body.

8 I am feeble, and sore smitten: I have roared for the very disquietness of my heart.

9 Lord, thou knowest all my desire: and my groaning is not hid from thee.

10 My heart panteth, my

strength hath failed me : and the sight of mine eyes is gone from me.

11 My lovers and my neighbours did stand looking upon my trouble : and my kinsmen stood afar off.

12 They also that sought after my life laid snares for me : and they that went about to do me evil talked of wickedness, and imagined deceit all the day long.

13 As for me, I was like a deaf man, and heard not : and as one that is dumb, who doth not open his mouth.

14 I became even as a man that heareth not : and in whose mouth are no reproofs.

15 For in thee, O Lord, have I put my trust : thou shalt answer for me, O Lord my God.

16 I have required that they, even mine enemies, should not triumph over me : for when my foot slipped, they rejoiced greatly against me.

17 And I, truly, am set in the plague : and my heaviness is ever in my sight.

18 For I will confess my wickedness : and be sorry for my sin.

19 But mine enemies live, and are mighty : and they that hate me wrongfully are many in number.

20 They also that reward evil for good are against me : because I follow the thing that good is.

21 Forsake me not, O Lord my God : be not thou far from me.

22 Haste thee to help me : O Lord God of my salvation.

PSALM 39. *Dixi, Custodiam.*

I Said, I will take heed to my ways : that I offend not in my tongue.

2 I will keep my mouth as it were with a bridle : while the ungodly is in my sight.

3 I held my tongue, and spake nothing : I kept silence, yea, even from good words; but it was pain and grief to me.

4 My heart was hot within me, and while I was thus musing the fire kindled : and at the last I spake with my tongue;

5 Lord, let me know mine end, and the number of my days : that I may be certified how long I have to live.

6 Behold, thou hast made my days as it were a span long : and mine age is even as nothing in respect of thee; and verily every man living is altogether vanity.

7 For man walketh in a vain shadow; and disquieteth himself in vain : he heapeth up riches, and cannot tell who shall gather them.

8 And now, Lord, what is my hope? truly my hope is even in thee.

9 Deliver me from all mine offences: and make me not a rebuke unto the foolish.

10 I became dumb, and opened not my mouth: for it was thy doing.

11 Take thy plague away from me: I am even consumed by the means of thy heavy hand.

12 When thou with rebukes dost chasten man for sin, thou makest his beauty to consume away, like as it were a moth fretting a garment: every man therefore is but vanity.

13 Hear my prayer, O Lord, and with thine ears consider my calling: hold not thy peace at my tears.

14 For I am a stranger with thee: and a sojourner, as all my fathers were.

15 O spare me a little, that I may recover my strength: before I go hence, and be no more seen.

PSAL. 40. *Expectans expectavi.*

I Waited patiently for the Lord: and he inclined unto me, and heard my calling.

2 He brought me also out of the horrible pit, out of the mire and clay: and set my feet upon the rock, and ordered my goings.

3 And he hath put a new song in my mouth: even a thanksgiving unto our God.

4 Many shall see it, and fear: and shall put their trust in the Lord.

5 Blessed is the man that hath set his hope in the Lord: and turned not unto the proud, and to such as go about with lies.

6 O Lord my God, great are the wondrous works which thou hast done, like as be also thy thoughts which are to us-ward: and yet there is no man that ordereth them unto thee.

7 If I should declare them, and speak of them: they should be more than I am able to express.

8 Sacrifice, and meat-offering, thou wouldest not: but mine ears hast thou opened.

9 Burnt-offerings, and sacrifice for sin, hast thou not required: then said I, Lo, I come,

10 In the volume of the book it is written of me, that I should fulfil thy will, O my God: I am content to do it; yea, thy law is within my heart.

11 I have declared thy righteousness in the great congregation: lo, I will not refrain my lips, O Lord, and that thou knowest.

12 I have not hid thy righteousness within my heart: my talk hath been of thy truth, and of thy salvation.

13 I have not kept back thy loving mercy and truth: from the great congregation.

14 Withdraw not thou thy mercy from me, O Lord : let thy loving-kindness and thy truth alway preserve me.

15 For innumerable troubles are come about me ; my sins have taken such hold upon me that I am not able to look up : yea, they are more in number than the hairs of my head, and my heart hath failed me.

16 O Lord, let it be thy pleasure to deliver me : make haste, O Lord, to help me.

17 Let them be ashamed, and confounded together, that seek after my soul to destroy it : let them be driven backward, and put to rebuke, that wish me evil.

18 Let them be desolate, and rewarded with shame : that say unto me, Fie upon thee, fie upon thee.

19 Let all those that seek thee be joyful and glad in thee : and let such as love thy salvation say alway, The Lord be praised.

20 As for me, I am poor and needy : but the Lord careth for me.

21 Thou art my helper and redeemer : make no long tarrying, O my God.

## EVENING PRAYER.

PSAL. 41. *Beatus qui intelligit.*

BLESSED is he that considereth the poor and needy : the Lord shall deliver him in the time of trouble.

2 The Lord preserve him, and keep him alive, that he may be blessed upon earth : and deliver not thou him into the will of his enemies.

3 The Lord comfort him, when he lieth sick upon his bed : make thou all his bed in his sickness.

4 I said, Lord, be merciful unto me : heal my soul, for I have sinned against thee.

5 Mine enemies speak evil of me ; When shall he die, and his name perish?

6 And if he come to see me, he speaketh vanity : and his heart conceiveth falshood within himself, and when he cometh forth he telleth it.

7 All mine enemies whisper together against me : even against me do they imagine this evil.

8 Let the sentence of guiltiness proceed against him : and now that he lieth, let him rise up no more.

9 Yea, even mine own familiar friend, whom I trusted : who did also eat of my bread, hath laid great wait for me.

10 But be thou merciful unto me, O Lord : raise thou me up again, and I shall reward them.

11 By this I know thou favourest me ; that mine enemy doth not triumph against me.

12 And when I am in my

health, thou upholdest me : and shalt set me before thy face for ever.

13 Blessed be the Lord God of Israel : world without end. Amen.

PSALM 42. *Quemadmodum.*

LIKE as the hart desireth the water-brooks : so longeth my soul after thee, O God.

2 My soul is athirst for God, yea, even for the living God : When shall I come to appear before the presence of God?

3 My tears have been my meat day and night : while they daily say unto me, Where is now thy God?

4 Now when I think thereupon, I pour out my heart by myself : for I went with the multitude, and brought them forth into the house of God;

5 In the voice of praise and thanksgiving : among such as keep holy-day.

6 Why art thou so full of heaviness, O my soul : and why art thou so disquieted within me?

7 Put thy trust in God : for I will yet give him thanks for the help of his countenance.

8 My God, my soul is vexed within me : therefore will I remember thee concerning the land of Jordan, and the little hill of Hermon.

9 One deep calleth another, because of the noise of the water-pipes : all thy waves and storms are gone over me.

10 The Lord hath granted his loving-kindness in the day-time : and in the night-season did I sing of him, and made my prayer unto the God of my life.

11 I will say unto the God of my strength, Why hast thou forgotten me : why go I thus heavily, while the enemy oppresseth me?

12 My bones are smitten asunder as with a sword : while mine enemies that trouble me cast me in the teeth;

13 Namely, while they say daily unto me: Where is now thy God?

14 Why art thou so vexed, O my soul : and why art thou so disquieted within me?

15 O put thy trust in God : for I will yet thank him, which is the help of my countenance, and my God.

PSALM 43. *Judica me, Deus.*

GIVE sentence with me, O God, and defend my cause against the ungodly people : O deliver me from the deceitful and wicked man.

2 For thou art the God of my strength, why hast thou put me from thee : and why go I so heavily, while the enemy oppresseth me?

3 O send out thy light and thy truth, that they may lead me : and bring me unto thy holy hill, and to thy dwelling.

4 And that I may go unto the altar of God, even unto the God of my joy and gladness : and upon the harp will I give thanks unto thee, O God, my God.

5 Why art thou so heavy, O my soul : and why art thou so disquieted within me?

6 O put thy trust in God : for I will yet give him thanks, which is the help of my countenance, and my God.

## MORNING PRAYER.

PSALM 44. *Deus, auribus.*

WE have heard with our ears, O God, our fathers have told us : what thou hast done in their time of old;

2 How thou hast driven out the heathen with thy hand, and planted them in : how thou hast destroyed the nations, and cast them out.

3 For they gat not the land in possession through their own sword : neither was it their own arm that helped them;

4 But thy right hand, and thine arm, and the light of thy countenance : because thou hadst a favour unto them.

5 Thou art my King, O God : send help unto Jacob.

6 Through thee will we overthrow our enemies : and in thy Name will we tread them under, that rise up against us.

7 For I will not trust in my bow : it is not my sword that shall help me;

8 But it is thou that savest us from our enemies : and puttest them to confusion that hate us.

9 We make our boast of God all day long : and will praise thy Name for ever.

10 But now thou art far off, and puttest us to confusion : and goest not forth with our armies.

11 Thou makest us to turn our backs upon our enemies : so that they which hate us spoil our goods.

12 Thou lettest us be eaten up like sheep : and hast scattered us among the heathen.

13 Thou sellest thy people for nought : and takest no money for them.

14 Thou makest us to be rebuked of our neighbours : to be laughed to scorn, and had in derision of them that are round about us.

15 Thou makest us to be a by-word among the heathen : and that the people shake their heads at us.

16 My confusion is daily before me : and the shame of my face hath covered me;

17 For the voice of the slanderer and blasphemer : for the enemy and avenger.

18 And though all this be

come upon us, yet do we not forget thee : nor behave ourselves frowardly in thy covenant.

19 Our heart is not turned back : neither our steps gone out of thy way;

20 No, not when thou hast smitten us into the place of dragons : and covered us with the shadow of death.

21 If we have forgotten the Name of our God, and holden up our hands to any strange god : shall not God search it out? for he knoweth the very secrets of the heart.

22 For thy sake also are we killed all the day long : and are counted as sheep appointed to be slain.

23 Up, Lord, why sleepest thou : awake, and be not absent from us for ever.

24 Wherefore hidest thou thy face : and forgettest our misery and trouble?

25 For our soul is brought low, even unto the dust : our belly cleaveth unto the ground.

26 Arise, and help us : and deliver us for thy mercy's sake.

PSAL. 45. *Eructavit cor meum.*

MY heart is inditing of a good matter : I speak of the things which I have made unto the King.

2 My tongue is the pen : of a ready writer.

3 Thou art fairer than the children of men : full of grace are thy lips, because God hath blessed thee for ever.

4 Gird thee with thy sword upon thy thigh, O thou most Mighty : according to thy worship and renown.

5 Good luck have thou with thine honour : ride on, because of the word of truth, of meekness, and righteousness; and thy right hand shall teach thee terrible things.

6 Thy arrows are very sharp, and the people shall be subdued unto thee : even in the midst among the King's enemies.

7 Thy seat, O God, endureth for ever : the sceptre of thy kingdom is a right sceptre.

8 Thou hast loved righteousness, and hated iniquity : wherefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows.

9 All thy garments smell of myrrh, aloes, and cassia : out of the ivory palaces, whereby they have made thee glad.

10 Kings' daughters were among thy honourable women : upon thy right hand did stand the queen in a vesture of gold, wrought about with divers colours.

11 Hearken, O daughter, and consider, incline thine

ear : forget also thine own people, and thy father's house.

12 So shall the King have pleasure in thy beauty : for he is thy Lord God, and worship thou him.

13 And the daughter of Tyre shall be there with a gift : like as the rich also among the people shall make their supplication before thee.

14 The King's daughter is all glorious within : her clothing is of wrought gold.

15 She shall be brought unto the King in raiment of needle-work : the virgins that be her fellows shall bear her company, and shall be brought unto thee.

16 With joy and gladness shall they be brought : and shall enter into the King's palace.

17 Instead of thy fathers thou shalt have children : whom thou mayest make princes in all lands.

18 I will remember thy Name from one generation to another : therefore shall the people give thanks unto thee, world without end.

PSAL. 46. *Deus noster refugium.*

GOD is our hope and strength : a very present help in trouble.

2 Therefore will we not fear, though the earth be moved : and though the hills be carried into the midst of the sea.

3 Though the waters there-



of rage and swell : and though the mountains shake at the tempest of the same.

4 The rivers of the flood thereof shall make glad the city of God : the holy place of the tabernacle of the most Highest.

5 God is in the midst of her, therefore shall she not be removed : God shall help her, and that right early.

6 The heathen make much ado, and the kingdoms are moved : but God hath shewed his voice, and the earth shall melt away.

7 The Lord of hosts is with us : the God of Jacob is our refuge.

8 O come hither, and behold the works of the Lord : what destruction he hath brought upon the earth.

9 He maketh wars to cease in all the world : he breaketh the bow, and knappeth the spear in sunder, and burneth the chariots in the fire.

10 Be still then, and know that I am God : I will be exalted among the heathen, and I will be exalted in the earth.

11 The Lord of hosts is with us : the God of Jacob is our refuge.

## EVENING PRAYER.

PSALM 47. *Omnes gentes, plaudite.*

O Clap your hands together, all ye people : O

sing unto God with the voice of melody.

2 For the Lord is high, and to be feared : he is the great King upon all the earth.

3 He shall subdue the people under us : and the nations under our feet.

4 He shall choose out an heritage for us : even the worship of Jacob, whom he loved.

5 God is gone up with a merry noise : and the Lord with the sound of the trump.

6 O sing praises, sing praises unto our God : O sing praises, sing praises unto our King.

7 For God is the King of all the earth : sing ye praises with understanding.

8 God reigneth over the heathen : God sitteth upon his holy seat.

9 The princes of the people are joined unto the people of the God of Abraham : for God, which is very high exalted, doth defend the earth, as it were with a shield.

PSALM 48. *Magnus Dominus.*

GREAT is the Lord, and highly to be praised : in the city of our God, even upon his holy hill.

2 The hill of Sion is a fair place, and the joy of the whole earth : upon the north-side lieth the city of the great King; God is well known in her palaces as a sure refuge.

3 For lo, the kings of the earth : are gathered, and gone by together.

4 They marvelled to see such things : they were astonished, and suddenly cast down.

5 Fear came there upon them, and sorrow : as upon a woman in her travail.

6 Thou shalt break the ships of the sea : through the east-wind.

7 Like as we have heard, so have we seen in the city of the Lord of hosts, in the city of our God : God upholdeth the same for ever.

8 We wait for thy loving-kindness, O God : in the midst of thy temple.

9 O God, according to thy Name, so is thy praise unto the world's end : thy right hand is full of righteousness.

10 Let the mount Sion rejoice, and the daughter of Judah be glad : because of thy judgements.

11 Walk about Sion, and go round about her : and tell the towers thereof.

12 Mark well her bulwarks, set up her houses : that ye may tell them that come after.

13 For this God is our God for ever and ever : he shall be our guide unto death.

PSALM 49. *Audite hæc, omnes.*

O Hear ye this, all ye people : ponder it with your

ears, all ye that dwell in the world;

2 High and low, rich and poor: one with another.

3 My mouth shall speak of wisdom: and my heart shall muse of understanding.

4 I will incline mine ear to the parable: and shew my dark speech upon the harp.

5 Wherefore should I fear in the days of wickedness: and when the wickedness of my heels compasseth me round about?

6 There be some that put their trust in their goods: and boast themselves in the multitude of their riches.

7 But no man may deliver his brother: nor make agreement unto God for him;

8 For it cost more to redeem their souls: so that he must let that alone for ever;

9 Yea, though he live long: and see not the grave.

10 For he seeth that wise men also die, and perish together: as well as the ignorant and foolish, and leave their riches for other.

11 And yet they think that their houses shall continue for ever: and that their dwelling-places shall endure from one generation to another; and call the lands after their own names.

12 Nevertheless, man will not abide in honour: seeing he may be compared unto the beasts that perish; this is the way of them.

13 This is their foolishness: and their posterity praise their saying.

14 They lie in the hell like sheep, death gnaweth upon them, and the righteous shall have domination over them in the morning: their beauty shall consume in the sepulchre out of their dwelling.

15 But God hath delivered my soul from the place of hell: for he shall receive me.

16 Be not thou afraid, though one be made rich: or if the glory of his house be increased;

17 For he shall carry nothing away with him when he dieth: neither shall his pomp follow him.

18 For while he lived, he counted himself an happy man: and so long as thou doest well unto thyself, men will speak good of thee.

19 He shall follow the generation of his fathers: and shall never see light.

20 Man being in honour hath no understanding: but is compared unto the beasts that perish.

## MORNING PRAYER.

PSALM 50. *Deus deorum.*

THE Lord, even the most mighty God, hath spoken: and called the world, from the

rising up of the sun, unto the going down thereof.

2 Out of Sion hath God appeared : in perfect beauty.

3 Our God shall come, and shall not keep silence : there shall go before him a consuming fire, and a mighty tempest shall be stirred up round about him.

4 He shall call the heaven from above : and the earth, that he may judge his people.

5 Gather my saints together unto me : those that have made a covenant with me with sacrifice.

6 And the heavens shall declare his righteousness : for God is Judge himself.

7 Hear, O my people, and I will speak : I myself will testify against thee, O Israel; for I am God, even thy God.

8 I will not reprove thee because of thy sacrifices, or for thy burnt-offerings : because they were not alway before me.

9 I will take no bullock out of thine house : nor he-goat out of thy folds.

10 For all the beasts of the forest are mine : and so are the cattle upon a thousand hills.

11 I know all the fowls upon the mountains : and the wild beasts of the field are in my sight.

12 If I be hungry, I will not tell thee : for the whole world is mine, and all that is therein.

13 Thinkest thou that I will eat bulls' flesh : and drink the blood of goats?

14 Offer unto God thanksgiving : and pay thy vows unto the most Highest.

15 And call upon me in the time of trouble : so will I hear thee, and thou shalt praise me.

16 But unto the ungodly said God : Why dost thou preach my laws, and takest my covenant in thy mouth;

17 Whereas thou hatest to be reformed : and hast cast my words behind thee?

18 When thou sawest a thief, thou consentedst unto him : and hast been partaker with the adulterers.

19 Thou hast let thy mouth speak wickedness : and with thy tongue thou hast set forth deceit.

20 Thou satest, and spakest against thy brother : yea, and hast slandered thine own mother's son.

21 These things hast thou done, and I held my tongue, and thou thoughtest wickedly, that I am even such a one as thyself : but I will reprove thee, and set before thee the things that thou hast done.

22 O consider this, ye that forget God : lest I pluck you away, and there be none to deliver you.

23 Whoso offereth me thanks and praise, he honoureth me : and to him that ordereth his conversation right will I shew the salvation of God.

PSAL. 51. *Miserere mei, Deus.*

HAVE mercy upon me, O God, after thy great goodness : according to the multitude of thy mercies do away mine offences.

2 Wash me throughly from my wickedness : and cleanse me from my sin.

3 For I acknowledge my faults : and my sin is ever before me.

4 Against thee only have I sinned, and done this evil in thy sight : that thou mightest be justified in thy saying, and clear when thou art judged.

5 Behold, I was shapen in wickedness : and in sin hath my mother conceived me.

6 But lo, thou requirest truth in the inward parts : and shalt make me to understand wisdom secretly.

7 Thou shalt purge me with hyssop, and I shall be clean : thou shalt wash me, and I shall be whiter than snow.

8 Thou shalt make me hear of joy and gladness : that the bones which thou hast broken may rejoice.

9 Turn thy face from my sins : and put out all my misdeeds.

10 Make me a clean heart, O God : and renew a right spirit within me.

11 Cast me not away from thy presence : and take not thy holy Spirit from me.

12 O give me the comfort of thy help again : and stablish me with thy free Spirit.

13 Then shall I teach thy ways unto the wicked : and sinners shall be converted unto thee.

14 Deliver me from blood-guiltiness, O God, thou that art the God of my health : and my tongue shall sing of thy righteousness.

15 Thou shalt open my lips, O Lord : and my mouth shall shew thy praise.

16 For thou desirest no sacrifice, else would I give it thee : but thou delightest not in burnt-offerings.

17 The sacrifice of God is a troubled spirit : a broken and contrite heart, O God, shalt thou not despise.

18 O be favourable and gracious unto Sion : build thou the walls of Jerusalem.

19 Then shalt thou be pleased with the sacrifice of righteousness, with the burnt-offerings and oblations : then shall they offer young bullocks upon thine altar.

PSALM 52. *Quid gloriaris?*

WHY boastest thou thyself, thou tyrant : that thou canst do mischief;

2 Whereas the goodness of God : endureth yet daily ?

3 Thy tongue imagineth wickedness : and with lies thou cuttest like a sharp razor.

4 Thou hast loved unrighteousness more than goodness : and to talk of lies more than righteousness.

5 Thou hast loved to speak all words that may do hurt : O thou false tongue.

6 Therefore shall God destroy thee for ever : he shall take thee, and pluck thee out of thy dwelling, and root thee out of the land of the living.

7 The righteous also shall see this, and fear : and shall laugh him to scorn;

8 Lo, this is the man that took not God for his strength : but trusted unto the multitude of his riches, and strengthened himself in his wickedness.

9 As for me, I am like a green olive-tree in the house of God : my trust is in the tender mercy of God for ever and ever.

10 I will always give thanks unto thee for that thou hast done : and I will hope in thy Name, for thy saints like it well.

## EVENING PRAYER.

PSALM 53. *Dixit insipiens.*

THE foolish body hath said in his heart : There is no God.

2 Corrupt are they, and become abominable in their wickedness : there is none that doeth good.

3 God looked down from heaven upon the children of men : to see if there were any, that would understand, and seek after God.

4 But they are all gone out of the way, they are altogether become abominable : there is also none that doeth good, no not one.

5 Are not they without understanding that work wickedness : eating up my people as if they would eat bread? they have not called upon God.

6 They were afraid where no fear was : for God hath broken the bones of him that besieged thee; thou hast put them to confusion, because God hath despised them.

7 Oh, that the salvation were given unto Israel out of Sion : Oh, that the Lord would deliver his people out of captivity!

8 Then should Jacob rejoice : and Israel should be right glad.

PSALM 54. *Deus, in nomine.*

SAVE me, O God, for thy Name's sake : and avenge me in thy strength.

2 Hear my prayer, O God; and hearken unto the words of my mouth.

3 For strangers are risen up against me : and tyrants,

which have not God before their eyes, seek after my soul.

4 Behold, God is my helper: the Lord is with them that uphold my soul.

5 He shall reward evil unto mine enemies: destroy thou them in thy truth.

6 An offering of a free heart will I give thee, and praise thy Name, O Lord: because it is so comfortable.

7 For he hath delivered me out of all my trouble: and mine eye hath seen his desire upon mine enemies.

PSALM 55. *Exaudi, Deus.*

HEAR my prayer, O God: and hide not thyself from my petition.

2 Take heed unto me, and hear me: how I mourn in my prayer, and am vexed.

3 The enemy crieth so, and the ungodly cometh on so fast: for they are minded to do me some mischief; so maliciously are they set against me.

4 My heart is disquieted within me: and the fear of death is fallen upon me.

5 Fearfulness and trembling are come upon me: and an horrible dread hath overwhelmed me.

6 And I said, O that I had wings like a dove: for then would I flee away, and be at rest.

7 Lo, then would I get me away far off: and remain in the wilderness.

8 I would make haste to escape: because of the stormy wind and tempest.

9 Destroy their tongues, O Lord, and divide them: for I have spied unrighteousness and strife in the city.

10 Day and night they go about within the walls thereof: mischief also and sorrow are in the midst of it.

11 Wickedness is therein: deceit and guile go not out of their streets.

12 For it is not an open enemy, that hath done me this dishonour: for then I could have borne it.

13 Neither was it mine adversary, that did magnify himself against me: for then peradventure I would have hid myself from him.

14 But it was even thou, my companion: my guide, and mine own familiar friend.

15 We took sweet counsel together: and walked in the house of God as friends.

16 Let death come hastily upon them, and let them go down quick into hell: for wickedness is in their dwellings, and among them.

17 As for me, I will call upon God: and the Lord shall save me.

18 In the evening, and morning, and at noon-day will I pray, and that instantly: and he shall hear my voice.

19 It is he that hath deli-

vered my soul in peace from the battle that was against me: for there were many with me.

20 Yea, even God, that endureth for ever, shall hear me, and bring them down: for they will not turn, nor fear God.

21 He laid his hands upon such as be at peace with him: and he brake his covenant.

22 The words of his mouth were softer than butter, having war in his heart: his words were smoother than oil, and yet be they very swords.

23 O cast thy burden upon the Lord, and he shall nourish thee: and shall not suffer the righteous to fall for ever.

24 And as for them: thou, O God, shalt bring them into the pit of destruction.

25 The blood-thirsty and deceitful men shall not live out half their days: nevertheless, my trust shall be in thee, O Lord.

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## MORNING PRAYER.

PSAL. 56. *Miserere mei, Deus.*

BE merciful unto me, O God, for man goeth about to devour me: he is daily fighting, and troubling me.

2 Mine enemies are daily in hand to swallow me up: for they be many that fight against me, O thou most Highest.

3 Nevertheless, though I am sometime afraid: yet put I my trust in thee.

4 I will praise God, because of his word: I have put my trust in God, and will not fear what flesh can do unto me.

5 They daily mistake my words: all that they imagine is to do me evil.

6 They hold all together, and keep themselves close: and mark my steps, when they lay wait for my soul.

7 Shall they escape for their wickedness: thou, O God, in thy displeasure shalt cast them down.

8 Thou tellest my flittings; put my tears into thy bottle: are not these things noted in thy book?

9 Whensoever I call upon thee, then shall mine enemies be put to flight: this I know; for God is on my side.

10 In God's word will I rejoice: in the Lord's word will I comfort me.

11 Yea, in God have I put my trust: I will not be afraid what man can do unto me.

12 Unto thee, O God, will I pay my vows: unto thee will I give thanks.

13 For thou hast delivered my soul from death, and my feet from falling: that I may walk before God in the light of the living.

PSAL. 57. *Miserere mei, Deus.*

BE merciful unto me, O God, be merciful unto

me, for my soul trusteth in thee : and under the shadow of thy wings shall be my refuge, until this tyranny be over-past.

2 I will call unto the most high God : even unto the God that shall perform the cause which I have in hand.

3 He shall send from heaven : and save me from the reproof of him that would eat me up.

4 God shall send forth his mercy and truth : my soul is among lions.

5 And I lie even among the children of men, that are set on fire : whose teeth are spears and arrows, and their tongue a sharp sword.

6 Set up thyself, O God, above the heavens : and thy glory above all the earth.

7 They have laid a net for my feet, and pressed down my soul : they have digged a pit before me, and are fallen into the midst of it themselves.

8 My heart is fixed, O God, my heart is fixed : I will sing, and give praise.

9 Awake up, my glory; awake, lute and harp : I myself will awake right early.

10 I will give thanks unto thee, O Lord, among the people : and I will sing unto thee among the nations.

11 For the greatness of thy mercy reacheth unto the heavens : and thy truth unto the clouds.

12 Set up thyself, O God, above the heavens : and thy glory above all the earth.

PSALM 58. *Si vere utique.*

ARE your minds set upon righteousness, O ye congregation : and do ye judge the thing that is right, O ye sons of men?

2 Yea, ye imagine mischief in your heart upon the earth : and your hands deal with wickedness.

3 The ungodly are froward, even from their mother's womb : as soon as they are born, they go astray, and speak lies.

4 They are as venomous as the poison of a serpent : even like the deaf adder that stoppeth her ears;

5 Which refuseth to hear the voice of the charmer : charm he never so wisely.

6 Break their teeth, O God, in their mouths; smite the jaw-bones of the lions, O Lord : let them fall away like water that runneth apace; and when they shoot their arrows let them be rooted out.

7 Let them consume away like a snail, and be like the untimely fruit of a woman : and let them not see the sun.

8 Or ever your pots be made hot with thorns : so let

indignation vex him, even as a thing that is raw.

9 The righteous shall rejoice when he seeth the vengeance : he shall wash his footsteps in the blood of the ungodly.

10 So that a man shall say, Verily there is a reward for the righteous : doubtless there is a God that judgeth the earth.

## EVENING PRAYER.

PSAL. 59. *Eripe me de inimicis.*

DELIVER me from mine enemies, O God : defend me from them that rise up against me.

2 O deliver me from the wicked doers : and save me from the blood-thirsty men.

3 For lo, they lie waiting for my soul : the mighty men are gathered against me, without any offence or fault of me, O Lord.

4 They run and prepare themselves without my fault : arise thou therefore to help me, and behold.

5 Stand up, O Lord God of hosts, thou God of Israel, to visit all the heathen : and be not merciful unto them that offend of malicious wickedness.

6 They go to and fro in the evening : they grin like a dog, and run about through the city.

7 Behold, they speak with their mouth, and swords are in their lips : for who doth hear?

8 But thou, O Lord, shalt have them in derision : and thou shalt laugh all the heathen to scorn.

9 My strength will I ascribe unto thee : for thou art the God of my refuge.

10 God sheweth me his goodness plenteously : and God shall let me see my desire upon mine enemies.

11 Slay them not, lest my people forget it : but scatter them abroad among the people, and put them down, O Lord, our defence.

12 For the sin of their mouth, and for the words of their lips, they shall be taken in their pride : and why? their preaching is of cursing and lies.

13 Consume them in thy wrath, consume them, that they may perish : and know that it is God that ruleth in Jacob, and unto the ends of the world.

14 And in the evening they will return : grin like a dog, and will go about the city.

15 They will run here and there for meat : and grudge if they be not satisfied.

16 As for me, I will sing of thy power, and will praise thy mercy betimes in the morning : for thou hast been my defence and refuge in the day of my trouble.

17 Unto thee, O my strength, will I sing : for thou, O God, art my refuge, and my merciful God.

PSALM 60. *Deus, repulisti nos.*

O God, thou hast cast us out, and scattered us abroad : thou hast also been displeased; O turn thee unto us again.

2 Thou hast moved the land, and divided it : heal the sores thereof, for it shaketh.

3 Thou hast shewed thy people heavy things : thou hast given us a drink of deadly wine.

4 Thou hast given a token for such as fear thee : that they may triumph because of the truth.

5 Therefore were thy beloved delivered : help me with thy right hand, and hear me.

6 God hath spoken in his holiness, I will rejoice, and divide Sichem : and mete out the valley of Succoth.

7 Gilead is mine, and Manasses is mine : Ephraim also is the strength of my head; Judah is my law-giver;

8 Moab is my wash-pot; over Edom will I cast out my shoe : Philistia, be thou glad of me.

9 Who will lead me into the strong city : who will bring me into Edom?

10 Hast not thou cast us out, O God : wilt not thou, O God, go out with our hosts?

11 O be thou our help in trouble : for vain is the help of man.

12 Through God will we do great acts : for it is he that shall tread down our enemies.

PSALM 61. *Exaudi, Deus.*

HEAR my crying, O God : give ear unto my prayer.

2 From the ends of the earth will I call upon thee : when my heart is in heaviness.

3 O set me up upon the rock that is higher than I : for thou hast been my hope, and a strong tower for me against the enemy.

4 I will dwell in thy tabernacle for ever : and my trust shall be under the covering of thy wings.

5 For thou, O Lord, hast heard my desires : and hast given an heritage unto those that fear thy Name.

6 Thou shalt grant the King a long life : that his years may endure throughout all generations.

7 He shall dwell before God for ever : O prepare thy loving mercy and faithfulness, that they may preserve him.

8 So will I alway sing praise unto thy Name : that I may daily perform my vows.

MORNING PRAYER.

PSALM 62. *Nonne Deo?*

MY soul truly waiteth still upon God: for of him cometh my salvation.

2 He verily is my strength and my salvation: he is my defence, so that I shall not greatly fall.

3 How long will ye imagine mischief against every man: ye shall be slain all the sort of you; yea, as a tottering wall shall ye be, and like a broken hedge.

4 Their device is only how to put him out whom God will exalt: their delight is in lies; they give good words with their mouth, but curse with their heart.

5 Nevertheless, my soul, wait thou still upon God: for my hope is in him.

6 He truly is my strength and my salvation: he is my defence, so that I shall not fall.

7 In God is my health, and my glory: the rock of my might, and in God is my trust.

8 O put your trust in him alway, ye people: pour out your hearts before him, for God is our hope.

9 As for the children of men, they are but vanity: the children of men are deceitful upon the weights, they are altogether lighter than vanity itself.

10 O trust not in wrong and robbery, give not yourselves unto vanity: if riches increase, set not your heart upon them.

11 God spake once, and twice I have also heard the same: that power belongeth unto God;

12 And that thou, Lord, art merciful: for thou rewardest every man according to his work.

PSALM 63. *Deus, Deus meus.*

O God, thou art my God: early will I seek thee.

2 My soul thirsteth for thee, my flesh also longeth after thee: in a barren and dry land where no water is.

3 Thus have I looked for thee in holiness: that I might behold thy power and glory.

4 For thy loving-kindness is better than the life itself: my lips shall praise thee.

5 As long as I live will I magnify thee on this manner: and lift up my hands in thy Name.

6 My soul shall be satisfied, even as it were with marrow and fatness: when my mouth praiseth thee with joyful lips.

7 Have I not remembered thee in my bed: and thought upon thee when I was waking?

8 Because thou hast been my helper: therefore under

the shadow of thy wings will I rejoice.

9 My soul hangeth upon thee: thy right hand hath upholden me.

10 These also that seek the hurt of my soul: they shall go under the earth.

11 Let them fall upon the edge of the sword: that they may be a portion for foxes.

12 But the King shall rejoice in God; all they also that swear by him shall be commended: for the mouth of them that speak lies shall be stopped.

PSALM 64. *Exaudi, Deus.*

HEAR my voice, O God, in my prayer: preserve my life from fear of the enemy.

2 Hide me from the gathering together of the froward: and from the insurrection of wicked doers;

3 Who have whet their tongue like a sword: and shoot out their arrows, even bitter words;

4 That they may privily shoot at him that is perfect: suddenly do they hit him, and fear not.

5 They encourage themselves in mischief: and commune among themselves how they may lay snares, and say, that no man shall see them.

6 They imagine wickedness, and practise it: that they keep secret among themselves, every man in the deep of his heart.

7 But God shall suddenly shoot at them with a swift arrow: that they shall be wounded.

8 Yea, their own tongues shall make them fall: insomuch that whoso seeth them shall laugh them to scorn.

9 And all men that see it shall say, This hath God done; for they shall perceive that it is his work.

10 The righteous shall rejoice in the Lord, and put his trust in him: and all they that are true of heart shall be glad.

## EVENING PRAYER.

PSALM 65. *Te decet hymnus.*

THOU, O God, art praised in Sion: and unto thee shall the vow be performed in Jerusalem.

2 Thou that hearest the prayer: unto thee shall all flesh come.

3 My misdeeds prevail against me: O be thou merciful unto our sins.

4 Blessed is the man, whom thou choosest, and receivest unto thee: he shall dwell in thy court, and shall be satisfied with the pleasures of thy house, even of thy holy temple.

5 Thou shalt shew us wonderful things in thy right-

eousness, O God of our salvation : thou that art the hope of all the ends of the earth, and of them that remain in the broad sea.

6 Who in his strength setteth fast the mountains : and is girded about with power.

7 Who stilleth the raging of the sea : and the noise of his waves, and the madness of the people.

8 They also that dwell in the uttermost parts of the earth shall be afraid at thy tokens : thou that makest the outgoings of the morning and evening to praise thee.

9 Thou visitest the earth, and blessest it : thou makest it very plenteous.

10 The river of God is full of water : thou preparest their corn, for so thou providest for the earth.

11 Thou waterest her furrows, thou sendest rain into the little valleys thereof : thou makest it soft with the drops of rain, and blessest the increase of it.

12 Thou crownest the year with thy goodness : and thy clouds drop fatness.

13 They shall drop upon the dwellings of the wilderness : and the little hills shall rejoice on every side.

14 The folds shall be full of sheep : the valleys also shall stand so thick with corn, that they shall laugh and sing.

PSALM 66. *Jubilate Deo.*

O Be joyful in God, all ye lands : sing praises unto the honour of his Name, make his praise to be glorious.

2 Say unto God, O how wonderful art thou in thy works : through the greatness of thy power shall thine enemies be found liars unto thee.

3 For all the world shall worship thee : sing of thee, and praise thy Name.

4 O come hither, and behold the works of God : how wonderful he is in his doing toward the children of men.

5 He turned the sea into dry land : so that they went through the water on foot; there did we rejoice thereof.

6 He ruleth with his power for ever; his eyes behold the people : and such as will not believe shall not be able to exalt themselves.

7 O praise our God, ye people : and make the voice of his praise to be heard;

8 Who holdeth our soul in life : and suffereth not our feet to slip.

9 For thou, O God, hast proved us : thou also hast tried us, like as silver is tried.

10 Thou broughtest us into the snare : and laidest trouble upon our loins.

11 Thou sufferedst men to ride over our heads : we went through fire and water, and thou broughtest us out into a wealthy place.

12 I will go into thine house with burnt-offerings : and will pay thee my vows, which I promised with my lips, and spake with my mouth, when I was in trouble.

13 I will offer unto thee fat burnt-sacrifices, with the incense of rams : I will offer bullocks and goats.

14 O come hither, and hearken, all ye that fear God : and I will tell you what he hath done for my soul.

15 I called unto him with my mouth : and gave him praises with my tongue.

16 If I incline unto wickedness with mine heart : the Lord will not hear me.

17 But God hath heard me : and considered the voice of my prayer.

18 Praised be God who hath not cast out my prayer : nor turned his mercy from me.

PSALM 67. *Deus misereatur.*

GOD be merciful unto us, and bless us : and shew us the light of his countenance, and be merciful unto us;

2 That thy way may be known upon earth : thy saving health among all nations.

3 Let the people praise thee, O God : yea, let all the people praise thee.

4 O let the nations rejoice and be glad : for thou shalt judge the folk righteously, and govern the nations upon earth.

5 Let the people praise thee, O God : let all the people praise thee.

6 Then shall the earth bring forth her increase : and God, even our own God, shall give us his blessing.

7 God shall bless us : and all the ends of the world shall fear him.

## MORNING PRAYER.

PSALM 68. *Exurgat Deus.*

LET God arise, and let his enemies be scattered : let them also that hate him flee before him.

2 Like as the smoke vanisheth, so shalt thou drive them away : and like as wax melteth at the fire, so let the ungodly perish at the presence of God.

3 But let the righteous be glad and rejoice before God : let them also be merry and joyful.

4 O sing unto God, and sing praises unto his Name : magnify him that rideth upon the heavens, as it were upon an horse; praise him in his Name JAH, and rejoice before him.

5 He is a Father of the fatherless, and defendeth the cause of the widows : even God in his holy habitation.

6 He is the God that maketh men to be of one mind in an house, and bringeth the prisoners out of captivity : but letteth the runagates continue in scarceness.

7 O God, when thou wentest forth before the people : when thou wentest through the wilderness,

8 The earth shook, and the heavens dropped at the presence of God : even as Sinai also was moved at the presence of God, who is the God of Israel.

9 Thou, O God, sentest a gracious rain upon thine inheritance : and refreshedst it when it was weary.

10 Thy congregation shall dwell therein : for thou, O God, hast of thy goodness prepared for the poor.

11 The Lord gave the word : great was the company of the preachers.

12 Kings with their armies did flee, and were discomfited : and they of the houshold divided the spoil.

13 Though ye have lien among the pots, yet shall ye be as the wings of a dove : that is covered with silver wings, and her feathers like gold.

14 When the Almighty scattered kings for their sake : then were they as white as snow in Salmon.

15 As the hill of Basan, so is God's hill : even an high hill, as the hill of Basan.

16 Why hop ye so, ye high hills? this is God's hill, in the which it pleaseth him to dwell : yea, the Lord will abide in it for ever.

17 The chariots of God are twenty thousand, even thousands of angels : and the Lord is among them, as in the holy place of Sinai.

18 Thou art gone up on high, thou hast led captivity captive, and received gifts for men : yea, even for thine enemies, that the Lord God might dwell among them.

19 Praised be the Lord daily : even the God who helpeth us, and poureth his benefits upon us.

20 He is our God, even the God of whom cometh salvation : God is the Lord, by whom we escape death.

21 God shall wound the head of his enemies : and the hairy scalp of such a one as goeth on still in his wickedness.

22 The Lord hath said, I will bring my people again, as I did from Basan : mine own will I bring again, as I did sometime from the deep of the sea.

23 That thy foot may be

dipped in the blood of thine enemies : and that the tongue of thy dogs may be red through the same.

24 It is well seen, O God, how thou goest : how thou, my God and King, goest in the sanctuary.

25 The singers go before, the minstrels follow after : in the midst are the damsels playing with the timbrels.

26 Give thanks, O Israel, unto God the Lord in the congregations : from the ground of the heart.

27 There is little Benjamin their ruler, and the princes of Judah their counsel : the princes of Zabulon, and the princes of Nephthali.

28 Thy God hath sent forth strength for thee : stablish the thing, O God, that thou hast wrought in us,

29 For thy temple's sake at Jerusalem : so shall kings bring presents unto thee.

30 When the company of the spearmen, and multitude of the mighty are scattered abroad among the beasts of the people, so that they humbly bring pieces of silver : and when he hath scattered the people that delight in war;

31 Then shall the princes come out of Egypt : the Morians' land shall soon stretch out her hands unto God.

32 Sing unto God, O ye kingdoms of the earth : O sing praises unto the Lord;

33 Who sitteth in the heavens over all from the beginning : lo, he doth send out his voice, yea, and that a mighty voice.

34 Ascribe ye the power to God over Israel : his worship, and strength is in the clouds.

35 O God, wonderful art thou in thy holy places : even the God of Israel; he will give strength and power unto his people; blessed be God.

## EVENING PRAYER.

PSALM 69. *Salvum me fac.*

SAVE me, O God : for the waters are come in, even unto my soul.

2 I stick fast in the deep mire, where no ground is : I am come into deep waters, so that the floods run over me.

3 I am weary of crying; my throat is dry : my sight faileth me for waiting so long upon my God.

4 They that hate me without a cause are more than the hairs of my head : they that are mine enemies, and would destroy me guiltless, are mighty.

5 I paid them the things that I never took : God, thou knowest my simpleness, and my faults are not hid from thee.

6 Let not them that trust

in thee, O Lord God of hosts, be ashamed for my cause : let not those that seek thee be confounded through me, O Lord God of Israel.

7 And why? for thy sake have I suffered reproof : shame hath covered my face.

8 I am become a stranger unto my brethren : even an alien unto my mother's children.

9 For the zeal of thine house hath even eaten me : and the rebukes of them that rebuked thee are fallen upon me.

10 I wept, and chastened myself with fasting : and that was turned to my reproof.

11 I put on sackcloth also : and they jested upon me.

12 They that sit in the gate speak against me : and the drunkards make songs upon me.

13 But, Lord, I make my prayer unto thee : in an acceptable time.

14 Hear me, O God, in the multitude of thy mercy : even in the truth of thy salvation.

15 Take me out of the mire, that I sink not : O let me be delivered from them that hate me, and out of the deep waters.

16 Let not the water-flood drown me, neither let the deep swallow me up : and let not the pit shut her mouth upon me.

17 Hear me, O Lord, for thy loving-kindness is comfortable : turn thee unto me according to the multitude of thy mercies.

18 And hide not thy face from thy servant, for I am in trouble : O haste thee, and hear me.

19 Draw nigh unto my soul, and save it : O deliver me, because of mine enemies.

20 Thou hast known my reproof, my shame, and my dishonour : mine adversaries are all in thy sight.

21 Thy rebuke hath broken my heart; I am full of heaviness : I looked for some to have pity on me, but there was no man, neither found I any to comfort me.

22 They gave me gall to eat : and when I was thirsty they gave me vinegar to drink.

23 Let their table be made a snare to take themselves withal : and let the things that should have been for their wealth be unto them an occasion of falling.

24 Let their eyes be blinded, that they see not : and ever bow thou down their backs.

25 Pour out thine indignation upon them : and let thy wrathful displeasure take hold of them.

26 Let their habitation be void : and no man to dwell in their tents.

27 For they persecute him whom thou hast smitten : and they talk how they may vex them whom thou hast wounded.

28 Let them fall from one wickedness to another : and not come into thy righteousness.

29 Let them be wiped out of the book of the living : and not be written among the righteous.

30 As for me, when I am poor and in heaviness : thy help, O God, shall lift me up.

31 I will praise the Name of God with a song : and magnify it with thanksgiving.

32 This also shall please the Lord : better than a bullock that hath horns and hoofs.

33 The humble shall consider this, and be glad : seek ye after God, and your soul shall live.

34 For the Lord heareth the poor : and despiseth not his prisoners.

35 Let heaven and earth praise him : the sea, and all that moveth therein.

36 For God will save Sion, and build the cities of Judah : that men may dwell there, and have it in possession.

37 The posterity also of his servants shall inherit it : and they that love his Name shall dwell therein.

PSAL. 70. *Deus in adjutorium.*

HASTE thee, O God, to deliver me : make haste to help me, O Lord.

2 Let them be ashamed and confounded that seek after my soul : let them be turned backward and put to confusion that wish me evil.

3 Let them for their reward be soon brought to shame : that cry over me, There, there.

4 But let all those that seek thee be joyful and glad in thee : and let all such as delight in thy salvation say alway, The Lord be praised.

5 As for me, I am poor and in misery : haste thee unto me, O God.

6 Thou art my helper, and my redeemer : O Lord, make no long tarrying.

## MORNING PRAYER.

PSALM 71. *In te, Domine, speravi.*

IN thee, O Lord, have I put my trust, let me never be put to confusion : but rid me, and deliver me, in thy righteousness; incline thine ear unto me, and save me.

2 Be thou my strong hold, whereunto I may alway resort : thou hast promised to help me, for thou art my

house of defence, and my castle.

3 Deliver me, O my God, out of the hand of the ungodly : out of the hand of the unrighteous and cruel man.

4 For thou, O Lord God, art the thing that I long for : thou art my hope, even from my youth.

5 Through thee have I been holden up ever since I was born : thou art he that took me out of my mother's womb; my praise shall be always of thee.

6 I am become as it were a monster unto many : but my sure trust is in thee.

7 O let my mouth be filled with thy praise : that I may sing of thy glory and honour all the day long.

8 Cast me not away in the time of age : forsake me not when my strength faileth me.

9 For mine enemies speak against me, and they that lay wait for my soul take their counsel together, saying : God hath forsaken him; persecute him, and take him, for there is none to deliver him.

10 Go not far from me, O God : my God, haste thee to help me.

11 Let them be confounded and perish that are against my soul : let them be covered with shame and dishonour that seek to do me evil.

12 As for me, I will patiently abide alway : and will praise thee more and more.

13 My mouth shall daily speak of thy righteousness and salvation : for I know no end thereof.

14 I will go forth in the strength of the Lord God : and will make mention of thy righteousness only.

15 Thou, O God, hast taught me from my youth up until now : therefore will I tell of thy wondrous works.

16 Forsake me not, O God, in mine old age, when I am gray-headed : until I have shewed thy strength unto this generation, and thy power to all them that are yet for to come.

17 Thy righteousness, O God, is very high : and great things are they that thou hast done; O God, who is like unto thee?

18 O what great troubles and adversities hast thou shewed me! and yet didst thou turn and refresh me : yea, and broughtest me from the deep of the earth again.

19 Thou hast brought me to great honour : and comforted me on every side.

20 Therefore will I praise thee and thy faithfulness, O God, playing upon an instrument of musick : unto thee

will I sing upon the harp, O thou Holy One of Israel.

21 My lips will be fain when I sing unto thee : and so will my soul whom thou hast delivered.

22 My tongue also shall talk of thy righteousness all the day long : for they are confounded and brought unto shame that seek to do me evil.

PSALM 72. *Deus, judicium.*

GIVE the King thy judgements, O God : and thy righteousness unto the King's son.

2 Then shall he judge thy people according unto right : and defend the poor.

3 The mountains also shall bring peace : and the little hills righteousness unto the people.

4 He shall keep the simple folk by their right : defend the children of the poor, and punish the wrong doer.

5 They shall fear thee, as long as the sun and moon endureth : from one generation to another.

6 He shall come down like the rain into a fleece of wool : even as the drops that water the earth.

7 In his time shall the righteous flourish : yea, and abundance of peace, so long as the moon endureth.

8 His dominion shall be also from the one sea to the other : and from the flood unto the world's end.

9 They that dwell in the wilderness shall kneel before him : his enemies shall lick the dust.

10 The kings of Tharsis and of the isles shall give presents : the kings of Arabia and Saba shall bring gifts.

11 All kings shall fall down before him : all nations shall do him service.

12 For he shall deliver the poor when he crieth : the needy also, and him that hath no helper.

13 He shall be favourable to the simple and needy : and shall preserve the souls of the poor.

14 He shall deliver their souls from falshood and wrong : and dear shall their blood be in his sight.

15 He shall live, and unto him shall be given of the gold of Arabia : prayer shall be made ever unto him, and daily shall he be praised.

16 There shall be an heap of corn in the earth, high upon the hills : his fruit shall shake like Libanus, and shall be green in the city like grass upon the earth.

17 His Name shall endure for ever; his Name shall remain under the sun among the posterities : which shall be blessed through him; and all the heathen shall praise him.

18 Blessed be the Lord God, even the God of Israel: which only doeth wondrous things;

19 And blessed be the Name of his Majesty for ever: and all the earth shall be filled with his Majesty. Amen, Amen.

## EVENING PRAYER.

PSALM 73. *Quam bonus Israel!*

TRULY God is loving unto Israel: even unto such as are of a clean heart.

2 Nevertheless, my feet were almost gone: my treadings had well-nigh slipt.

3 And why? I was grieved at the wicked: I do also see the ungodly in such prosperity.

4 For they are in no peril of death: but are lusty and strong.

5 They come in no misfortune like other folk: neither are they plagued like other men.

6 And this is the cause that they are so holden with pride; and overwhelmed with cruelty.

7 Their eyes swell with fatness: and they do even what they lust.

8 They corrupt other, and speak of wicked blasphemy: their talking is against the most High.

9 For they stretch forth their mouth unto the heaven: and their tongue goeth through the world.

10 Therefore fall the people unto them: and thereout suck they no small advantage.

11 Tush, say they, how should God perceive it: is there knowledge in the most High?

12 Lo, these are the ungodly, these prosper in the world, and these have riches in possession: and I said, Then have I cleansed my heart in vain, and washed mine hands in innocency.

13 All the day long have I been punished: and chastened every morning.

14 Yea, and I had almost said even as they: but lo, then I should have condemned the generation of thy children.

15 Then thought I to understand this: but it was too hard for me,

16 Until I went into the sanctuary of God: then understood I the end of these men;

17 Namely, how thou dost set them in slippery places: and castest them down, and destroyest them.

18 Oh, how suddenly do they consume: perish, and come to a fearful end!

19 Yea, even like as a dream when one awaketh: so shalt thou make their

image to vanish out of the city.

20 Thus my heart was grieved : and it went even through my reins.

21 So foolish was I, and ignorant : even as it were a beast before thee.

22 Nevertheless, I am alway by thee : for thou hast holden me by my right hand.

23 Thou shalt guide me with thy counsel : and after that receive me with glory.

24 Whom have I in heaven but thee : and there is none upon earth that I desire in comparison of thee.

25 My flesh and my heart faileth : but God is the strength of my heart, and my portion for ever.

26 For lo, they that forsake thee shall perish : thou hast destroyed all them that commit fornication against thee.

27 But it is good for me to hold me fast by God, to put my trust in the Lord God : and to speak of all thy works in the gates of the daughter of Sion.

PSALM 74. *Ut quid, Deus?*

O God, wherefore art thou absent from us so long : why is thy wrath so hot against the sheep of thy pasture?

2 O think upon thy congregation : whom thou hast purchased, and redeemed of old.

3 Think upon the tribe of thine inheritance : and mount Sion, wherein thou hast dwelt.

4 Lift up thy feet, that thou mayest utterly destroy every enemy : which hath done evil in thy sanctuary.

5 Thine adversaries roar in the midst of thy congregations : and set up their banners for tokens.

6 He that hewed timber afore out of the thick trees : was known to bring it to an excellent work.

7 But now they break down all the carved work thereof : with axes and hammers.

8 They have set fire upon thy holy places : and have defiled the dwelling-place of thy Name, even unto the ground.

9 Yea, they said in their hearts, Let us make havock of them altogether : thus have they burnt up all the houses of God in the land.

10 We see not our tokens, there is not one prophet more : no, not one is there among us, that understandeth any more.

11 O God, how long shall the adversary do this dishonour : how long shall the enemy blaspheme thy Name, for ever?

12 Why withdrawest thou

thy hand: why pluckest thou not thy right hand out of thy bosom to consume the enemy?

13 For God is my King of old: the help that is done upon earth he doeth it himself.

14 Thou didst divide the sea through thy power: thou brakest the heads of the dragons in the waters.

15 Thou smotest the heads of Leviathan in pieces: and gavest him to be meat for the people in the wilderness.

16 Thou broughtest out fountains and waters out of the hard rocks: thou driedst up mighty waters.

17 The day is thine, and the night is thine: thou hast prepared the light and the sun.

18 Thou hast set all the borders of the earth: thou hast made summer and winter.

19 Remember this, O Lord, how the enemy hath rebuked: and how the foolish people hath blasphemed thy Name.

20 O deliver not the soul of thy turtle-dove unto the multitude of the enemies: and forget not the congregation of the poor for ever.

21 Look upon the covenant: for all the earth is full of darkness, and cruel habitations.

22 O let not the simple go away ashamed: but let the poor and needy give praise unto thy Name.

23 Arise, O God, maintain thine own cause: remember how the foolish man blasphemeth thee daily.

24 Forget not the voice of thine enemies: the presumption of them that hate thee increaseth ever more and more.

## MORNING PRAYER.

PSALM 75. *Confitebimur tibi.*

UNTO thee, O God, do we give thanks: yea, unto thee do we give thanks.

2 Thy Name also is so nigh: and that do thy wondrous works declare.

3 When I receive the congregation: I shall judge according unto right.

4 The earth is weak, and all the inhabiters thereof: I bear up the pillars of it.

5 I said unto the fools, Deal not so madly: and to the ungodly, Set not up your horn.

6 Set not up your horn on high: and speak not with a stiff neck.

7 For promotion cometh neither from the east, nor from the west: nor yet from the south.

8 And why? God is the Judge: he putteth down one, and setteth up another.

9 For in the hand of the Lord there is a cup, and the

wine is red : it is full mixed, and he poureth out of the same.

10 As for the dregs thereof : all the ungodly of the earth shall drink them, and suck them out.

11 But I will talk of the God of Jacob : and praise him for ever.

12 All the horns of the ungodly also will I break : and the horns of the righteous shall be exalted.

PSALM 76. *Notus in Judæa.*

IN Jewry is God known : his Name is great in Israel.

2 At Salem is his tabernacle : and his dwelling in Sion.

3 There brake he the arrows of the bow : the shield, the sword, and the battle.

4 Thou art of more honour and might : than the hills of the robbers.

5 The proud are robbed, they have slept their sleep : and all the men whose hands were mighty have found nothing.

6 At thy rebuke, O God of Jacob : both the chariot and horse are fallen.

7 Thou, even thou art to be feared : and who may stand in thy sight when thou art angry?

8 Thou didst cause thy judgement to be heard from heaven : the earth trembled, and was still,

9 When God arose to judgement : and to help all the meek upon earth.

10 The fierceness of man shall turn to thy praise : and the fierceness of them shalt thou refrain.

11 Promise unto the Lord your God, and keep it, all ye that are round about him : bring presents unto him that ought to be feared.

12 He shall refrain the spirit of princes : and is wonderful among the kings of the earth.

PSALM 77. *Voce mea ad Dominum.*

I Will cry unto God with my voice : even unto God will I cry with my voice, and he shall hearken unto me.

2 In the time of my trouble I sought the Lord : my sore ran, and ceased not in the night-season ; my soul refused comfort.

3 When I am in heaviness, I will think upon God : when my heart is vexed, I will complain.

4 Thou holdest mine eyes waking : I am so feeble, that I cannot speak.

5 I have considered the days of old : and the years that are past.

6 I call to remembrance my song : and in the night I commune with mine own heart, and search out my spirits.

7 Will the Lord absent

himself for ever: and will he be no more intreated?

8 Is his mercy clean gone for ever: and is his promise come utterly to an end for evermore?

9 Hath God forgotten to be gracious: and will he shut up his loving-kindness in displeasure?

10 And I said, It is mine own infirmity: but I will remember the years of the right hand of the most Highest.

11 I will remember the works of the Lord: and call to mind thy wonders of old time.

12 I will think also of all thy works: and my talking shall be of thy doings.

13 Thy way, O God, is holy: who is so great a God as our God?

14 Thou art the God that doeth wonders: and hast declared thy power among the people.

15 Thou hast mightily delivered thy people: even the sons of Jacob and Joseph.

16 The waters saw thee, O God, the waters saw thee, and were afraid: the depths also were troubled.

17 The clouds poured out water, the air thundered: and thine arrows went abroad.

18 The voice of thy thunder was heard round about: the lightnings shone upon the ground; the earth was moved, and shook withal.

19 Thy way is in the sea, and thy paths in the great waters: and thy footsteps are not known.

20 Thou leddest thy people like sheep: by the hand of Moses and Aaron.

## EVENING PRAYER.

PSALM 78. *Attendite, populi.*

HEAR my law, O my people: incline your ears unto the words of my mouth.

2 I will open my mouth in a parable: I will declare hard sentences of old;

3 Which we have heard and known: and such as our fathers have told us;

4 That we should not hide them from the children of the generations to come: but to shew the honour of the Lord, his mighty and wonderful works that he hath done.

5 He made a covenant with Jacob, and gave Israel a law: which he commanded our forefathers to teach their children;

6 That their posterity might know it: and the children which were yet unborn;

7 To the intent that when they came up: they might shew their children the same;

8 That they might put their trust in God: and not to forget the works of God, but to keep his commandments;

9 And not to be as their

forefathers, a faithless and stubborn generation : a generation that set not their heart aright, and whose spirit cleaveth not stedfastly unto God;

10 Like as the children of Ephraim : who being harnessed, and carrying bows, turned themselves back in the day of battle.

11 They kept not the covenant of God : and would not walk in his law;

12 But forgat what he had done : and the wonderful works that he had shewed for them.

13 Marvellous things did he in the sight of our forefathers, in the land of Egypt : even in the field of Zoan.

14 He divided the sea, and let them go through : he made the waters to stand on an heap.

15 In the day-time also he led them with a cloud : and all the night through with a light of fire.

16 He clave the hard rocks in the wilderness : and gave them drink thereof, as it had been out of the great depth.

17 He brought waters out of the stony rock : so that it gushed out like the rivers.

18 Yet for all this they sinned more against him : and provoked the most Highest in the wilderness.

19 They tempted God in their hearts : and required meat for their lust.

20 They spake against God also, saying : Shall God prepare a table in the wilderness?

21 He smote the stony rock indeed, that the water gushed out, and the streams flowed withal : but can he give bread also, or provide flesh for his people?

22 When the Lord heard this, he was wroth : so the fire was kindled in Jacob, and there came up heavy displeasure against Israel;

23 Because they believed not in God : and put not their trust in his help.

24 So he commanded the clouds above : and opened the doors of heaven.

25 He rained down manna also upon them for to eat : and gave them food from heaven.

26 So man did eat angels' food : for he sent them meat enough.

27 He caused the east-wind to blow under heaven : and through his power he brought in the south-west-wind.

28 He rained flesh upon them as thick as dust : and feathered fowls like as the sand of the sea.

29 He let it fall among their tents : even round about their habitation.

30 So they did eat, and were

well filled; for he gave them their own desire: they were not disappointed of their lust.

31 But while the meat was yet in their mouths, the heavy wrath of God came upon them, and slew the wealthiest of them: yea, and smote down the chosen men that were in Israel.

32 But for all this they sinned yet more: and believed not his wondrous works.

33 Therefore their days did he consume in vanity: and their years in trouble.

34 When he slew them, they sought him: and turned them early, and enquired after God.

35 And they remembered that God was their strength: and that the high God was their redeemer.

36 Nevertheless, they did but flatter him with their mouth: and dissembled with him in their tongue.

37 For their heart was not whole with him: neither continued they stedfast in his covenant.

38 But he was so merciful, that he forgave their misdeeds: and destroyed them not.

39 Yea, many a time turned he his wrath away: and would not suffer his whole displeasure to arise.

40 For he considered that they were but flesh: and that they were even a wind that passeth away, and cometh not again.

41 Many a time did they provoke him in the wilderness: and grieved him in the desert.

42 They turned back, and tempted God: and moved the Holy One in Israel.

43 They thought not of his hand: and of the day when he delivered them from the hand of the enemy;

44 How he had wrought his miracles in Egypt: and his wonders in the field of Zoan.

45 He turned their waters into blood: so that they might not drink of the rivers.

46 He sent lice among them, and devoured them up: and frogs to destroy them.

47 He gave their fruit unto the caterpillar: and their labour unto the grasshopper.

48 He destroyed their vines with hail-stones: and their mulberry-trees with the frost.

49 He smote their cattle also with hail-stones: and their flocks with hot thunderbolts.

50 He cast upon them the furiousness of his wrath, anger, displeasure, and trouble: and sent evil angels among them.

51 He made a way to his indignation, and spared not

their soul from death : but gave their life over to the pestilence;

52 And smote all the first-born in Egypt : the most principal and mightiest in the dwellings of Ham.

53 But as for his own people, he led them forth like sheep : and carried them in the wilderness like a flock.

54 He brought them out safely, that they should not fear : and overwhelmed their enemies with the sea.

55 And brought them within the borders of his sanctuary : even to his mountain which he purchased with his right hand.

56 He cast out the heathen also before them : caused their land to be divided among them for an heritage, and made the tribes of Israel to dwell in their tents.

57 So they tempted, and displeased the most high God : and kept not his testimonies;

58 But turned their backs, and fell away like their forefathers : starting aside like a broken bow.

59 For they grieved him with their hill-altars : and provoked him to displeasure with their images.

60 When God heard this, he was wroth : and took sore displeasure at Israel.

61 So that he forsook the tabernacle in Silo : even the tent that he had pitched among men.

62 He delivered their power into captivity : and their beauty into the enemy's hand.

63 He gave his people over also unto the sword : and was wroth with his inheritance.

64 The fire consumed their young men : and their maidens were not given to marriage.

65 Their priests were slain with the sword : and there were no widows to make lamentation.

66 So the Lord awaked as one out of sleep : and like a giant refreshed with wine.

67 He smote his enemies in the hinder parts : and put them to a perpetual shame.

68 He refused the tabernacle of Joseph : and chose not the tribe of Ephraim;

69 But chose the tribe of Judah : even the hill of Sion which he loved.

70 And there he built his temple on high : and laid the foundation of it like the ground which he hath made continually.

71 He chose David also his servant : and took him away from the sheep-folds.

72 As he was following the ewes great with young ones he took him : that he might feed Jacob his

people, and Israel his inheritance.

73 So he fed them with a faithful and true heart: and ruled them prudently with all his power.

## MORNING PRAYER.

PSALM 79. *Deus, venerunt.*

O God, the heathen are come into thine inheritance: thy holy temple have they defiled, and made Jerusalem an heap of stones.

2 The dead bodies of thy servants have they given to be meat unto the fowls of the air: and the flesh of thy saints unto the beasts of the land.

3 Their blood have they shed like water on every side of Jerusalem: and there was no man to bury them.

4 We are become an open shame to our enemies: a very scorn and derision unto them that are round about us.

5 Lord, how long wilt thou be angry: shall thy jealousy burn like fire for ever?

6 Pour out thine indignation upon the heathen that have not known thee: and upon the kingdoms that have not called upon thy Name.

7 For they have devoured Jacob: and laid waste his dwelling-place.

8 O remember not our old sins, but have mercy upon us, and that soon: for we are come to great misery.

9 Help us, O God of our salvation, for the glory of thy Name: O deliver us, and be merciful unto our sins, for thy Name's sake.

10 Wherefore do the heathen say: Where is now their God?

11 O let the vengeance of thy servants' blood that is shed: be openly shewed upon the heathen in our sight.

12 O let the sorrowful sighing of the prisoners come before thee: according to the greatness of thy power, preserve thou those that are appointed to die.

13 And for the blasphemy wherewith our neighbours have blasphemed thee: reward thou them, O Lord, seven-fold into their bosom.

14 So we, that are thy people, and sheep of thy pasture, shall give thee thanks for ever: and will alway be shewing forth thy praise from generation to generation.

PSALM 80. *Qui regis Israel.*

HEAR, O thou Shepherd of Israel, thou that leadest Joseph like a sheep: shew thyself also, thou that sittest upon the cherubims.

2 Before Ephraim, Benjamin, and Manasses: stir up thy strength, and come, and help us.

3 Turn us again, O God: shew the light of thy countenance, and we shall be whole.

4 O Lord God of hosts: how long wilt thou be angry with thy people that prayeth?

5 Thou feedest them with the bread of tears: and givest them plenteousness of tears to drink.

6 Thou hast made us a very strife unto our neighbours: and our enemies laugh us to scorn.

7 Turn us again, thou God of hosts: shew the light of thy countenance, and we shall be whole.

8 Thou hast brought a vine out of Egypt: thou hast cast out the heathen, and planted it.

9 Thou madest room for it: and when it had taken root it filled the land.

10 The hills were covered with the shadow of it: and the boughs thereof were like the goodly cedar-trees.

11 She stretched out her branches unto the sea: and her boughs unto the river.

12 Why hast thou then broken down her hedge: that all they that go by pluck off her grapes?

13 The wild boar out of the wood doth root it up: and the wild beasts of the field devour it.

14 Turn thee again, thou God of hosts, look down from heaven: behold, and visit this vine;

15 And the place of the vineyard that thy right hand hath planted: and the branch that thou madest so strong for thyself.

16 It is burnt with fire, and cut down: and they shall perish at the rebuke of thy countenance.

17 Let thy hand be upon the man of thy right hand: and upon the son of man, whom thou madest so strong for thine own self.

18 And so will not we go back from thee: O let us live, and we shall call upon thy Name.

19 Turn us again, O Lord God of hosts: shew the light of thy countenance, and we shall be whole.

PSALM 81. *Exultate Deo.*

SING we merrily unto God our strength: make a cheerful noise unto the God of Jacob.

2 Take the psalm, bring hither the tabret: the merry harp with the lute.

3 Blow up the trumpet in the new-moon: even in the time appointed, and upon our solemn feast-day.

4 For this was made a statute for Israel: and a law of the God of Jacob.

5 This he ordained in Jo-

seph for a testimony : when he came out of the land of Egypt, and had heard a strange language.

6 I eased his shoulder from the burden : and his hands were delivered from making the pots.

7 Thou calledst upon me in troubles, and I delivered thee : and heard thee what time as the storm fell upon thee.

8 I proved thee also : at the waters of strife.

9 Hear, O my people, and I will assure thee, O Israel : if thou wilt hearken unto me,

10 There shall no strange god be in thee : neither shalt thou worship any other god.

11 I am the Lord thy God, who brought thee out of the land of Egypt : open thy mouth wide, and I shall fill it.

12 But my people would not hear my voice ; and Israel would not obey me.

13 So I gave them up unto their own hearts' lusts : and let them follow their own imaginations.

14 O that my people would have hearkened unto me : for if Israel had walked in my ways,

15 I should soon have put down their enemies : and turned my hand against their adversaries.

16 The haters of the Lord should have been found liars : but their time should have endured for ever.

17 He should have fed them also with the finest wheat-flour : and with honey out of the stony rock should I have satisfied thee.

## EVENING PRAYER.

PSALM 82. *Deus stetit.*

GOD standeth in the congregation of princes : he is a Judge among gods.

2 How long will ye give wrong judgement : and accept the persons of the ungodly?

3 Defend the poor and fatherless : see that such as are in need and necessity have right.

4 Deliver the out-cast and poor : save them from the hand of the ungodly.

5 They will not be learned nor understand, but walk on still in darkness : all the foundations of the earth are out of course.

6 I have said, Ye are gods : and ye are all the children of the most Highest.

7 But ye shall die like men : and fall like one of the princes.

8 Arise, O God, and judge thou the earth : for thou shalt take all heathen to thine inheritance.

PSALM 83. *Deus, quis similis?*

HOLD not thy tongue, O God, keep not still

silence : refrain not thyself, O God.

2 For lo, thine enemies make a murmuring : and they that hate thee have lift up their head.

3 They have imagined craftily against thy people : and taken counsel against thy secret ones.

4 They have said, Come, and let us root them out, that they be no more a people : and that the name of Israel may be no more in remembrance.

5 For they have cast their heads together with one consent : and are confederate against thee;

6 The tabernacles of the Edomites, and the Ismaelites : the Moabites, and Hagarens;

7 Gebal, and Ammon, and Amalek : the Philistines, with them that dwell at Tyre.

8 Assur also is joined with them : and have holpen the children of Lot.

9 But do thou to them as unto the Madianites : unto Sisera, and unto Jabin at the brook of Kison;

10 Who perished at Endor : and became as the dung of the earth.

11 Make them and their princes like Oreb and Zeb : yea, make all their princes like as Zeba and Salmana;

12 Who say, Let us take to ourselves : the houses of God in possession.

13 O my God, make them like unto a wheel : and as the stubble before the wind;

14 Like as the fire that burneth up the wood : and as the flame that consumeth the mountains.

15 Persecute them even so with thy tempest : and make them afraid with thy storm.

16 Make their faces ashamed, O Lord : that they may seek thy Name.

17 Let them be confounded and vexed ever more and more : let them be put to shame, and perish.

18 And they shall know that thou, whose Name is Jehovah : art only the most Highest over all the earth.

PSALM 84. *Quam dilecta!*

O How amiable are thy dwellings : thou Lord of hosts!

2 My soul hath a desire and longing to enter into the courts of the Lord : my heart and my flesh rejoice in the living God.

3 Yea, the sparrow hath found her an house, and the swallow a nest where she may lay her young : even thy altars, O Lord of hosts, my King and my God.

4 Blessed are they that dwell in thy house : they will be alway praising thee.

5 Blessed is the man whose strength is in thee : in whose heart are thy ways.

6 Who going through the vale of misery use it for a well : and the pools are filled with water.

7 They will go from strength to strength : and unto the God of gods appeareth every one of them in Sion.

8 O Lord God of hosts, hear my prayer : hearken, O God of Jacob.

9 Behold, O God our defender : and look upon the face of thine Anointed.

10 For one day in thy courts : is better than a thousand.

11 I had rather be a doorkeeper in the house of my God : than to dwell in the tents of ungodliness.

12 For the Lord God is a light and defence : the Lord will give grace and worship, and no good thing shall he withhold from them that live a godly life.

13 O Lord God of hosts : blessed is the man that putteth his trust in thee.

PSAL. 85. *Benedixisti, Domine.*

LORD, thou art become gracious unto thy land : thou hast turned away the captivity of Jacob.

2 Thou hast forgiven the offence of thy people : and covered all their sins.

3 Thou hast taken away all thy displeasure : and turned thyself from thy wrathful indignation.

4 Turn us then, O God our Saviour : and let thine anger cease from us.

5 Wilt thou be displeased at us for ever : and wilt thou stretch out thy wrath from one generation to another?

6 Wilt thou not turn again, and quicken us : that thy people may rejoice in thee?

7 Shew us thy mercy, O Lord : and grant us thy salvation.

8 I will hearken what the Lord God will say concerning me : for he shall speak peace unto his people, and to his saints, that they turn not again.

9 For his salvation is nigh them that fear him : that glory may dwell in our land.

10 Mercy and truth are met together : righteousness and peace have kissed each other.

11 Truth shall flourish out of the earth : and righteousness hath looked down from heaven.

12 Yea, the Lord shall shew loving-kindness : and our land shall give her increase.

13 Righteousness shall go before him : and he shall direct his going in the way.

MORNING PRAYER.

PSALM 86. *Inclina, Domine.*

BOW down thine ear, O Lord, and hear me : for I am poor, and in misery.

2 Preserve thou my soul, for I am holy : my God, save thy servant that putteth his trust in thee.

3 Be merciful unto me, O Lord : for I will call daily upon thee.

4 Comfort the soul of thy servant : for unto thee, O Lord, do I lift up my soul.

5 For thou, Lord, art good and gracious : and of great mercy unto all them that call upon thee.

6 Give ear, Lord, unto my prayer : and ponder the voice of my humble desires.

7 In the time of my trouble I will call upon thee : for thou hearest me.

8 Among the gods there is none like unto thee, O Lord : there is not one that can do as thou doest.

9 All nations whom thou hast made shall come and worship thee, O Lord : and shall glorify thy Name.

10 For thou art great, and doest wondrous things : thou art God alone.

11 Teach me thy way, O Lord, and I will walk in thy truth : O knit my heart unto thee, that I may fear thy Name.

12 I will thank thee, O Lord my God, with all my heart : and will praise thy Name for evermore.

13 For great is thy mercy toward me : and thou hast delivered my soul from the nethermost hell.

14 O God, the proud are risen against me : and the congregations of naughty men have sought after my soul, and have not set thee before their eyes.

15 But thou, O Lord God, art full of compassion and mercy : long-suffering, plenteous in goodness and truth.

16 O turn thee then unto me, and have mercy upon me : give thy strength unto thy servant, and help the son of thine handmaid.

17 Shew some token upon me for good, that they who hate me may see it, and be ashamed : because thou, Lord, hast holpen me, and comforted me.

PSALM 87. *Fundamenta ejus.*

HER foundations are upon the holy hills : the Lord loveth the gates of Sion more than all the dwellings of Jacob.

2 Very excellent things are spoken of thee : thou city of God.

3 I will think upon Rahab and Babylon : with them that know me.

4 Behold ye the Philistines also : and they of Tyre, with

the Morians; lo, there was he born.

5 And of Sion it shall be reported that he was born in her: and the most High shall stablish her.

6 The Lord shall rehearse it when he writeth up the people: that he was born there.

7 The singers also and trumpeters shall he rehearse: All my fresh springs shall be in thee.

PSALM 88. *Domine Deus.*

O Lord God of my salvation, I have cried day and night before thee: O let my prayer enter into thy presence, incline thine ear unto my calling.

2 For my soul is full of trouble: and my life draweth nigh unto hell.

3 I am counted as one of them that go down into the pit: and I have been even as a man that hath no strength.

4 Free among the dead, like unto them that are wounded, and lie in the grave: who are out of remembrance, and are cut away from thy hand.

5 Thou hast laid me in the lowest pit: in a place of darkness, and in the deep.

6 Thine indignation lieth hard upon me: and thou hast vexed me with all thy storms.

7 Thou hast put away mine acquaintance far from me: and made me to be abhorred of them.

8 I am so fast in prison: that I cannot get forth.

9 My sight faileth for very trouble: Lord, I have called daily upon thee, I have stretched forth my hands unto thee.

10 Dost thou shew wonders among the dead: or shall the dead rise up again, and praise thee?

11 Shall thy loving-kindness be shewed in the grave: or thy faithfulness in destruction?

12 Shall thy wondrous works be known in the dark: and thy righteousness in the land where all things are forgotten?

13 Unto thee have I cried, O Lord: and early shall my prayer come before thee.

14 Lord, why abhorrest thou my soul: and hidest thou thy face from me?

15 I am in misery, and like unto him that is at the point to die: even from my youth up thy terrors have I suffered with a troubled mind.

16 Thy wrathful displeasure goeth over me: and the fear of thee hath undone me.

17 They came round about me daily like water: and compassed me together on every side.

18 My lovers and friends hast thou put away from me: and hid mine acquaintance out of my sight.

## EVENING PRAYER.

PSALM 89. *Misericordias Domini.*

MY song shall be alway of the loving-kindness of the Lord: with my mouth will I ever be shewing thy truth from one generation to another.

2 For I have said, Mercy shall be set up for ever: thy truth shalt thou stablish in the heavens.

3 I have made a covenant with my chosen: I have sworn unto David my servant;

4 Thy seed will I stablish for ever: and set up thy throne from one generation to another.

5 O Lord, the very heavens shall praise thy wondrous works: and thy truth in the congregation of the saints.

6 For who is he among the clouds: that shall be compared unto the Lord?

7 And what is he among the gods: that shall be like unto the Lord?

8 God is very greatly to be feared in the council of the saints: and to be had in reverence of all them that are round about him.

9 O Lord God of hosts, who is like unto thee: thy truth, most mighty Lord, is on every side.

10 Thou rulest the raging of the sea: thou stillest the waves thereof when they arise.

11 Thou hast subdued Egypt, and destroyed it: thou hast scattered thine enemies abroad with thy mighty arm.

12 The heavens are thine, the earth also is thine: thou hast laid the foundation of the round world, and all that therein is.

13 Thou hast made the north and the south: Tabor and Hermon shall rejoice in thy Name.

14 Thou hast a mighty arm: strong is thy hand, and high is thy right hand.

15 Righteousness and equity are the habitation of thy seat: mercy and truth shall go before thy face.

16 Blessed is the people, O Lord, that can rejoice in thee: they shall walk in the light of thy countenance.

17 Their delight shall be daily in thy Name: and in thy righteousness shall they make their boast.

18 For thou art the glory of their strength: and in thy loving-kindness thou shalt lift up our horns.

19 For the Lord is our defence : the Holy One of Israel is our King.

20 Thou spakest sometime in visions unto thy saints, and saidst : I have laid help upon one that is mighty ; I have exalted one chosen out of the people.

21 I have found David my servant : with my holy oil have I anointed him.

22 My hand shall hold him fast : and my arm shall strengthen him.

23 The enemy shall not be able to do him violence : the son of wickedness shall not hurt him.

24 I will smite down his foes before his face : and plague them that hate him.

25 My truth also and my mercy shall be with him : and in my Name shall his horn be exalted.

26 I will set his dominion also in the sea : and his right hand in the floods.

27 He shall call me, Thou art my Father : my God, and my strong salvation.

28 And I will make him my first-born : higher than the kings of the earth.

29 My mercy will I keep for him for evermore : and my covenant shall stand fast with him.

30 His seed also will I make to endure for ever : and his throne as the days of heaven.

31 But if his children forsake my law : and walk not in my judgements ;

32 If they break my statutes, and keep not my commandments : I will visit their offences with the rod, and their sin with scourges.

33 Nevertheless, my loving-kindness will I not utterly take from him : nor suffer my truth to fail.

34 My covenant will I not break, nor alter the thing that is gone out of my lips : I have sworn once by my holiness, that I will not fail David.

35 His seed shall endure for ever : and his seat is like as the sun before me.

36 He shall stand fast for evermore as the moon : and as the faithful witness in heaven.

37 But thou hast abhorred and forsaken thine Anointed : and art displeased at him.

38 Thou hast broken the covenant of thy servant : and cast his crown to the ground.

39 Thou hast overthrown all his hedges : and broken down his strong holds.

40 All they that go by spoil him : and he is become a reproach to his neighbours.

41 Thou hast set up the right hand of his enemies : and made all his adversaries to rejoice.

42 Thou hast taken away

the edge of his sword : and givest him not victory in the battle.

43 Thou hast put out his glory : and cast his throne down to the ground.

44 The days of his youth hast thou shortened : and covered him with dishonour.

45 Lord, how long wilt thou hide thyself, for ever : and shall thy wrath burn like fire?

46 O remember how short my time is : wherefore hast thou made all men for nought?

47 What man is he that liveth, and shall not see death : and shall he deliver his soul from the hand of hell?

48 Lord, where are thy old loving-kindnesses : which thou swarest unto David in thy truth?

49 Remember, Lord, the rebuke that thy servants have : and how I do bear in my bosom the rebukes of many people;

50 Wherewith thine enemies have blasphemed thee, and slandered the footsteps of thine Anointed : Praised be the Lord for evermore. Amen, and Amen.

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## MORNING PRAYER.

PSALM 90. *Domine, refugium.*

LORD, thou hast been our refuge : from one generation to another.

2 Before the mountains were brought forth, or ever the earth and the world were made : thou art God from everlasting, and world without end.

3 Thou turnest man to destruction : again thou sayest, Come again, ye children of men.

4 For a thousand years in thy sight are but as yesterday : seeing that is past as a watch in the night.

5 As soon as thou scatterest them they are even as a sleep : and fade away suddenly like the grass.

6 In the morning it is green, and groweth up : but in the evening it is cut down, dried up, and withered.

7 For we consume away in thy displeasure : and are afraid at thy wrathful indignation.

8 Thou hast set our misdeeds before thee : and our secret sins in the light of thy countenance.

9 For when thou art angry all our days are gone : we bring our years to an end, as it were a tale that is told.

10 The days of our age are threescore years and ten; and though men be so strong that they come to fourscore years : yet is their strength then but labour and sorrow; so soon passeth it away, and we are gone.

11 But who regardeth the power of thy wrath: for even thereafter as a man feareth, so is thy displeasure.

12 O teach us to number our days: that we may apply our hearts unto wisdom.

13 Turn thee again, O Lord, at the last: and be gracious unto thy servants.

14 O satisfy us with thy mercy, and that soon: so shall we rejoice and be glad all the days of our life.

15 Comfort us again now after the time that thou hast plagued us: and for the years wherein we have suffered adversity.

16 Shew thy servants thy work: and their children thy glory.

17 And the glorious Majesty of the Lord our God be upon us: prosper thou the work of our hands upon us, O prosper thou our handy-work.

PSALM 91. *Qui habitat.*

WHOSO dwelleth under the defence of the most High: shall abide under the shadow of the Almighty.

2 I will say unto the Lord, Thou art my hope, and my strong hold: my God, in him will I trust.

3 For he shall deliver thee from the snare of the hunter: and from the noisome pestilence.

4 He shall defend thee under his wings, and thou shalt be safe under his feathers: his faithfulness and truth shall be thy shield and buckler.

5 Thou shalt not be afraid for any terror by night: nor for the arrow that flieth by day;

6 For the pestilence that walketh in darkness: nor for the sickness that destroyeth in the noon-day.

7 A thousand shall fall beside thee, and ten thousand at thy right hand: but it shall not come nigh thee.

8 Yea, with thine eyes shalt thou behold: and see the reward of the ungodly.

9 For thou, Lord, art my hope: thou hast set thine house of defence very high.

10 There shall no evil happen unto thee: neither shall any plague come nigh thy dwelling.

11 For he shall give his angels charge over thee: to keep thee in all thy ways.

12 They shall bear thee in their hands: that thou hurt not thy foot against a stone.

13 Thou shalt go upon the lion and adder: the young lion and the dragon shalt thou tread under thy feet.

14 Because he hath set his love upon me, therefore will I deliver him: I will set him

up, because he hath known my Name.

15 He shall call upon me, and I will hear him : yea, I am with him in trouble; I will deliver him, and bring him to honour.

16 With long life will I satisfy him : and shew him my salvation.

PSAL. 92. *Bonum est confiteri.*

IT is a good thing to give thanks unto the Lord : and to sing praises unto thy Name, O most Highest;

2 To tell of thy loving-kindness early in the morning : and of thy truth in the night-season;

3 Upon an instrument of ten strings, and upon the lute : upon a loud instrument, and upon the harp.

4 For thou, Lord, hast made me glad through thy works : and I will rejoice in giving praise for the operations of thy hands.

5 O Lord, how glorious are thy works : thy thoughts are very deep.

6 An unwise man doth not well consider this : and a fool doth not understand it.

7 When the ungodly are green as the grass, and when all the workers of wickedness do flourish : then shall they be destroyed for ever; but thou, Lord, art the most Highest for evermore.

8 For lo, thine enemies, O Lord, lo, thine enemies shall perish : and all the workers of wickedness shall be destroyed.

9 But mine horn shall be exalted like the horn of an unicorn : for I am anointed with fresh oil.

10 Mine eye also shall see his lust of mine enemies : and mine ear shall hear his desire of the wicked that arise up against me.

11 The righteous shall flourish like a palm-tree : and shall spread abroad like a cedar in Libanus.

12 Such as are planted in the house of the Lord : shall flourish in the courts of the house of our God.

13 They also shall bring forth more fruit in their age : and shall be fat and well-liking.

14 That they may shew how true the Lord my strength is : and that there is no unrighteousness in him.

## EVENING PRAYER.

PSALM 93. *Dominus regnavit.*

THE Lord is King, and hath put on glorious apparel : the Lord hath put on his apparel, and girded himself with strength.

2 He hath made the round world so sure : that it cannot be moved.

3 Ever since the world began hath thy seat been pre-

pared : thou art from everlasting.

4 The floods are risen, O Lord, the floods have lift up their voice : the floods lift up their waves.

5 The waves of the sea are mighty, and rage horribly : but yet the Lord, who dwelleth on high, is mightier.

6 Thy testimonies, O Lord, are very sure : holiness becometh thine house for ever.

PSALM 94. *Deus ultionum.*

O Lord God, to whom vengeance belongeth : thou God, to whom vengeance belongeth, shew thyself.

2 Arise, thou Judge of the world : and reward the proud after their deserving.

3 Lord, how long shall the ungodly : how long shall the ungodly triumph?

4 How long shall all wicked doers speak so disdainfully : and make such proud boasting?

5 They smite down thy people, O Lord : and trouble thine heritage.

6 They murder the widow, and the stranger : and put the fatherless to death.

7 And yet they say, Tush, the Lord shall not see : neither shall the God of Jacob regard it.

8 Take heed, ye unwise among the people : O ye fools, when will ye understand?

9 He that planted the ear, shall he not hear : or he that made the eye, shall he not see?

10 Or he that nurtureth the heathen : it is he that teacheth man knowledge, shall not he punish?

11 The Lord knoweth the thoughts of man : that they are but vain.

12 Blessed is the man whom thou chastenest, O Lord : and teachest him in thy law;

13 That thou mayest give him patience in time of adversity : until the pit be digged up for the ungodly.

14 For the Lord will not fail his people : neither will he forsake his inheritance;

15 Until righteousness turn again unto judgement : all such as are true in heart shall follow it.

16 Who will rise up with me against the wicked : or who will take my part against the evil doers?

17 If the Lord had not helped me : it had not failed but my soul had been put to silence.

18 But when I said, My foot hath slipt : thy mercy, O Lord, held me up.

19 In the multitude of the sorrows that I had in my heart : thy comforts have refreshed my soul.

20 Wilt thou have any

thing to do with the stool of wickedness : which imagineth mischief as a law?

21 They gather them together against the soul of the righteous : and condemn the innocent blood.

22 But the Lord is my refuge : and my God is the strength of my confidence.

23 He shall recompense them their wickedness, and destroy them in their own malice : yea, the Lord our God shall destroy them.

## MORNING PRAYER.

PSALM 95. *Venite, exultemus.*

O Come, let us sing unto the Lord : let us heartily rejoice in the strength of our salvation.

2 Let us come before his presence with thanksgiving : and shew ourselves glad in him with psalms.

3 For the Lord is a great God : and a great King above all gods.

4 In his hand are all the corners of the earth : and the strength of the hills is his also.

5 The sea is his, and he made it : and his hands prepared the dry land.

6 O come, let us worship and fall down : and kneel before the Lord our Maker.

7 For he is the Lord our God : and we are the people of his pasture, and the sheep of his hand.

8 To-day if ye will hear his voice, harden not your hearts : as in the provocation, and as in the day of temptation in the wilderness;

9 When your fathers tempted me : proved me, and saw my works.

10 Forty years long was I grieved with this generation, and said : It is a people that do err in their hearts, for they have not known my ways;

11 Unto whom I sware in my wrath : that they should not enter into my rest.

PSALM 96. *Cantate Domino.*

O Sing unto the Lord a new song : sing unto the Lord, all the whole earth.

2 Sing unto the Lord, and praise his Name : be telling of his salvation from day to day.

3 Declare his honour unto the heathen : and his wonders unto all people.

4 For the Lord is great, and cannot worthily be praised : he is more to be feared than all gods.

5 As for all the gods of the heathen, they are but idols : but it is the Lord that made the heavens.

6 Glory and worship are before him : power and honour are in his sanctuary.

7 Ascribe unto the Lord,

O ye kindreds of the people : ascribe unto the Lord worship and power.

8 Ascribe unto the Lord the honour due unto his Name : bring presents, and come into his courts.

9 O worship the Lord in the beauty of holiness : let the whole earth stand in awe of him.

10 Tell it out among the heathen that the Lord is King : and that it is he who hath made the round world so fast that it cannot be moved; and how that he shall judge the people righteously.

11 Let the heavens rejoice, and let the earth be glad : let the sea make a noise, and all that therein is.

12 Let the field be joyful, and all that is in it : then shall all the trees of the wood rejoice before the Lord.

13 For he cometh, for he cometh to judge the earth : and with righteousness to judge the world, and the people with his truth.

PSALM 97. *Dominus regnavit.*

THE Lord is King, the earth may be glad thereof : yea, the multitude of the isles may be glad thereof.

2 Clouds and darkness are round about him : righteousness and judgement are the habitation of his seat.

3 There shall go a fire before him : and burn up his enemies on every side.

4 His lightnings gave shine unto the world : the earth saw it, and was afraid.

5 The hills melted like wax at the presence of the Lord : at the presence of the Lord of the whole earth.

6 The heavens have declared his righteousness : and all the people have seen his glory.

7 Confounded be all they that worship carved images, and that delight in vain gods : worship him, all ye gods.

8 Sion heard of it, and rejoiced : and the daughters of Judah were glad, because of thy judgements, O Lord.

9 For thou, Lord, art higher than all that are in the earth : thou art exalted far above all gods.

10 O ye that love the Lord, see that ye hate the thing which is evil : the Lord preserveth the souls of his saints; he shall deliver them from the hand of the ungodly.

11 There is sprung up a light for the righteous : and joyful gladness for such as are true-hearted.

12 Rejoice in the Lord, ye righteous : and give thanks for a remembrance of his holiness.

EVENING PRAYER.

PSALM 98. *Cantate Domino.*

O Sing unto the Lord a new song: for he hath done marvellous things.

2 With his own right hand, and with his holy arm: hath he gotten himself the victory.

3 The Lord declared his salvation: his righteousness hath he openly shewed in the sight of the heathen.

4 He hath remembered his mercy and truth toward the house of Israel: and all the ends of the world have seen the salvation of our God.

5 Shew yourselves joyful unto the Lord, all ye lands: sing, rejoice, and give thanks.

6 Praise the Lord upon the harp: sing to the harp with a psalm of thanksgiving.

7 With trumpets also, and shawms: O shew yourselves joyful before the Lord the King.

8 Let the sea make a noise, and all that therein is: the round world, and they that dwell therein.

9 Let the floods clap their hands, and let the hills be joyful together before the Lord: for he is come to judge the earth.

10 With righteousness shall he judge the world: and the people with equity.

PSALM 99. *Dominus regnavit.*

THE Lord is King, be the people never so impatient: he sitteth between the cherubims, be the earth never so unquiet.

2 The Lord is great in Sion: and high above all people.

3 They shall give thanks unto thy Name: which is great, wonderful, and holy.

4 The King's power loveth judgement; thou hast prepared equity: thou hast executed judgement and righteousness in Jacob.

5 O magnify the Lord our God: and fall down before his footstool, for he is holy.

6 Moses and Aaron among his priests, and Samuel among such as call upon his Name: these called upon the Lord, and he heard them.

7 He spake unto them out of the cloudy pillar: for they kept his testimonies, and the law that he gave them.

8 Thou heardest them, O Lord our God: thou forgavest them, O God, and punishedst their own inventions.

9 O magnify the Lord our God, and worship him upon his holy hill: for the Lord our God is holy.

PSALM 100. *Jubilate Deo.*

O Be joyful in the Lord, all ye lands: serve the Lord with gladness, and come before his presence with a song.

2 Be ye sure that the Lord he is God : it is he that hath made us, and not we ourselves; we are his people, and the sheep of his pasture.

3 O go your way into his gates with thanksgiving, and into his courts with praise : be thankful unto him, and speak good of his Name.

4 For the Lord is gracious, his mercy is everlasting : and his truth endureth from generation to generation.

PSALM 101. *Misericordiam et judicium.*

MY song shall be of mercy and judgement : unto thee, O Lord, will I sing.

2 O let me have understanding : in the way of godliness.

3 When wilt thou come unto me : I will walk in my house with a perfect heart.

4 I will take no wicked thing in hand; I hate the sins of unfaithfulness : there shall no such cleave unto me.

5 A froward heart shall depart from me : I will not know a wicked person.

6 Whoso privily slandereth his neighbour : him will I destroy.

7 Whoso hath also a proud look and high stomach : I will not suffer him.

8 Mine eyes look upon such as are faithful in the land : that they may dwell with me.

9 Whoso leadeth a godly life : he shall be my servant.

10 There shall no deceitful person dwell in my house : he that telleth lies shall not tarry in my sight.

11 I shall soon destroy all the ungodly that are in the land : that I may root out all wicked doers from the city of the Lord.

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MORNING PRAYER.

PSALM 102. *Domine, exaudi.*

HEAR my prayer, O Lord : and let my crying come unto thee.

2 Hide not thy face from me in the time of my trouble : incline thine ear unto me when I call; O hear me, and that right soon.

3 For my days are consumed away like smoke : and my bones are burnt up as it were a fire-brand.

4 My heart is smitten down, and withered like grass : so that I forget to eat my bread.

5 For the voice of my groaning : my bones will scarce cleave to my flesh.

6 I am become like a pelican in the wilderness : and like an owl that is in the desert.

7 I have watched, and am even as it were a sparrow :

that sitteth alone upon the house-top.

8 Mine enemies revile me all the day long: and they that are mad upon me are sworn together against me.

9 For I have eaten ashes as it were bread: and mingled my drink with weeping;

10 And that because of thine indignation and wrath: for thou hast taken me up, and cast me down.

11 My days are gone like a shadow: and I am withered like grass.

12 But, thou, O Lord, shalt endure for ever: and thy remembrance throughout all generations.

13 Thou shalt arise, and have mercy upon Sion: for it is time that thou have mercy upon her, yea, the time is come.

14 And why? thy servants think upon her stones: and it pitieth them to see her in the dust.

15 The heathen shall fear thy Name, O Lord: and all the kings of the earth thy Majesty;

16 When the Lord shall build up Sion: and when his glory shall appear;

17 When he turneth him unto the prayer of the poor destitute: and despiseth not their desire.

18 This shall be written for those that come after: and the people which shall be born shall praise the Lord.

19 For he hath looked down from his sanctuary: out of the heaven did the Lord behold the earth;

20 That he might hear the mournings of such as are in captivity: and deliver the children appointed unto death;

21 That they may declare the Name of the Lord in Sion: and his worship at Jerusalem;

22 When the people are gathered together: and the kingdoms also, to serve the Lord.

23 He brought down my strength in my journey: and shortened my days.

24 But I said, O my God, take me not away in the midst of mine age: as for thy years, they endure throughout all generations.

25 Thou, Lord, in the beginning hast laid the foundation of the earth: and the heavens are the work of thy hands.

26 They shall perish, but thou shalt endure: they all shall wax old as doth a garment;

27 And as a vesture shalt thou change them, and they shall be changed: but thou art the same, and thy years shall not fail.

28 The children of thy servants shall continue : and their seed shall stand fast in thy sight.

PSAL. 103. *Benedic, anima mea.*

PRAISE the Lord, O my soul : and all that is within me praise his holy Name.

2 Praise the Lord, O my soul : and forget not all his benefits;

3 Who forgiveth all thy sin : and healeth all thine infirmities;

4 Who saveth thy life from destruction : and crowneth thee with mercy and loving-kindness;

5 Who satisfieth thy mouth with good things : making thee young and lusty as an eagle.

6 The Lord executeth righteousness and judgement : for all them that are oppressed with wrong.

7 He shewed his ways unto Moses : his works unto the children of Israel.

8 The Lord is full of compassion and mercy : long-suffering, and of great goodness.

9 He will not alway be chiding : neither keepeth he his anger for ever.

10 He hath not dealt with us after our sins : nor rewarded us according to our wickednesses.

11 For look how high the heaven is in comparison of the earth : so great is his mercy also toward them that fear him.

12 Look how wide also the east is from the west : so far hath he set our sins from us.

13 Yea, like as a father pitieth his own children : even so is the Lord merciful unto them that fear him.

14 For he knoweth whereof we are made : he remembereth that we are but dust.

15 The days of man are but as grass : for he flourisheth as a flower of the field.

16 For as soon as the wind goeth over it, it is gone : and the place thereof shall know it no more.

17 But the merciful goodness of the Lord endureth for ever and ever upon them that fear him : and his righteousness upon children's children;

18 Even upon such as keep his covenant : and think upon his commandments to do them.

19 The Lord hath prepared his seat in heaven : and his kingdom ruleth over all.

20 O praise the Lord, ye angels of his, ye that excel in strength : ye that fulfil his commandment, and hearken unto the voice of his words.

21 O praise the Lord, all ye his hosts : ye servants of his that do his pleasure.

22 O speak good of the Lord, all ye works of his, in all places of his dominion: praise thou the Lord, O my soul.

## EVENING PRAYER.

PSAL. 104. *Benedic, anima mea.*

PRAISE the Lord, O my soul: O Lord my God, thou art become exceeding glorious; thou art clothed with majesty and honour.

2 Thou deckest thyself with light as it were with a garment: and spreadest out the heavens like a curtain.

3 Who layeth the beams of his chambers in the waters: and maketh the clouds his chariot, and walketh upon the wings of the wind.

4 He maketh his angels spirits: and his ministers a flaming fire.

5 He laid the foundations of the earth: that it never should move at any time.

6 Thou coveredst it with the deep like as with a garment: the waters stand in the hills.

7 At thy rebuke they flee: at the voice of thy thunder they are afraid.

8 They go up as high as the hills, and down to the valleys beneath: even unto the place which thou hast appointed for them.

9 Thou hast set them their bounds which they shall not pass: neither turn again to cover the earth.

10 He sendeth the springs into the rivers: which run among the hills.

11 All beasts of the field drink thereof: and the wild asses quench their thirst.

12 Beside them shall the fowls of the air have their habitation: and sing among the branches.

13 He watereth the hills from above: the earth is filled with the fruit of thy works.

14 He bringeth forth grass for the cattle: and green herb for the service of men;

15 That he may bring food out of the earth, and wine that maketh glad the heart of man: and oil to make him a cheerful countenance, and bread to strengthen man's heart.

16 The trees of the Lord also are full of sap: even the cedars of Libanus which he hath planted;

17 Wherein the birds make their nests: and the fir-trees are a dwelling for the stork.

18 The high hills are a refuge for the wild goats: and so are the stony rocks for the conies.

19 He appointed the moon for certain seasons: and the sun knoweth his going down.

20 Thou makest darkness

that it may be night: wherein all the beasts of the forest do move.

21 The lions roaring after their prey: do seek their meat from God.

22 The sun ariseth, and they get them away together: and lay them down in their dens.

23 Man goeth forth to his work, and to his labour: until the evening.

24 O Lord, how manifold are thy works: in wisdom hast thou made them all; the earth is full of thy riches.

25 So is the great and wide sea also: wherein are things creeping innumerable, both small and great beasts.

26 There go the ships, and there is that Leviathan: whom thou hast made to take his pastime therein.

27 These wait all upon thee: that thou mayest give them meat in due season.

28 When thou givest it them they gather it: and when thou openest thy hand they are filled with good.

29 When thou hidest thy face they are troubled: when thou takest away their breath they die, and are turned again to their dust.

30 When thou lettest thy breath go forth they shall be made: and thou shalt renew the face of the earth.

31 The glorious Majesty of the Lord shall endure for ever: the Lord shall rejoice in his works.

32 The earth shall tremble at the look of him: if he do but touch the hills, they shall smoke.

33 I will sing unto the Lord as long as I live: I will praise my God while I have my being.

34 And so shall my words please him: my joy shall be in the Lord.

35 As for sinners, they shall be consumed out of the earth, and the ungodly shall come to an end: praise thou the Lord, O my soul, praise the Lord.

## MORNING PRAYER.

PSAL. 105. *Confitemini Domino.*

O Give thanks unto the Lord, and call upon his Name: tell the people what things he hath done.

2 O let your songs be of him, and praise him: and let your talking be of all his wondrous works.

3 Rejoice in his holy Name: let the heart of them rejoice that seek the Lord.

4 Seek the Lord and his strength: seek his face evermore.

5 Remember the marvellous works that he hath done: his wonders, and the judgements of his mouth,

6 O ye seed of Abraham

his servant: ye children of Jacob his chosen.

7 He is the Lord our God: his judgements are in all the world.

8 He hath been alway mindful of his covenant and promise: that he made to a thousand generations;

9 Even the covenant that he made with Abraham: and the oath that he sware unto Isaac;

10 And appointed the same unto Jacob for a law: and to Israel for an everlasting testament;

11 Saying, Unto thee will I give the land of Canaan: the lot of your inheritance;

12 When there were yet but a few of them: and they strangers in the land;

13 What time as they went from one nation to another: from one kingdom to another people;

14 He suffered no man to do them wrong: but reproved even kings for their sakes;

15 Touch not mine Anointed: and do my prophets no harm.

16 Moreover, he called for a dearth upon the land: and destroyed all the provision of bread.

17 But he had sent a man before them: even Joseph, who was sold to be a bondservant;

18 Whose feet they hurt in the stocks: the iron entered into his soul;

19 Until the time came that his cause was known: the word of the Lord tried him.

20 The king sent, and delivered him: the prince of the people let him go free.

21 He made him lord also of his house: and ruler of all his substance;

22 That he might inform his princes after his will: and teach his senators wisdom.

23 Israel also came into Egypt: and Jacob was a stranger in the land of Ham.

24 And he increased his people exceedingly: and made them stronger than their enemies;

25 Whose heart turned so, that they hated his people: and dealt untruly with his servants.

26 Then sent he Moses his servant: and Aaron whom he had chosen.

27 And these shewed his tokens among them: and wonders in the land of Ham.

28 He sent darkness, and it was dark: and they were not obedient unto his word.

29 He turned their waters into blood: and slew their fish.

30 Their land brought forth frogs: yea, even in their kings' chambers.

31 He spake the word, and

there came all manner of flies : and lice in all their quarters.

32 He gave them hail-stones for rain : and flames of fire in their land.

33 He smote their vines also and fig-trees : and destroyed the trees that were in their coasts.

34 He spake the word, and the grasshoppers came, and caterpillars innumerable : and did eat up all the grass in their land, and devoured the fruit of their ground.

35 He smote all the first-born in their land : even the chief of all their strength.

36 He brought them forth also with silver and gold : there was not one feeble person among their tribes.

37 Egypt was glad at their departing : for they were afraid of them.

38 He spread out a cloud to be a covering : and fire to give light in the night-season.

39 At their desire he brought quails : and he filled them with the bread of heaven.

40 He opened the rock of stone, and the waters flowed out : so that rivers ran in the dry places.

41 For why? he remembered his holy promise : and Abraham his servant.

42 And he brought forth his people with joy : and his chosen with gladness;

43 And gave them the lands of the heathen : and they took the labours of the people in possession;

44 That they might keep his statutes : and observe his laws.

## EVENING PRAYER.

PSAL. 106. *Confitemini Domino.*

O Give thanks unto the Lord, for he is gracious : and his mercy endureth for ever.

2 Who can express the noble acts of the Lord : or shew forth all his praise?

3 Blessed are they that alway keep judgement : and do righteousness.

4 Remember me, O Lord, according to the favour that thou bearest unto thy people : O visit me with thy salvation;

5 That I may see the felicity of thy chosen : and rejoice in the gladness of thy people, and give thanks with thine inheritance.

6 We have sinned with our fathers : we have done amiss, and dealt wickedly.

7 Our fathers regarded not thy wonders in Egypt, neither kept they thy great goodness in remembrance : but were disobedient at the sea, even at the Red sea.

8 Nevertheless, he helped

them for his Name's sake : that he might make his power to be known.

9 He rebuked the Red sea also, and it was dried up : so he led them through the deep, as through a wilderness.

10 And he saved them from the adversary's hand : and delivered them from the hand of the enemy.

11 As for those that troubled them, the waters overwhelmed them : there was not one of them left.

12 Then believed they his words : and sang praise unto him.

13 But within a while they forgat his works : and would not abide his counsel.

14 But lust came upon them in the wilderness : and they tempted God in the desert.

15 And he gave them their desire : and sent leanness withal into their soul.

16 They angered Moses also in the tents : and Aaron the saint of the Lord.

17 So the earth opened, and swallowed up Dathan : and covered the congregation of Abiram.

18 And the fire was kindled in their company : the flame burnt up the ungodly.

19 They made a calf in Horeb : and worshipped the molten image.

20 Thus they turned their glory : into the similitude of a calf that eateth hay.

21 And they forgat God their Saviour : who had done so great things in Egypt;

22 Wondrous works in the land of Ham : and fearful things by the Red sea.

23 So he said, he would have destroyed them, had not Moses his chosen stood before him in the gap : to turn away his wrathful indignation, lest he should destroy them.

24 Yea, they thought scorn of that pleasant land : and gave no credence unto his word;

25 But murmured in their tents : and hearkened not unto the voice of the Lord.

26 Then lift he up his hand against them : to overthrow them in the wilderness;

27 To cast out their seed among the nations : and to scatter them in the lands.

28 They joined themselves unto Baal-peor : and ate the offerings of the dead.

29 Thus they provoked him to anger with their own inventions : and the plague was great among them.

30 Then stood up Phinees and prayed : and so the plague ceased.

31 And that was counted unto him for righteousness : among all posterities for evermore.

32 They angered him also at the waters of strife: so that he punished Moses for their sakes;

33 Because they provoked his spirit: so that he spake unadvisedly with his lips.

34 Neither destroyed they the heathen; as the Lord commanded them;

35 But were mingled among the heathen: and learned their works.

36 Insomuch that they worshipped their idols, which turned to their own decay: yea, they offered their sons and their daughters unto devils;

37 And shed innocent blood, even the blood of their sons and of their daughters: whom they offered unto the idols of Canaan; and the land was defiled with blood.

38 Thus were they stained with their own works: and went a whoring with their own inventions.

39 Therefore was the wrath of the Lord kindled against his people; insomuch that he abhorred his own inheritance.

40 And he gave them over into the hand of the heathen: and they that hated them were lords over them.

41 Their enemies oppressed them: and had them in subjection.

42 Many a time did he deliver them: but they rebelled against him with their own inventions, and were brought down in their wickedness.

43 Nevertheless, when he saw their adversity: he heard their complaint.

44 He thought upon his covenant, and pitied them, according unto the multitude of his mercies: yea, he made all those that led them away captive to pity them.

45 Deliver us, O Lord our God, and gather us from among the heathen: that we may give thanks unto thy holy Name, and make our boast of thy praise.

46 Blessed be the Lord God of Israel from everlasting, and world without end: and let all the people say, Amen.

## MORNING PRAYER.

PSAL. 107. *Confitemini Domino.*

O Give thanks unto the Lord, for he is gracious: and his mercy endureth for ever.

2 Let them give thanks whom the Lord hath redeemed: and delivered from the hand of the enemy;

3 And gathered them out of the lands, from the east, and from the west: from the north, and from the south.

4 They went astray in the wilderness out of the way: and found no city to dwell in;

5 Hungry and thirsty : their soul fainted in them.

6 So they cried unto the Lord in their trouble : and he delivered them from their distress.

7 He led them forth by the right way : that they might go to the city where they dwelt.

8 O that men would therefore praise the Lord for his goodness : and declare the wonders that he doeth for the children of men!

9 For he satisfieth the empty soul : and filleth the hungry soul with goodness.

10 Such as sit in darkness, and in the shadow of death : being fast bound in misery and iron;

11 Because they rebelled against the words of the Lord : and lightly regarded the counsel of the most Highest;

12 He also brought down their heart through heaviness : they fell down, and there was none to help them.

13 So when they cried unto the Lord in their trouble : he delivered them out of their distress.

14 For he brought them out of darkness, and out of the shadow of death : and brake their bonds in sunder.

15 O that men would therefore praise the Lord for his goodness : and declare the wonders that he doeth for the children of men!

16 For he hath broken the gates of brass : and smitten the bars of iron in sunder.

17 Foolish men are plagued for their offence : and because of their wickedness.

18 Their soul abhorred all manner of meat : and they were even hard at death's door.

19 So when they cried unto the Lord in their trouble : he delivered them out of their distress.

20 He sent his word, and healed them : and they were saved from their destruction.

21 O that men would therefore praise the Lord for his goodness : and declare the wonders that he doeth for the children of men!

22 That they would offer unto him the sacrifice of thanksgiving : and tell out his works with gladness!

23 They that go down to the sea in ships : and occupy their business in great waters;

24 These men see the works of the Lord : and his wonders in the deep.

25 For at his word the stormy wind ariseth : which lifteth up the waves thereof.

26 They are carried up to the heaven, and down again to the deep : their soul melteth away because of the trouble.

27 They reel to and fro, and stagger like a drunken man : and are at their wit's end.

28 So when they cry unto the Lord in their trouble : he delivereth them out of their distress.

29 For he maketh the storm to cease : so that the waves thereof are still.

30 Then are they glad, because they are at rest : and so he bringeth them unto the haven where they would be.

31 O that men would therefore praise the Lord for his goodness : and declare the wonders that he doeth for the children of men!

32 That they would exalt him also in the congregation of the people : and praise him in the seat of the elders!

33 Who turneth the floods into a wilderness : and drieth up the water-springs.

34 A fruitful land maketh he barren : for the wickedness of them that dwell therein.

35 Again, he maketh the wilderness a standing water : and water-springs of a dry ground.

36 And there he setteth the hungry : that they may build them a city to dwell in;

37 That they may sow their land, and plant vineyards : to yield them fruits of increase.

38 He blesseth them, so that they multiply exceedingly : and suffereth not their cattle to decrease.

39 And again, when they are minished, and brought low : through oppression, through any plague, or trouble;

40 Though he suffer them to be evil intreated through tyrants : and let them wander out of the way in the wilderness;

41 Yet helpeth he the poor out of misery : and maketh him housholds like a flock of sheep.

42 The righteous will consider this, and rejoice : and the mouth of all wickedness shall be stopped.

43 Whoso is wise will ponder these things : and they shall understand the loving-kindness of the Lord.

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EVENING PRAYER.

PSAL. 108. *Paratum cor meum.*

O God, my heart is ready, my heart is ready : I will sing and give praise with the best member that I have.

2 Awake, thou lute, and harp : I myself will awake right early.

3 I will give thanks unto thee, O Lord, among the people : I will sing praises unto thee among the nations.

4 For thy mercy is greater than the heavens : and

thy truth reacheth unto the clouds.

5 Set up thyself, O God, above the heavens : and thy glory above all the earth.

6 That thy beloved may be delivered : let thy right hand save them, and hear thou me.

7 God hath spoken in his holiness : I will rejoice therefore, and divide Sichem, and mete out the valley of Succoth.

8 Gilead is mine, and Manasses is mine : Ephraim also is the strength of my head.

9 Judah is my law-giver, Moab is my wash-pot : over Edom will I cast out my shoe; upon Philistia will I triumph.

10 Who will lead me into the strong city : and who will bring me into Edom?

11 Hast not thou forsaken us, O God : and wilt not thou, O God, go forth with our hosts?

12 O help us against the enemy : for vain is the help of man.

13 Through God we shall do great acts : and it is he that shall tread down our enemies.

PSALM 109. *Deus laudum.*

HOLD not thy tongue, O God of my praise : for the mouth of the ungodly, yea, the mouth of the deceitful is opened upon me.

2 And they have spoken against me with false tongues; they compassed me about also with words of hatred, and fought against me without a cause.

3 For the love that I had unto them, lo, they take now my contrary part : but I give myself unto prayer.

4 Thus have they rewarded me evil for good : and hatred for my good will.

5 Set thou an ungodly man to be ruler over him : and let Satan stand at his right hand.

6 When sentence is given upon him, let him be condemned : and let his prayer be turned into sin.

7 Let his days be few : and let another take his office.

8 Let his children be fatherless : and his wife a widow.

9 Let his children be vagabonds, and beg their bread : let them seek it also out of desolate places.

10 Let the extortioner consume all that he hath : and let the stranger spoil his labour.

11 Let there be no man to pity him : nor to have compassion upon his fatherless children.

12 Let his posterity be destroyed : and in the next generation let his name be clean put out.

13 Let the wickedness of

his fathers be had in remembrance in the sight of the Lord : and let not the sin of his mother be done away.

14 Let them alway be before the Lord : that he may root out the memorial of them from off the earth;

15 And that, because his mind was not to do good : but persecuted the poor helpless man, that he might slay him that was vexed at the heart.

16 His delight was in cursing, and it shall happen unto him : he loved not blessing, therefore shall it be far from him.

17 He clothed himself with cursing, like as with a raiment : and it shall come into his bowels like water, and like oil into his bones.

18 Let it be unto him as the cloke that he hath upon him : and as the girdle that he is alway girded withal.

19 Let it thus happen from the Lord unto mine enemies : and to those that speak evil against my soul.

20 But deal thou with me, O Lord God, according unto thy Name : for sweet is thy mercy.

21 O deliver me, for I am helpless and poor : and my heart is wounded within me.

22 I go hence like the shadow that departeth : and am driven away as the grasshopper.

23 My knees are weak through fasting : my flesh is dried up for want of fatness.

24 I became also a reproach unto them : they that looked upon me shaked their heads.

25 Help me, O Lord my God : O save me according to thy mercy;

26 And they shall know, how that this is thy hand : and that thou, Lord, hast done it.

27 Though they curse, yet bless thou : and let them be confounded that rise up against me; but let thy servant rejoice.

28 Let mine adversaries be clothed with shame : and let them cover themselves with their own confusion, as with a cloke.

29 As for me, I will give great thanks unto the Lord with my mouth : and praise him among the multitude;

30 For he shall stand at the right hand of the poor : to save his soul from unrighteous judges.

## MORNING PRAYER.

PSALM 110. *Dixit Dominus.*

THE Lord said unto my Lord : Sit thou on my right hand, until I make thine enemies thy footstool.

2 The Lord shall send the

rod of thy power out of Sion: be thou ruler, even in the midst among thine enemies.

3 In the day of thy power shall the people offer thee free-will offerings with an holy worship: the dew of thy birth is of the womb of the morning.

4 The Lord sware, and will not repent: Thou art a Priest for ever after the order of Melchisedech.

5 The Lord upon thy right hand: shall wound even kings in the day of his wrath.

6 He shall judge among the heathen; he shall fill the places with the dead bodies: and smite in sunder the heads over divers countries.

7 He shall drink of the brook in the way: therefore shall he lift up his head.

PSALM 111. *Confitebor tibi.*

I Will give thanks unto the Lord with my whole heart: secretly among the faithful, and in the congregation.

2 The works of the Lord are great: sought out of all them that have pleasure therein.

3 His work is worthy to be praised, and had in honour: and his righteousness endureth for ever.

4 The merciful and gracious Lord hath so done his marvellous works: that they ought to be had in remembrance.

5 He hath given meat unto them that fear him: he shall ever be mindful of his covenant.

6 He hath shewed his people the power of his works: that he may give them the heritage of the heathen.

7 The works of his hands are verity and judgement: all his commandments are true.

8 They stand fast for ever and ever: and are done in truth and equity.

9 He sent redemption unto his people: he hath commanded his covenant for ever; holy and reverend is his Name.

10 The fear of the Lord is the beginning of wisdom: a good understanding have all they that do thereafter; the praise of it endureth for ever.

PSALM 112. *Beatus vir.*

BLESSED is the man that feareth the Lord: he hath great delight in his commandments.

2 His seed shall be mighty upon earth: the generation of the faithful shall be blessed.

3 Riches and plenteousness shall be in his house: and his righteousness endureth for ever.

4 Unto the godly there ariseth up light in the dark-

ness: he is merciful, loving, and righteous.

5 A good man is merciful, and lendeth: and will guide his words with discretion.

6 For he shall never be moved: and the righteous shall be had in everlasting remembrance.

7 He will not be afraid of any evil tidings: for his heart standeth fast, and believeth in the Lord.

8 His heart is established, and will not shrink: until he see his desire upon his enemies.

9 He hath dispersed abroad, and given to the poor: and his righteousness remaineth for ever; his horn shall be exalted with honour.

10 The ungodly shall see it, and it shall grieve him: he shall gnash with his teeth, and consume away; the desire of the ungodly shall perish.

PSALM 113. *Laudate, pueri.*

PRAISE the Lord, ye servants: O praise the Name of the Lord.

2 Blessed be the Name of the Lord: from this time forth for evermore.

3 The Lord's Name is praised: from the rising up of the sun unto the going down of the same.

4 The Lord is high above all heathen: and his glory above the heavens.

5 Who is like unto the Lord our God, that hath his dwelling so high: and yet humbleth himself to behold the things that are in heaven and earth?

6 He taketh up the simple out of the dust: and lifteth the poor out of the mire;

7 That he may set him with the princes: even with the princes of his people.

8 He maketh the barren woman to keep house: and to be a joyful mother of children.

## EVENING PRAYER.

PSALM 114. *In exitu Israel.*

WHEN Israel came out of Egypt: and the house of Jacob from among the strange people,

2 Judah was his sanctuary: and Israel his dominion.

3 The sea saw that, and fled: Jordan was driven back.

4 The mountains skipped like rams: and the little hills like young sheep.

5 What aileth thee, O thou sea, that thou fleddest: and thou Jordan, that thou wast driven back?

6 Ye mountains, that ye skipped like rams: and ye little hills, like young sheep?

7 Tremble, thou earth, at the presence of the Lord: at the presence of the God of Jacob:

8 Who turned the hard rock into a standing water: and the flint-stone into a springing well.

PSAL. 115. *Non nobis, Domine.*

NOT unto us, O Lord, not unto us, but unto thy Name give the praise: for thy loving mercy, and for thy truth's sake.

2 Wherefore shall the heathen say: Where is now their God?

3 As for our God, he is in heaven: he hath done whatsoever pleased him.

4 Their idols are silver and gold: even the work of men's hands.

5 They have mouths, and speak not: eyes have they, and see not.

6 They have ears, and hear not: noses have they, and smell not.

7 They have hands, and handle not; feet have they, and walk not: neither speak they through their throat.

8 They that make them are like unto them: and so are all such as put their trust in them.

9 But thou, house of Israel, trust thou in the Lord: he is their succour and defence.

10 Ye house of Aaron, put your trust in the Lord: he is their helper and defender.

11 Ye that fear the Lord, put your trust in the Lord: he is their helper and defender.

12 The Lord hath been mindful of us, and he shall bless us: even he shall bless the house of Israel, he shall bless the house of Aaron.

13 He shall bless them that fear the Lord: both small and great.

14 The Lord shall increase you more and more: you and your children.

15 Ye are the blessed of the Lord: who made heaven and earth.

16 All the whole heavens are the Lord's: the earth hath he given to the children of men.

17 The dead praise not thee, O Lord: neither all they that go down into silence.

18 But we will praise the Lord: from this time forth for evermore. Praise the Lord.

## MORNING PRAYER.

PSALM 116. *Dilexi, quoniam.*

I Am well pleased: that the Lord hath heard the voice of my prayer;

2 That he hath inclined his ear unto me: therefore will I call upon him as long as I live.

3 The snares of death compassed me round about: and the pains of hell gat hold upon me.

4 I shall find trouble and heaviness, and I will call

upon the Name of the Lord: O Lord, I beseech thee, deliver my soul.

5 Gracious is the Lord, and righteous: yea, our God is merciful.

6 The Lord preserveth the simple: I was in misery, and he helped me.

7 Turn again then unto thy rest, O my soul: for the Lord hath rewarded thee.

8 And why? thou hast delivered my soul from death: mine eyes from tears, and my feet from falling.

9 I will walk before the Lord: in the land of the living.

10 I believed, and therefore will I speak; but I was sore troubled: I said in my haste, All men are liars.

11 What reward shall I give unto the Lord: for all the benefits that he hath done unto me?

12 I will receive the cup of salvation: and call upon the Name of the Lord.

13 I will pay my vows now in the presence of all his people: right dear in the sight of the Lord is the death of his saints.

14 Behold, O Lord, how that I am thy servant: I am thy servant, and the son of thine handmaid; thou hast broken my bonds in sunder.

15 I will offer to thee the sacrifice of thanksgiving: and will call upon the Name of the Lord.

16 I will pay my vows unto the Lord, in the sight of all his people: in the courts of the Lord's house, even in the midst of thee, O Jerusalem. Praise the Lord.

PSAL. 117. *Laudate Dominum.*

O Praise the Lord, all ye heathen: praise him, all ye nations.

2 For his merciful kindness is ever more and more towards us: and the truth of the Lord endureth for ever. Praise the Lord.

PSAL. 118. *Confitemini Domino.*

O Give thanks unto the Lord, for he is gracious: because his mercy endureth for ever.

2 Let Israel now confess, that he is gracious: and that his mercy endureth for ever.

3 Let the house of Aaron now confess: that his mercy endureth for ever.

4 Yea, let them now that fear the Lord confess: that his mercy endureth for ever.

5 I called upon the Lord in trouble: and the Lord heard me at large.

6 The Lord is on my side: I will not fear what man doeth unto me.

7 The Lord taketh my part with them that help me: therefore shall I see my desire upon mine enemies.

8 It is better to trust in

the Lord : than to put any confidence in man.

9 It is better to trust in the Lord : than to put any confidence in princes.

10 All nations compassed me round about : but in the Name of the Lord will I destroy them.

11 They kept me in on every side, they kept me in, I say, on every side : but in the Name of the Lord will I destroy them.

12 They came about me like bees, and are extinct even as the fire among the thorns : for in the Name of the Lord I will destroy them.

13 Thou hast thrust sore at me, that I might fall : but the Lord was my help.

14 The Lord is my strength, and my song : and is become my salvation.

15 The voice of joy and health is in the dwellings of the righteous : the right hand of the Lord bringeth mighty things to pass.

16 The right hand of the Lord hath the pre-eminence : the right hand of the Lord bringeth mighty things to pass.

17 I shall not die, but live : and declare the works of the Lord.

18 The Lord hath chastened and corrected me : but he hath not given me over unto death.

19 Open me the gates of righteousness : that I may go into them, and give thanks unto the Lord.

20 This is the gate of the Lord : the righteous shall enter into it.

21 I will thank thee, for thou hast heard me : and art become my salvation.

22 The same stone which the builders refused : is become the head-stone in the corner.

23 This is the Lord's doing : and it is marvellous in our eyes.

24 This is the day which the Lord hath made : we will rejoice and be glad in it.

25 Help me now, O Lord : O Lord, send us now prosperity.

26 Blessed be he that cometh in the Name of the Lord : we have wished you good luck, ye that are of the house of the Lord.

27 God is the Lord who hath shewed us light : bind the sacrifice with cords, yea, even unto the horns of the altar.

28 Thou art my God, and I will thank thee : thou art my God, and I will praise thee.

29 O give thanks unto the Lord, for he is gracious : and his mercy endureth for ever.

EVENING PRAYER.

PSALM 119. *Beati immaculati.*

BLESSED are those that are undefiled in the way: and walk in the law of the Lord.

2 Blessed are they that keep his testimonies: and seek him with their whole heart.

3 For they who do no wickedness: walk in his ways.

4 Thou hast charged: that we shall diligently keep thy commandments.

5 O that my ways were made so direct: that I might keep thy statutes!

6 So shall I not be confounded: while I have respect unto all thy commandments.

7 I will thank thee with an unfeigned heart: when I shall have learned the judgements of thy righteousness.

8 I will keep thy ceremonies: O forsake me not utterly.

*In quo corriget?*

WHEREWITHAL shall a young man cleanse his way: even by ruling himself after thy word.

10 With my whole heart have I sought thee: O let me not go wrong out of thy commandments.

11 Thy words have I hid within my heart: that I should not sin against thee.

12 Blessed art thou, O Lord: O teach me thy statutes.

13 With my lips have I been telling: of all the judgements of thy mouth.

14 I have had as great delight in the way of thy testimonies: as in all manner of riches.

15 I will talk of thy commandments: and have respect unto thy ways.

16 My delight shall be in thy statutes: and I will not forget thy word.

*Retribue servo tuo.*

O Do well unto thy servant: that I may live, and keep thy word.

18 Open thou mine eyes: that I may see the wondrous things of thy law.

19 I am a stranger upon earth: O hide not thy commandments from me.

20 My soul breaketh out for the very fervent desire: that it hath alway unto thy judgements.

21 Thou hast rebuked the proud: and cursed are they that do err from thy commandments.

22 O turn from me shame and rebuke: for I have kept thy testimonies.

23 Princes also did sit and speak against me: but thy servant is occupied in thy statutes.

24 For thy testimonies are

my delight : and my counsellors.

*Adhæsit pavimento.*

MY soul cleaveth to the dust : O quicken thou me, according to thy word.

26 I have acknowledged my ways, and thou heardest me : O teach me thy statutes.

27 Make me to understand the way of thy commandments : and so shall I talk of thy wondrous works.

28 My soul melteth away for very heaviness : comfort thou me according unto thy word.

29 Take from me the way of lying : and cause thou me to make much of thy law.

30 I have chosen the way of truth : and thy judgements have I laid before me.

31 I have stuck unto thy testimonies : O Lord, confound me not.

* 32 I will run the way of thy commandments : when thou hast set my heart at liberty.

## MORNING PRAYER.

*Legem pone.*

TEACH me, O Lord, the way of thy statutes : and I shall keep it unto the end.

34 Give me understanding, and I shall keep thy law : yea, I shall keep it with my whole heart.

35 Make me to go in the path of thy commandments : for therein is my desire.

36 Incline my heart unto thy testimonies : and not to covetousness.

37 O turn away mine eyes, lest they behold vanity : and quicken thou me in thy way.

38 O stablish thy word in thy servant : that I may fear thee.

39 Take away the rebuke that I am afraid of : for thy judgements are good.

40 Behold, my delight is in thy commandments : O quicken me in thy righteousness.

*Et veniat super me.*

LET thy loving mercy come also unto me, O Lord : even thy salvation, according unto thy word.

42 So shall I make answer unto my blasphemers : for my trust is in thy word.

43 O take not the word of thy truth utterly out of my mouth : for my hope is in thy judgements.

44 So shall I alway keep thy law : yea, for ever and ever.

45 And I will walk at liberty : for I seek thy commandments.

46 I will speak of thy testimonies also, even before kings : and will not be ashamed.

47 And my delight shall be in thy commandments ; which I have loved.

48 My hands also will I lift up unto thy command-

ments, which I have loved : and my study shall be in thy statutes.

*Memor esto servi tui.*

O Think upon thy servant, as concerning thy word : wherein thou hast caused me to put my trust.

50 The same is my comfort in my trouble : for thy word hath quickened me.

51 The proud have had me exceedingly in derision : yet have I not shrinked from thy law.

52 For I remembered thine everlasting judgements, O Lord : and received comfort.

53 I am horribly afraid : for the ungodly that forsake thy law.

54 Thy statutes have been my songs : in the house of my pilgrimage.

55 I have thought upon thy Name, O Lord, in the night-season : and have kept thy law.

56 This I had : because I kept thy commandments.

*Portio mea, Domine.*

THOU art my portion, O Lord : I have promised to keep thy law.

58 I made my humble petition in thy presence with my whole heart : O be merciful unto me, according to thy word.

59 I called mine own ways to remembrance : and turned my feet unto thy testimonies.

60 I made haste, and prolonged not the time : to keep thy commandments.

61 The congregations of the ungodly have robbed me ; but I have not forgotten thy law.

62 At midnight I will rise to give thanks unto thee : because of thy righteous judgements.

63 I am a companion of all them that fear thee : and keep thy commandments.

64 The earth, O Lord, is full of thy mercy : O teach me thy statutes.

*Bonitatem fecisti.*

O Lord, thou hast dealt graciously with thy servant : according unto thy word.

66 O learn me true understanding and knowledge : for I have believed thy commandments.

67 Before I was troubled, I went wrong : but now have I kept thy word.

68 Thou art good and gracious : O teach me thy statutes.

69 The proud have imagined a lie against me : but I will keep thy commandments with my whole heart.

70 Their heart is as fat as brawn : but my delight hath been in thy law.

71 It is good for me that I have been in trouble ; that I may learn thy statutes.

72 The law of thy mouth is dearer unto me : than thousands of gold and silver.

## EVENING PRAYER.

*Manus tuæ fecerunt me.*

THY hands have made me and fashioned me : O give me understanding, that I may learn thy commandments.

74 They that fear thee will be glad when they see me : because I have put my trust in thy word.

75 I know, O Lord, that thy judgements are right : and that thou of very faithfulness hast caused me to be troubled.

76 O let thy merciful kindness be my comfort : according to thy word unto thy servant.

77 O let thy loving mercies come unto me, that I may live : for thy law is my delight.

78 Let the proud be confounded, for they go wickedly about to destroy me : but I will be occupied in thy commandments.

79 Let such as fear thee, and have known thy testimonies : be turned unto me.

80 O let my heart be sound in thy statutes ; that I be not ashamed.

*Defecit anima mea.*

MY soul hath longed for thy salvation : and I have a good hope because of thy word.

82 Mine eyes long sore for thy word : saying, O when wilt thou comfort me?

83 For I am become like a bottle in the smoke : yet do I not forget thy statutes.

84 How many are the days of thy servant : when wilt thou be avenged of them that persecute me?

85 The proud have digged pits for me : which are not after thy law.

86 All thy commandments are true : they persecute me falsly ; O be thou my help.

87 They had almost made an end of me upon earth : but I forsook not thy commandments.

88 O quicken me after thy loving-kindness : and so shall I keep the testimonies of thy mouth.

*In æternum, Domine.*

O Lord, thy word : endureth for ever in heaven.

90 Thy truth also remaineth from one generation to another : thou hast laid the foundation of the earth, and it abideth.

91 They continue this day according to thine ordinance : for all things serve thee.

92 If my delight had not been in thy law : I should have perished in my trouble.

93 I will never forget thy commandments : for with

them thou hast quickened me.

94 I am thine, O save me: for I have sought thy commandments.

95 The ungodly laid wait for me to destroy me: but I will consider thy testimonies.

96 I see that all things come to an end: but thy commandment is exceeding broad.

*Quomodo dilexi!*

LORD, what love have I unto thy law: all the day long is my study in it.

98 Thou through thy commandments hast made me wiser than mine enemies: for they are ever with me.

99 I have more understanding than my teachers: for thy testimonies are my study.

100 I am wiser than the aged: because I keep thy commandments.

101 I have refrained my feet from every evil way: that I may keep thy word.

102 I have not shrunk from thy judgements: for thou teachest me.

103 O how sweet are thy words unto my throat: yea, sweeter than honey unto my mouth.

104 Through thy commandments I get understanding: therefore I hate all evil ways.

## MORNING PRAYER.

*Lucerna pedibus meis.*

THY word is a lantern unto my feet: and a light unto my paths.

106 I have sworn, and am stedfastly purposed: to keep thy righteous judgements.

107 I am troubled above measure: quicken me, O Lord, according to thy word.

108 Let the free-will offerings of my mouth please thee, O Lord: and teach me thy judgements.

109 My soul is alway in my hand: yet do I not forget thy law.

110 The ungodly have laid a snare for me: but yet I swerved not from thy commandments.

111 Thy testimonies have I claimed as mine heritage for ever: and why? they are the very joy of my heart.

112 I have applied my heart to fulfil thy statutes alway: even unto the end.

*Iniquos odio habui.*

I Hate them that imagine evil things: but thy law do I love.

114 Thou art my defence and shield: and my trust is in thy word.

115 Away from me, ye wicked: I will keep the commandments of my God.

116 O stablish me according to thy word, that I may

live : and let me not be disappointed of my hope.

117 Hold thou me up, and I shall be safe : yea, my delight shall be ever in thy statutes.

118 Thou hast trodden down all them that depart from thy statutes : for they imagine but deceit.

119 Thou puttest away all the ungodly of the earth like dross : therefore I love thy testimonies.

120 My flesh trembleth for fear of thee : and I am afraid of thy judgements.

*Feci judicium.*

I Deal with the thing that is lawful and right : O give me not over unto mine oppressors.

122 Make thou thy servant to delight in that which is good : that the proud do me no wrong.

123 Mine eyes are wasted away with looking for thy health : and for the word of thy righteousness.

124 O deal with thy servant according unto thy loving mercy : and teach me thy statutes.

125 I am thy servant, O grant me understanding : that I may know thy testimonies.

126 It is time for thee, Lord, to lay to thine hand : for they have destroyed thy law.

127 For I love thy commandments : above gold and precious stone.

128 Therefore hold I straight all thy commandments : and all false ways I utterly abhor.

*Mirabilia.*

THY testimonies are wonderful : therefore doth my soul keep them.

130 When thy word goeth forth : it giveth light and understanding unto the simple.

131 I opened my mouth, and drew in my breath : for my delight was in thy commandments.

132 O look thou upon me, and be merciful unto me : as thou usest to do unto those that love thy Name.

133 Order my steps in thy word : and so shall no wickedness have dominion over me.

134 O deliver me from the wrongful dealings of men : and so shall I keep thy commandments.

135 Shew the light of thy countenance upon thy servant : and teach me thy statutes.

136 Mine eyes gush out with water : because men keep not thy law.

*Justus es, Domine.*

RIGHTEOUS art thou, O Lord : and true is thy judgement.

138 The testimonies that thou hast commanded : are exceeding righteous and true.

139 My zeal hath even consumed me : because mine

enemies have forgotten thy words.

140 Thy word is tried to the uttermost : and thy servant loveth it.

141 I am small, and of no reputation : yet do I not forget thy commandments.

142 Thy righteousness is an everlasting righteousness : and thy law is the truth.

143 Trouble and heaviness have taken hold upon me : yet is my delight in thy commandments.

144 The righteousness of thy testimonies is everlasting : O grant me understanding, and I shall live.

## EVENING PRAYER.

*Clamavi in toto corde meo.*

I Call with my whole heart : hear me, O Lord, I will keep thy statutes.

146 Yea, even unto thee do I call : help me, and I shall keep thy testimonies.

147 Early in the morning do I cry unto thee : for in thy word is my trust.

148 Mine eyes prevent the night-watches : that I might be occupied in thy words.

149 Hear my voice, O Lord, according unto thy loving-kindness : quicken me, according as thou art wont.

150 They draw nigh that of malice persecute me : and are far from thy law.

151 Be thou nigh at hand, O Lord : for all thy commandments are true.

152 As concerning thy testimonies, I have known long since : that thou hast grounded them for ever.

*Vide humilitatem.*

O Consider mine adversity, and deliver me : for I do not forget thy law.

154 Avenge thou my cause, and deliver me : quicken me, according to thy word.

155 Health is far from the ungodly : for they regard not thy statutes.

156 Great is thy mercy, O Lord : quicken me, as thou art wont.

157 Many there are that trouble me, and persecute me : yet do I not swerve from thy testimonies.

158 It grieveth me when I see the transgressors : because they keep not thy law.

159 Consider, O Lord, how I love thy commandments : O quicken me, according to thy loving-kindness.

160 Thy word is true from everlasting : all the judgements of thy righteousness endure for evermore.

*Principes persecuti sunt.*

PRINCES have persecuted me without a cause : but my heart standeth in awe of thy word.

162 I am as glad of thy word : as one that findeth great spoils.

163 As for lies, I hate and abhor them: but thy law do I love.

164 Seven times a day do I praise thee: because of thy righteous judgements.

165 Great is the peace that they have who love thy law: and they are not offended at it.

166 Lord, I have looked for thy saving health: and done after thy commandments.

167 My soul hath kept thy testimonies: and loved them exceedingly.

168 I have kept thy commandments and testimonies: for all my ways are before thee.

*Appropinquet deprecatio.*

LET my complaint come before thee, O Lord: give me understanding, according to thy word.

170 Let my supplication come before thee: deliver me, according to thy word.

171 My lips shall speak of thy praise: when thou hast taught me thy statutes.

172 Yea, my tongue shall sing of thy word: for all thy commandments are righteous.

173 Let thine hand help me: for I have chosen thy commandments.

174 I have longed for thy saving health, O Lord: and in thy law is my delight.

175 O let my soul live, and it shall praise thee: and thy judgements shall help me.

176 I have gone astray like a sheep that is lost: O seek thy servant, for I do not forget thy commandments.

## MORNING PRAYER.

PSALM 120. *Ad Dominum.*

WHEN I was in trouble I called upon the Lord: and he heard me.

2 Deliver my soul, O Lord, from lying lips: and from a deceitful tongue.

3 What reward shall be given or done unto thee, thou false tongue: even mighty and sharp arrows, with hot burning coals.

4 Wo is me, that I am constrained to dwell with Mesech: and to have my habitation among the tents of Kedar.

5 My soul hath long dwelt among them: that are enemies unto peace.

6 I labour for peace, but when I speak unto them thereof: they make them ready to battle.

PSALM 121. *Levavi oculos.*

I Will lift up mine eyes unto the hills: from whence cometh my help.

2 My help cometh even from the Lord: who hath made heaven and earth.

3 He will not suffer thy foot to be moved: and he

that keepeth thee will not sleep.

4 Behold, he that keepeth Israel : shall neither slumber nor sleep.

5 The Lord himself is thy keeper : the Lord is thy defence upon thy right hand ;

6 So that the sun shall not burn thee by day : neither the moon by night.

7 The Lord shall preserve thee from all evil : yea, it is even he that shall keep thy soul.

8 The Lord shall preserve thy going out, and thy coming in : from this time forth for evermore.

PSALM 122. *Lætatus sum.*

I Was glad when they said unto me : We will go into the house of the Lord.

2 Our feet shall stand in thy gates : O Jerusalem.

3 Jerusalem is built as a city : that is at unity in itself.

4 For thither the tribes go up, even the tribes of the Lord : to testify unto Israel, to give thanks unto the Name of the Lord.

5 For there is the seat of judgement : even the seat of the house of David.

6 O pray for the peace of Jerusalem : they shall prosper that love thee.

7 Peace be within thy walls : and plenteousness within thy palaces.

8 For my brethren and companions' sakes : I will wish thee prosperity.

9 Yea, because of the house of the Lord our God : I will seek to do thee good.

PSAL. 123. *Ad te levavi oculos meos.*

UNTO thee lift I up mine eyes : O thou that dwellest in the heavens.

2 Behold, even as the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress : even so our eyes wait upon the Lord our God, until he have mercy upon us.

3 Have mercy upon us, O Lord, have mercy upon us : for we are utterly despised.

4 Our soul is filled with the scornful reproof of the wealthy : and with the despitefulness of the proud.

PSAL. 124. *Nisi quia Dominus.*

IF the Lord himself had not been on our side, now may Israel say : if the Lord himself had not been on our side, when men rose up against us ;

2 They had swallowed us up quick : when they were so wrathfully displeased at us.

3 Yea, the waters had drowned us : and the stream had gone over our soul.

4 The deep waters of the proud : had gone even over our soul.

5 But praised be the Lord : who hath not given us over for a prey unto their teeth.

6 Our soul is escaped even as a bird out of the snare of the fowler : the snare is broken, and we are delivered.

7 Our help standeth in the Name of the Lord : who hath made heaven and earth.

PSALM 125. *Qui confidunt.*

THEY that put their trust in the Lord shall be even as the mount Sion : which may not be removed, but standeth fast for ever.

2 The hills stand about Jerusalem ; even so standeth the Lord round about his people, from this time forth for evermore.

3 For the rod of the ungodly cometh not into the lot of the righteous : lest the righteous put their hand unto wickedness.

4 Do well, O Lord : unto those that are good and true of heart.

5 As for such as turn back unto their own wickedness : the Lord shall lead them forth with the evil-doers ; but peace shall be upon Israel.

## EVENING PRAYER.

PSALM 126. *In convertendo.*

WHEN the Lord turned again the captivity of Sion : then were we like unto them that dream.

2 Then was our mouth filled with laughter : and our tongue with joy.

3 Then said they among the heathen : The Lord hath done great things for them.

4 Yea, the Lord hath done great things for us already : whereof we rejoice.

5 Turn our captivity, O Lord : as the rivers in the south.

6 They that sow in tears : shall reap in joy.

7 He that now goeth on his way weeping, and beareth forth good seed : shall doubtless come again with joy, and bring his sheaves with him.

PSALM 127. *Nisi Dominus.*

EXCEPT the Lord build the house : their labour is but lost that build it.

2 Except the Lord keep the city : the watchman waketh but in vain.

3 It is but lost labour that ye haste to rise up early, and so late take rest, and eat the bread of carefulness : for so he giveth his beloved sleep.

4 Lo, children and the fruit of the womb : are an heritage and gift that cometh of the Lord.

5 Like as the arrows in the hand of the giant : even so are the young children.

6 Happy is the man that hath his quiver full of them : they shall not be ashamed

when they speak with their enemies in the gate.

PSALM 128. *Beati omnes.*

BLESSED are all they that fear the Lord : and walk in his ways.

2 For thou shalt eat the labours of thine hands : O well is thee, and happy shalt thou be.

3 Thy wife shall be as the fruitful vine : upon the walls of thine house.

4 Thy children like the olive branches : round about thy table.

5 Lo, thus shall the man be blessed : that feareth the Lord.

6 The Lord from out of Sion shall so bless thee : that thou shalt see Jerusalem in prosperity all thy life long.

7 Yea, that thou shalt see thy children's children : and peace upon Israel.

PSALM 129. *Sæpe expugnaverunt.*

MANY a time have they fought against me from my youth up ; may Israel now say,

2 Yea, many a time have they vexed me from my youth up : but they have not prevailed against me.

3 The plowers plowed upon my back : and made long furrows.

4 But the righteous Lord : hath hewn the snares of the ungodly in pieces.

5 Let them be confounded and turned backward ; as many as have evil will at Sion.

6 Let them be even as the grass growing upon the housetops : which withereth afore it be plucked up;

7 Whereof the mower filleth not his hand : neither he that bindeth up the sheaves his bosom.

8 So that they who go by say not so much as, The Lord prosper you : we wish you good luck in the Name of the Lord.

PSALM 130. *De profundis.*

OUT of the deep have I called unto thee, O Lord : Lord, hear my voice.

2 O let thine ears consider well : the voice of my complaint.

3 If thou, Lord, wilt be extreme to mark what is done amiss : O Lord, who may abide it?

4 For there is mercy with thee : therefore shalt thou be feared.

5 I look for the Lord ; my soul doth wait for him : in his word is my trust.

6 My soul fleeth unto the Lord : before the morning-watch, I say, before the morning-watch.

7 O Israel, trust in the Lord, for with the Lord there is mercy : and with him is plenteous redemption.

8 And he shall redeem Israel : from all his sins.

PSALM 131. *Domine, non est.*

LORD, I am not high-minded : I have no proud looks.

2 I do not exercise myself in great matters : which are too high for me.

3 But I refrain my soul, and keep it low, like as a child that is weaned from his mother : yea, my soul is even as a weaned child.

4 O Israel, trust in the Lord : from this time forth for evermore.

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MORNING PRAYER.

PSAL. 132. *Memento, Domine.*

LORD, remember David : and all his trouble;

2 How he sware unto the Lord : and vowed a vow unto the Almighty God of Jacob;

3 I will not come within the tabernacle of mine house : nor climb up into my bed;

4 I will not suffer mine eyes to sleep, nor mine eyelids to slumber : neither the temples of my head to take any rest;

5 Until I find out a place for the temple of the Lord : an habitation for the mighty God of Jacob.

6 Lo, we heard of the same at Ephrata : and found it in the wood.

7 We will go into his tabernacle : and fall low on our knees before his footstool.

8 Arise, O Lord, into thy resting-place : thou, and the ark of thy strength.

9 Let thy priests be clothed with righteousness : and let thy saints sing with joyfulness.

10 For thy servant David's sake ; turn not away the presence of thine Anointed.

11 The Lord hath made a faithful oath unto David : and he shall not shrink from it;

12 Of the fruit of thy body : shall I set upon thy seat.

13 If thy children will keep my covenant, and my testimonies that I shall learn them : their children also shall sit upon thy seat for evermore.

14 For the Lord hath chosen Sion to be an habitation for himself : he hath longed for her.

15 This shall be my rest for ever : here will I dwell, for I have a delight therein.

16 I will bless her victuals with increase : and will satisfy her poor with bread.

17 I will deck her priests with health : and her saints shall rejoice and sing.

18 There shall I make the horn of David to flourish : I have ordained a lantern for mine Anointed.

19 As for his enemies, I

shall clothe them with shame: but upon himself shall his crown flourish.

PSAL. 133. *Ecce, quam bonum!*

BEHOLD, how good and joyful a thing it is: brethren, to dwell together in unity!

2 It is like the precious ointment upon the head, that ran down unto the beard: even unto Aaron's beard, and went down to the skirts of his clothing.

3 Like as the dew of Hermon: which fell upon the hill of Sion.

4 For there the Lord promised his blessing: and life for evermore.

PSALM 134. *Ecce nunc.*

BEHOLD now, praise the Lord: all ye servants of the Lord;

2 Ye that by night stand in the house of the Lord: even in the courts of the house of our God.

3 Lift up your hands in the sanctuary: and praise the Lord.

4 The Lord that made heaven and earth: give thee blessing out of Sion.

PSALM 135. *Laudate Nomen.*

O Praise the Lord, laud ye the Name of the Lord: praise it, O ye servants of the Lord;

2 Ye that stand in the house of the Lord: in the courts of the house of our God.

3 O praise the Lord, for the Lord is gracious: O sing praises unto his Name, for it is lovely.

4 For why? the Lord hath chosen Jacob unto himself: and Israel for his own possession.

5 For I know that the Lord is great: and that our Lord is above all gods.

6 Whatsoever the Lord pleased, that did he in heaven, and in earth: and in the sea, and in all deep places.

7 He bringeth forth the clouds from the ends of the world: and sendeth forth lightnings with the rain, bringing the winds out of his treasures.

8 He smote the first-born of Egypt: both of man and beast.

9 He hath sent tokens and wonders into the midst of thee, O thou land of Egypt! upon Pharaoh, and all his servants.

10 He smote divers nations: and slew mighty kings;

11 Sehon king of the Amorites, and Og the king of Basan: and all the kingdoms of Canaan;

12 And gave their land to be an heritage: even an heritage unto Israel his people.

13 Thy Name, O Lord, endureth for ever: so doth thy memorial, O Lord, from one generation to another.

14 For the Lord will avenge his people : and be gracious unto his servants.

15 As for the images of the heathen, they are but silver and gold : the work of men's hands.

16 They have mouths, and speak not : eyes have they, but they see not.

17 They have ears, and yet they hear not : neither is there any breath in their mouths.

18 They that make them are like unto them : and so are all they that put their trust in them.

19 Praise the Lord, ye house of Israel : praise the Lord, ye house of Aaron.

20 Praise the Lord, ye house of Levi : ye that fear the Lord, praise the Lord.

21 Praised be the Lord out of Sion : who dwelleth at Jerusalem.

## EVENING PRAYER.

PSALM 136. *Confitemini.*

O Give thanks unto the Lord, for he is gracious : and his mercy endureth for ever.

2 O give thanks unto the God of all gods : for his mercy endureth for ever.

3 O thank the Lord of all lords : for his mercy endureth for ever.

4 Who only doeth great wonders : for his mercy endureth for ever.

5 Who by his excellent wisdom made the heavens : for his mercy endureth for ever.

6 Who laid out the earth above the waters : for his mercy endureth for ever.

7 Who hath made great lights : for his mercy endureth for ever;

8 The sun to rule the day : for his mercy endureth for ever;

9 The moon and the stars to govern the night : for his mercy endureth for ever.

10 Who smote Egypt with their first-born : for his mercy endureth for ever;

11 And brought out Israel from among them : for his mercy endureth for ever;

12 With a mighty hand, and stretched out arm : for his mercy endureth for ever.

13 Who divided the Red sea in two parts : for his mercy endureth for ever;

14 And made Israel to go through the midst of it : for his mercy endureth for ever.

15 But as for Pharaoh and his host, he overthrew them in the Red sea : for his mercy endureth for ever.

16 Who led his people through the wilderness : for his mercy endureth for ever.

17 Who smote great kings : for his mercy endureth for ever;

18 Yea, and slew mighty

kings: for his mercy endureth for ever;

19 Sehon king of the Amorites: for his mercy endureth for ever;

20 And Og the king of Basan: for his mercy endureth for ever;

21 And gave away their land for an heritage; for his mercy endureth for ever;

22 Even for an heritage unto Israel his servant: for his mercy endureth for ever.

23 Who remembered us when we were in trouble: for his mercy endureth for ever;

24 And hath delivered us from our enemies: for his mercy endureth for ever.

25 Who giveth food to all flesh: for his mercy endureth for ever.

26 O give thanks unto the God of heaven: for his mercy endureth for ever.

27 O give thanks unto the Lord of lords: for his mercy endureth for ever.

PSALM 137. *Super flumina.*

BY the waters of Babylon we sat down and wept: when we remembered thee, O Sion.

2 As for our harps, we hanged them up: upon the trees that are therein.

3 For they that led us away captive required of us then a song, and melody, in our heaviness: Sing us one of the songs of Sion.

4 How shall we sing the Lord's song: in a strange land?

5 If I forget thee, O Jerusalem: let my right hand forget her cunning.

6 If I do not remember thee, let my tongue cleave to the roof of my mouth: yea, if I prefer not Jerusalem in my mirth.

7 Remember the children of Edom, O Lord, in the day of Jerusalem: how they said, Down with it, down with it, even to the ground.

8 O daughter of Babylon, wasted with misery: yea, happy shall he be that rewardeth thee, as thou hast served us.

9 Blessed shall he be that taketh thy children: and throweth them against the stones.

PSALM 138. *Confitebor tibi.*

I Will give thanks unto thee, O Lord, with my whole heart: even before the gods will I sing praise unto thee.

2 I will worship toward thy holy temple, and praise thy Name, because of thy loving-kindness and truth: for thou hast magnified thy Name, and thy Word, above all things.

3 When I called upon thee, thou heardest me: and enduedst my soul with much strength.

4 All the kings of the

earth shall praise thee, O Lord : for they have heard the words of thy mouth.

5 Yea, they shall sing in the ways of the Lord : that great is the glory of the Lord.

6 For though the Lord be high, yet hath he respect unto the lowly : as for the proud, he beholdeth them afar off.

7 Though I walk in the midst of trouble, yet shalt thou refresh me : thou shalt stretch forth thy hand upon the furiousness of mine enemies, and thy right hand shall save me.

8 The Lord shall make good his loving-kindness toward me : yea, thy mercy, O Lord, endureth for ever; despise not then the works of thine own hands.

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## MORNING PRAYER.

PSALM 139. *Domine, probasti.*

O Lord, thou hast searched me out, and known me : thou knowest my down-sitting, and mine up-rising; thou understandest my thoughts long before.

2 Thou art about my path, and about my bed : and spiest out all my ways.

3 For lo, there is not a word in my tongue : but thou, O Lord, knowest it altogether.

4 Thou hast fashioned me behind and before : and laid thine hand upon me.

5 Such knowledge is too wonderful and excellent for me : I cannot attain unto it.

6 Whither shall I go then from thy Spirit : or whither shall I go then from thy presence?

7 If I climb up into heaven, thou art there : if I go down to hell, thou art there also.

8 If I take the wings of the morning : and remain in the uttermost parts of the sea;

9 Even there also shall thy hand lead me : and thy right hand shall hold me.

10 If I say, Peradventure the darkness shall cover me : then shall my night be turned to day.

11 Yea, the darkness is no darkness with thee, but the night is as clear as the day : the darkness and light to thee are both alike.

12 For my reins are thine : thou hast covered me in my mother's womb.

13 I will give thanks unto thee, for I am fearfully and wonderfully made : marvellous are thy works, and that my soul knoweth right well.

14 My bones are not hid from thee : though I be made secretly, and fashioned beneath in the earth.

15 Thine eyes did see my substance, yet being imperfect : and in thy book were all my members written;

16 Which day by day were fashioned : when as yet there was none of them.

17 How dear are thy counsels unto me, O God : O how great is the sum of them!

18 If I tell them, they are more in number than the sand : when I wake up I am present with thee.

19 Wilt thou not slay the wicked, O God : depart from me, ye blood-thirsty men;

20 For they speak unrighteously against thee : and thine enemies take thy Name in vain.

21 Do not I hate them, O Lord, that hate thee : and am not I grieved with those that rise up against thee?

22 Yea, I hate them right sore : even as though they were mine enemies.

23 Try me, O God, and seek the ground of my heart : prove me, and examine my thoughts.

24 Look well if there be any way of wickedness in me : and lead me in the way everlasting.

PSALM 140. *Eripe me, Domine.*

DELIVER me, O Lord, from the evil man : and preserve me from the wicked man.

2 Who imagine mischief in their hearts : and stir up strife all the day long.

3 They have sharpened their tongues like a serpent : adder's poison is under their lips.

4 Keep me, O Lord, from the hands of the ungodly : preserve me from the wicked men, who are purposed to overthrow my goings.

5 The proud have laid a snare for me, and spread a net abroad with cords : yea, and set traps in my way.

6 I said unto the Lord, Thou art my God : hear the voice of my prayers, O Lord.

7 O Lord God, thou strength of my health : thou hast covered my head in the day of battle.

8 Let not the ungodly have his desire, O Lord : let not his mischievous imagination prosper, lest they be too proud.

9 Let the mischief of their own lips fall upon the head of them : that compass me about.

10 Let hot burning coals fall upon them : let them be cast into the fire, and into the pit, that they never rise up again.

11 A man full of words shall not prosper upon the earth : evil shall hunt the wicked person to overthrow him.

12 Sure I am that the Lord will avenge the poor : and maintain the cause of the helpless.

13 The righteous also shall

give thanks unto thy Name: and the just shall continue in thy sight.

PSALM 141. *Domine, clamavi.*

LORD, I call upon thee, haste thee unto me: and consider my voice when I cry unto thee.

2 Let my prayer be set forth in thy sight as the incense: and let the lifting up of my hands be an evening sacrifice.

3 Set a watch, O Lord, before my mouth: and keep the door of my lips.

4 O let not mine heart be inclined to any evil thing: let me not be occupied in ungodly works with the men that work wickedness, lest I eat of such things as please them.

5 Let the righteous rather smite me friendly: and reprove me.

6 But let not their precious balms break my head: yea, I will pray yet against their wickedness.

7 Let their judges be overthrown in stony places: that they may hear my words, for they are sweet.

8 Our bones lie scattered before the pit: like as when one breaketh and heweth wood upon the earth.

9 But mine eyes look unto thee, O Lord God: in thee is my trust, O cast not out my soul.

10 Keep me from the snare that they have laid for me: and from the traps of the wicked doers.

11 Let the ungodly fall into their own nets together: and let me ever escape them.

## EVENING PRAYER.

PSALM 142. *Voce mea ad Dominum.*

I Cried unto the Lord with my voice: yea, even unto the Lord did I make my supplication.

2 I poured out my complaints before him: and shewed him of my trouble.

3 When my spirit was in heaviness thou knewest my path: in the way wherein I walked have they privily laid a snare for me.

4 I looked also upon my right hand: and saw there was no man that would know me.

5 I had no place to flee unto: and no man cared for my soul.

6 I cried unto thee, O Lord, and said: Thou art my hope, and my portion in the land of the living.

7 Consider my complaint: for I am brought very low.

8 O deliver me from my persecutors: for they are too strong for me.

9 Bring my soul out of prison, that I may give thanks unto thy Name: which thing

if thou wilt grant me, then shall the righteous resort unto my company.

PSALM 143. *Domine, exaudi.*

HEAR my prayer, O Lord, and consider my desire: hearken unto me for thy truth and righteousness' sake.

2 And enter not into judgement with thy servant: for in thy sight shall no man living be justified.

3 For the enemy hath persecuted my soul; he hath smitten my life down to the ground; he hath laid me in the darkness, as the men that have been long dead.

4 Therefore is my spirit vexed within me: and my heart within me is desolate.

5 Yet do I remember the time past; I muse upon all thy works: yea, I exercise myself in the works of thy hands.

6 I stretch forth my hands unto thee: my soul gaspeth unto thee as a thirsty land.

7 Hear me, O Lord, and that soon, for my spirit waxeth faint: hide not thy face from me, lest I be like unto them that go down into the pit.

8 O let me hear thy loving-kindness betimes in the morning, for in thee is my trust: shew thou me the way that I should walk in, for I lift up my soul unto thee.

9 Deliver me, O Lord, from mine enemies: for I flee unto thee to hide me.

10 Teach me to do the thing that pleaseth thee, for thou art my God: let thy loving Spirit lead me forth into the land of righteousness.

11 Quicken me, O Lord, for thy Name's sake: and for thy righteousness' sake bring my soul out of trouble.

12 And of thy goodness slay mine enemies: and destroy all them that vex my soul; for I am thy servant.

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MORNING PRAYER.

PSAL. 144. *Benedictus Dominus.*

BLESSED be the Lord my strength: who teacheth my hands to war, and my fingers to fight;

2 My hope and my fortress, my castle and deliverer, my defender in whom I trust: who subdueth my people that is under me.

3 Lord, what is man, that thou hast such respect unto him: or the son of man, that thou so regardest him?

4 Man is like a thing of nought: his time passeth away like a shadow.

5 Bow thy heavens, O Lord, and come down: touch the mountains, and they shall smoke.

6 Cast forth thy lightning, and tear them: shoot out thine arrows, and consume them.

7 Send down thine hand from above : deliver me, and take me out of the great waters, from the hand of strange children ;

8 Whose mouth talketh of vanity : and their right hand is a right hand of wickedness.

9 I will sing a new song unto thee, O God : and sing praises unto thee upon a ten-stringed lute.

10 Thou hast given victory unto kings : and hast delivered David thy servant from the peril of the sword.

11 Save me, and deliver me from the hand of strange children : whose mouth talketh of vanity, and their right hand is a right hand of iniquity.

12 That our sons may grow up as the young plants : and that our daughters may be as the polished corners of the temple.

13 That our garners may be full and plenteous with all manner of store : that our sheep may bring forth thousands and ten thousands in our streets.

14 That our oxen may be strong to labour, that there be no decay : no leading into captivity, and no complaining in our streets.

15 Happy are the people that are in such a case : yea, blessed are the people who have the Lord for their God.

PSAL 145. *Exaltabo te, Deus.*

I Will magnify thee, O God, my King : and I will praise thy Name for ever and ever.

2 Every day will I give thanks unto thee : and praise thy Name for ever and ever.

3 Great is the Lord, and marvellous, worthy to be praised : there is no end of his greatness.

4 One generation shall praise thy works unto another : and declare thy power.

5 As for me, I will be talking of thy worship : thy glory, thy praise, and wondrous works ;

6 So that men shall speak of the might of thy marvellous acts : and I will also tell of thy greatness.

7 The memorial of thine abundant kindness shall be shewed : and men shall sing of thy righteousness.

8 The Lord is gracious, and merciful : long-suffering, and of great goodness.

9 The Lord is loving unto every man : and his mercy is over all his works.

10 All thy works praise thee, O Lord : and thy saints give thanks unto thee.

11 They shew the glory of thy kingdom : and talk of thy power ;

12 That thy power, thy glory, and mightiness of thy

kingdom : might be known unto men.

13 Thy kingdom is an everlasting kingdom : and thy dominion endureth throughout all ages.

14 The Lord upholdeth all such as fall : and lifteth up all those that are down.

15 The eyes of all wait upon thee, O Lord : and thou givest them their meat in due season.

16 Thou openest thine hand : and fillest all things living with plenteousness.

17 The Lord is righteous in all his ways : and holy in all his works.

18 The Lord is nigh unto all them that call upon him : yea, all such as call upon him faithfully.

19 He will fulfil the desire of them that fear him : he also will hear their cry, and will help them.

20 The Lord preserveth all them that love him : but scattereth abroad all the ungodly.

21 My mouth shall speak the praise of the Lord : and let all flesh give thanks unto his holy Name for ever and ever.

PSAL. 146. *Lauda, anima mea.*

PRAISE the Lord, O my soul; while I live will I praise the Lord : yea, as long as I have any being, I will sing praises unto my God.

2 O put not your trust in princes, nor in any child of man : for there is no help in them.

3 For when the breath of man goeth forth he shall turn again to his earth : and then all his thoughts perish.

4 Blessed is he that hath the God of Jacob for his help : and whose hope is in the Lord his God;

5 Who made heaven and earth, the sea, and all that therein is : who keepeth his promise for ever;

6 Who helpeth them to right that suffer wrong : who feedeth the hungry.

7 The Lord looseth men out of prison : the Lord giveth sight to the blind.

8 The Lord helpeth them that are fallen : the Lord careth for the righteous.

9 The Lord careth for the strangers; he defendeth the fatherless and widow : as for the way of the ungodly, he turneth it upside down.

10 The Lord thy God, O Sion, shall be King for evermore : and throughout all generations.

## EVENING PRAYER.

PSAL. 147. *Laudate Dominum.*

O Praise the Lord, for it is a good thing to sing praises unto our God : yea, a joyful and pleasant thing it is to be thankful.

2 The Lord doth build up Jerusalem : and gather together the out-casts of Israel.

3 He healeth those that are broken in heart : and giveth medicine to heal their sickness.

4 He telleth the number of the stars : and calleth them all by their names.

5 Great is our Lord, and great is his power : yea, and his wisdom is infinite.

6 The Lord setteth up the meek : and bringeth the ungodly down to the ground.

7 O sing unto the Lord with thanksgiving : sing praises upon the harp unto our God ;

8 Who covereth the heaven with clouds, and prepareth rain for the earth ; and maketh the grass to grow upon the mountains, and herb for the use of men ;

9 Who giveth fodder unto the cattle : and feedeth the young ravens that call upon him.

10 He hath no pleasure in the strength of an horse : neither delighteth he in any man's legs.

11 But the Lord's delight is in them that fear him : and put their trust in his mercy.

12 Praise the Lord, O Jerusalem ; praise thy God, O Sion.

13 For he hath made fast the bars of thy gates : and hath blessed thy children within thee.

14 He maketh peace in thy borders : and filleth thee with the flour of wheat.

15 He sendeth forth his commandment upon earth : and his word runneth very swiftly.

16 He giveth snow like wool : and scattereth the hoar-frost like ashes.

17 He casteth forth his ice like morsels : who is able to abide his frost ?

18 He sendeth out his word, and melteth them : he bloweth with his wind, and the waters flow.

19 He sheweth his word unto Jacob : his statutes and ordinances unto Israel.

20 He hath not dealt so with any nation : neither have the heathen knowledge of his laws.

PSAL. 148. *Laudate Dominum.*

O Praise the Lord of heaven : praise him in the height.

2 Praise him, all ye angels of his : praise him, all his host.

3 Praise him, sun and moon : praise him, all ye stars and light.

4 Praise him, all ye heavens : and ye waters that are above the heavens.

5 Let them praise the Name of the Lord : for he

spake the word, and they were made; he commanded, and they were created.

6 He hath made them fast for ever and ever : he hath given them a law which shall not be broken.

7 Praise the Lord upon earth : ye dragons, and all deeps;

8 Fire and hail, snow and vapours : wind and storm, fulfilling his word;

9 Mountains and all hills : fruitful trees and all cedars;

10 Beasts and all cattle : worms and feathered fowls;

11 Kings of the earth and all people : princes and all judges of the world;

12 Young men and maidens, old men and children, praise the Name of the Lord : for his Name only is excellent, and his praise above heaven and earth.

13 He shall exalt the horn of his people; all his saints shall praise him : even the children of Israel, even the people that serveth him.

PSALM 149. *Cantate Domino.*

O Sing unto the Lord a new song : let the congregation of saints praise him.

2 Let Israel rejoice in him that made him : and let the children of Sion be joyful in their King.

3 Let them praise his Name in the dance : let them sing praises unto him with tabret and harp.

4 For the Lord hath pleasure in his people : and helpeth the meek-hearted.

5 Let the saints be joyful with glory : let them rejoice in their beds.

6 Let the praises of God be in their mouth : and a two-edged sword in their hands;

7 To be avenged of the heathen : and to rebuke the people;

8 To bind their kings in chains : and their nobles with links of iron.

9 That they may be avenged of them, as it is written : Such honour have all his saints.

PSAL. 150. *Laudate Dominum.*

O Praise God in his holiness : praise him in the firmament of his power.

2 Praise him in his noble acts : praise him according to his excellent greatness.

3 Praise him in the sound of the trumpet : praise him upon the lute and harp.

4 Praise him in the cymbals and dances : praise him upon the strings and pipe.

5 Praise him upon the well-tuned cymbals : praise him upon the loud cymbals.

6 Let every thing that hath breath : praise the Lord.

# FORMS OF PRAYER TO BE USED AT SEA.

¶ *The Morning and Evening Service to be used daily at Sea shall be the same which is appointed in the Book of Common Prayer.*

¶ *These two following Prayers are to be also used in his Majesty's Navy every day.*

O Eternal Lord God, who alone spreadest out the heavens, and rulest the raging of the sea; who hast compassed the waters with bounds until day and night come to an end; Be pleased to receive into thy Almighty and most gracious protection the persons of us thy servants, and the Fleet in which we serve. Preserve us from the dangers of the sea, and from the violence of the enemy; that we may be a safeguard unto our most gracious Sovereign Lord, King *GEORGE*, and his Dominions, and a security for such as pass on the seas upon their lawful occasions; that the inhabitants of our Island may in peace and quietness serve thee our God; and that we may return in safety to enjoy the blessings of the land, with the fruits of our labours, and with a thankful remembrance of thy mercies to praise and glorify thy holy Name; through Jesus Christ our Lord. *Amen.*

*The Collect.*

PREVENT us, O Lord, in all our doings, with thy most gracious favour, and further us with thy continual help; that in all our works begun, continued, and ended in thee, we may glorify thy holy Name, and finally by thy mercy obtain everlasting life; through Jesus Christ our Lord. *Amen.*

¶ *Prayers to be used in Storms at Sea.*

O Most powerful and glorious Lord God, at whose command the winds blow, and lift up the waves of the sea, and who stillest the rage thereof; We thy creatures, but miserable sinners, do in this our great distress cry unto thee for help: Save, Lord, or else we perish. We confess, when we have been safe, and seen all things quiet about us, we have forgot thee our God, and refused to hearken to the still voice of thy word, and to obey thy commandments: But now we see, how terrible thou art in all thy works of wonder; the great God to be feared above all: And therefore we adore thy Divine Majesty, acknowledging thy power, and imploring thy goodness. Help, Lord, and save us for thy mercy's sake in Jesus Christ thy Son, our Lord. *Amen.*

*Or this.*

O Most glorious and gracious Lord God, who dwellest in heaven, but be-

holdest all things below; Look down, we beseech thee, and hear us, calling out of the depth of misery, and out of the jaws of this death, which is ready now to swallow us up: Save, Lord, or else we perish. The living, the living, shall praise thee. O send thy word of command to rebuke the raging winds, and the roaring sea; that we, being delivered from this distress, may live to serve thee, and to glorify thy Name all the days of our life. Hear, Lord, and save us, for the infinite merits of our blessed Saviour, thy Son, our Lord Jesus Christ. *Amen.*

¶ *The Prayer to be said before a Fight at Sea against any Enemy.*

O Most powerful and glorious Lord God, the Lord of hosts, that rulest and commandest all things; Thou sittest in the throne judging right, and therefore we make our address to thy Divine Majesty in this our necessity, that thou wouldest take the cause into thine own hand, and judge between us and our enemies. Stir up thy strength, O Lord, and come and help us; for thou givest not alway the battle to the strong, but canst save by many or by few. O let not our sins now cry against us for vengeance; but hear us thy poor servants begging mercy, and imploring thy help, and that thou wouldest be a defence unto us against the face of the enemy. Make it appear that thou art our Saviour and mighty Deliverer, through Jesus Christ our Lord. *Amen.*

¶ *Short Prayers for single persons, that cannot meet to join in Prayer with others, by reason of the Fight, or Storm.*

*General Prayers.*

LORD, be merciful to us sinners, and save us for thy mercy's sake.

Thou art the great God, that hast made and rulest all things: O deliver us for thy Name's sake.

Thou art the great God to be feared above all: O save us, that we may praise thee.

*Special Prayers with respect to the Enemy.*

THOU, O Lord, art just and powerful: O defend our cause against the face of the enemy.

O God, thou art a strong tower of defence to all that flee unto thee: O save us from the violence of the enemy.

O Lord of hosts, fight for us, that we may glorify thee.

O suffer us not to sink under the weight of our sins, or the violence of the enemy.

O Lord, arise, help us, and deliver us for thy Name's sake.

*Short Prayers in respect of a Storm.*

THOU, O Lord, that stillest the raging of the sea, hear, hear us, and save us, that we perish not.

O blessed Saviour, that didst save thy disciples ready to perish in a storm, hear us, and save us, we beseech thee.

Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.
O Lord, hear us.
O Christ, hear us.

God the Father, God the Son, God the Holy Ghost, have mercy upon us, save us now and evermore. Amen.

OUR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil: For thine is the kingdom, The power, and the glory, For ever and ever. Amen.

¶ *When there shall be imminent danger, as many as can be spared from necessary service in the Ship shall be called together, and make an humble Confession of their sin to God: In which every one ought seriously to reflect upon those particular sins of which his conscience shall accuse him; saying as followeth,*

*The Confession.*

ALMIGHTY God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men; We acknowledge and bewail our manifold sins and wickedness, Which we, from time to time, most grievously have committed, By thought, word, and deed, Against thy Divine Majesty, Provoking most justly thy wrath and indignation against us. We do earnestly repent, And are heartily sorry for these our misdoings; The remembrance of them is grievous unto us; The burden of them is intolerable. Have mercy upon us, Have mercy upon us, most merciful Father; For thy Son our Lord Jesus Christ's sake, Forgive us all that is past; And grant that we may ever hereafter Serve and please thee In newness of life, To the honour and glory of thy Name; Through Jesus Christ our Lord. Amen.

¶ *Then shall the Priest, if there be any in the Ship, pronounce this Absolution.*

ALMIGHTY God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all them that with hearty repentance and true faith turn unto him; Have mercy upon you; pardon and deliver you from all your sins; confirm and strengthen you in all goodness, and bring you to everlasting life; through Jesus Christ our Lord. *Amen.*

*Thanksgiving after a Storm.*

*Jubilate Deo.* Psalm lxvi.

O Be joyful in God, all ye lands : sing praises unto the honour of his Name, make his praise to be glorious.

Say unto God, O how wonderful art thou in thy works : through the greatness of thy power shall thine enemies be found liars unto thee.

For all the world shall worship thee : sing of thee, and praise thy Name.

O come hither, and behold the works of God : how wonderful he is in his doing toward the children of men.

He turned the sea into dry land : so that they went through the water on foot; there did we rejoice thereof.

He ruleth with his power for ever; his eyes behold the people : and such as will not believe shall not be able to exalt themselves.

O praise our God, ye people : and make the voice of his praise to be heard;

Who holdeth our soul in life : and suffereth not our feet to slip.

For thou, O God, hast proved us : thou also hast tried us, like as silver is tried.

Thou broughtest us into the snare : and laidest trouble upon our loins.

Thou sufferedst men to ride over our heads : we went through fire and water, and thou broughtest us out into a wealthy place.

I will go into thine house with burnt-offerings : and will pay thee my vows, which I promised with my lips, and spake with my mouth, when I was in trouble.

I will offer unto thee fat burnt-sacrifices, with the incense of rams : I will offer bullocks and goats.

O come hither, and hearken, all ye that fear God : and I will tell you what he hath done for my soul.

I called unto him with my mouth : and gave him praises with my tongue.

If I incline unto wickedness with mine heart : the Lord will not hear me.

But God hath heard me: and considered the voice of my prayer.

Praised be God who hath not cast out my prayer : nor turned his mercy from me.

Glory be to the Father, and to the Son : and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

*Confitemini Domino.* Psalm cvii.

O Give thanks unto the Lord, for he is gracious: and his mercy endureth for ever.

Let them give thanks

whom the Lord hath redeemed : and delivered from the hand of the enemy;

And gathered them out of the lands, from the east, and from the west : from the north, and from the south.

They went astray in the wilderness out of the way : and found no city to dwell in;

Hungry and thirsty : their soul fainted in them.

So they cried unto the Lord in their trouble : and he delivered them from their distress.

He led them forth by the right way : that they might go to the city where they dwelt.

O that men would therefore praise the Lord for his goodness : and declare the wonders that he doeth for the children of men!

For he satisfieth the empty soul : and filleth the hungry soul with goodness.

Such as sit in darkness, and in the shadow of death : being fast bound in misery and iron;

Because they rebelled against the words of the Lord : and lightly regarded the counsel of the most Highest;

He also brought down their heart through heaviness : they fell down, and there was none to help them.

So when they cried unto the Lord in their trouble : he delivered them out of their distress.

For he brought them out of darkness, and out of the shadow of death : and brake their bonds in sunder.

O that men would therefore praise the Lord for his goodness : and declare the wonders that he doeth for the children of men!

For he hath broken the gates of brass : and smitten the bars of iron in sunder.

Foolish men are plagued for their offence : and because of their wickedness.

Their soul abhorred all manner of meat : and they were even hard at death's door.

So when they cried unto the Lord in their trouble : he delivered them out of their distress.

He sent his word, and healed them : and they were saved from their destruction.

O that men would therefore praise the Lord for his goodness : and declare the wonders that he doeth for the children of men!

That they would offer unto him the sacrifice of thanksgiving : and tell out his works with gladness!

They that go down to the sea in ships : and occupy their business in great waters;

These men see the works

of the Lord : and his wonders in the deep.

For at his word the stormy wind ariseth : which lifteth up the waves thereof.

They are carried up to the heaven, and down again to the deep : their soul melteth away because of the trouble.

They reel to and fro, and stagger like a drunken man : and are at their wit's end.

So when they cry unto the Lord in their trouble : he delivereth them out of their distress.

For he maketh the storm to cease : so that the waves thereof are still.

Then are they glad, because they are at rest : and so he bringeth them unto the haven where they would be.

O that men would therefore praise the Lord for his goodness : and declare the wonders that he doeth for the children of men!

That they would exalt him also in the congregation of the people : and praise him in the seat of the elders!

Who turneth the floods into a wilderness : and drieth up the water-springs.

A fruitful land maketh he barren : for the wickedness of them that dwell therein.

Again, he maketh the wilderness a standing water : and water-springs of a dry ground.

And there he setteth the hungry : that they may build them a city to dwell in;

That they may sow their land, and plant vineyards : to yield them fruits of increase,

He blesseth them, so that they multiply exceedingly : and suffereth not their cattle to decrease.

And again, when they are minished, and brought low : through oppression, through any plague, or trouble;

Though he suffer them to be evil intreated through tyrants : and let them wander out of the way in the wilderness;

Yet helpeth he the poor out of misery : and maketh him housholds like a flock of sheep.

The righteous will consider this, and rejoice : and the mouth of all wickedness shall be stopped.

Whoso is wise will ponder these things : and they shall understand the loving-kindness of the Lord.

Glory be to the Father, and to the Son : and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

*Collects of Thanksgiving.*

O Most blessed and glorious Lord God, who art of infinite goodness and mercy; We thy poor creatures, whom thou hast made and

preserved, holding our souls in life, and now rescuing us out of the jaws of death, humbly present ourselves again before thy Divine Majesty, to offer a sacrifice of praise and thanksgiving, for that thou heardest us when we called in our trouble, and didst not cast out our prayer, which we made before thee in our great distress: Even when we gave all for lost, our ship, our goods, our lives, then didst thou mercifully look upon us, and wonderfully command a deliverance; for which we, now being in safety, do give all praise and glory to thy holy Name; through Jesus Christ our Lord. *Amen.*

*Or this.*

O Most mighty and gracious good God, thy mercy is over all thy works, but in special manner hath been extended toward us, whom thou hast so powerfully and wonderfully defended. Thou hast shewed us terrible things, and wonders in the deep, that we might see how powerful and gracious a God thou art; how able and ready to help them that trust in thee. Thou hast shewed us how both winds and seas obey thy command; that we may learn, even from them, hereafter to obey thy voice, and to do thy will. We therefore bless and glorify thy Name, for this thy mercy in saving us, when we were ready to perish. And, we beseech thee, make us as truly sensible now of thy mercy, as we were then of the danger: and give us hearts always ready to express our thankfulness, not only by words, but also by our lives, in being more obedient to thy holy commandments. Continue, we beseech thee, this thy goodness to us; that we, whom thou hast saved, may serve thee in holiness and righteousness all the days of our life; through Jesus Christ our Lord and Saviour. *Amen.*

*An Hymn of Praise and Thanksgiving after a dangerous Tempest.*

O Come, let us give thanks unto the Lord, for he is gracious: and his mercy endureth for ever.

Great is the Lord, and greatly to be praised; let the redeemed of the Lord say so: whom he hath delivered from the merciless rage of the sea.

The Lord is gracious and full of compassion: slow to anger, and of great mercy.

He hath not dealt with us according to our sins: neither rewarded us according to our iniquities.

But as the heaven is high above the earth: so great hath been his mercy towards us.

We found trouble and heaviness: we were even at death's door.

The waters of the sea had well-nigh covered us: the proud waters had well-nigh gone over our soul.

The sea roared: and the stormy wind lifted up the waves thereof.

We were carried up as it were to heaven, and then down again into the deep: our soul melted within us, because of trouble;

Then cried we unto thee, O Lord: and thou didst deliver us out of our distress.

Blessed be thy Name, who didst not despise the prayer of thy servants: but didst hear our cry, and hast saved us.

Thou didst send forth thy commandment: and the windy storm ceased, and was turned into a calm.

O let us therefore praise the Lord for his goodness: and declare the wonders that he hath done, and still doeth for the children of men.

Praised be the Lord daily: even the Lord that helpeth us, and poureth his benefits upon us.

He is our God, even the God of whom cometh salvation: God is the Lord by whom we have escaped death.

Thou, Lord, hast made us glad through the operation of thy hands: and we will triumph in thy praise.

Blessed be the Lord God: even the Lord God, who only doeth wondrous things;

And blessed be the Name of his Majesty for ever: and let every one of us say, Amen, Amen.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

2 Cor. xiii.

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

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## *After Victory or Deliverance from an Enemy.*

### *A Psalm or Hymn of Praise and Thanksgiving after Victory.*

IF the Lord had not been on our side, now may we say: if the Lord himself had not been on our side, when men rose up against us;

They had swallowed us up quick: when they were so wrathfully displeased at us.

Yea, the waters had drowned us, and the stream had gone over our soul: the deep waters of the proud had gone over our soul.

But praised be the Lord: who hath not given us over as a prey unto them.

The Lord hath wrought: a mighty salvation for us.

We gat not this by our own sword, neither was it our own arm that saved us: but thy right hand, and thine arm, and the light of thy countenance, because thou hadst a favour unto us.

The Lord hath appeared for us: the Lord hath covered our heads, and made us to stand in the day of battle.

The Lord hath appeared for us: the Lord hath overthrown our enemies, and dashed in pieces those that rose up against us.

Therefore not unto us, O Lord, not unto us: but unto thy Name be given the glory.

The Lord hath done great things for us: the Lord hath done great things for us, for which we rejoice.

Our help standeth in the Name of the Lord: who hath made heaven and earth.

Blessed be the Name of the Lord: from this time forth for evermore.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

¶ *After this Hymn may be sung the* Te Deum.

¶ *Then this Collect.*

O Almighty God, the Sovereign Commander of all the world, in whose hand is power and might which none is able to withstand; We bless and magnify thy great and glorious Name for this happy Victory, the whole glory whereof we do ascribe to thee, who art the only giver of Victory. And, we beseech thee, give us grace to improve this great mercy to thy glory, the advancement of thy Gospel, the honour of our Sovereign, and, as much as in us lieth, to the good of all mankind. And, we beseech thee, give us such a sense of this great mercy, as may engage us to a true thankfulness, such as may appear in our lives by an humble, holy, and obedient walking before thee all our days, through Jesus Christ our Lord; to whom with thee and the Holy Spirit, as for all thy mercies, so in particular for this Victory and Deliverance, be all glory and honour, world without end. *Amen.*

2 Cor. xiii.

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

## *At the Burial of their Dead at Sea.*

¶ *The Office in the Common Prayer-book may be used; only instead of these words* [We therefore commit his body to the ground, earth to earth, &c.] *say,*

WE therefore commit his body to the deep, to

be turned into corruption, looking for the resurrection of the body, (when the Sea shall give up her dead,) and the life of the world to come, through our Lord Jesus Christ; who at his coming shall change our vile body, that it may be like his glorious body, according to the mighty working, whereby he is able to subdue all things to himself.

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# A FORM OF PRAYER WITH THANKSGIVING,

## TO BE USED YEARLY UPON THE FIFTH DAY OF NOVEMBER,

For the happy Deliverance of King JAMES I. and the Three Estates of ENGLAND, from the most traiterous and bloody-intended Massacre by Gunpowder: And also for the happy Arrival of his Majesty King WILLIAM on this Day, for the Deliverance of our Church and Nation.

¶. *The Minister of every Parish shall give warning to his Parishioners publickly in the Church at Morning Prayer, the Sunday before, for the due Observation of the said Day. And after Morning Prayer, or Preaching, upon the said* Fifth Day of November, *shall read publickly, distinctly, and plainly, the* Act of Parliament, *made in the Third Year of King James the First, for the Observation of it.*

¶ *The Service shall be the same with the usual Office for Holy-days in all things; except where it is hereafter otherwise appointed.*

¶ *If this Day shall happen to be Sunday, only the Collect proper for that Sunday shall be added to this Office in its place.*

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¶ *Morning Prayer shall begin with these Sentences.*

THE Lord is full of compassion, and mercy: longsuffering, and of great goodness. *Psalm* ciii. 8.

He will not alway be chiding: neither keepeth he his anger for ever. *verse* 9.

He hath not dealt with us after our sins: nor rewarded us according to our wickedness. *verse* 10.

¶ *Instead of* Venite exultemus *shall this Hymn following be used; one Verse by the Priest, and another by the Clerk and people.*

O Give thanks unto the Lord, for he is gracious: and his mercy endureth for ever. *Psalm* cvii. 1.

*Let them give thanks, whom the Lord hath redeemed: and delivered from the hand of the enemy.* verse 2.

Many a time have they fought against me from my youth up: may Israel now say. *Psalm* cxxix. 1.

*Yea, many a time have they vexed me from my youth up: but they have not prevailed against me.* verse 2.

They have privily laid their net to destroy me without a cause: yea, even without a cause have they made a pit for my soul. *Psalm* xxxv. 7.

*They have laid a net for my feet, and pressed down my soul: they have digged a pit before me, and are fallen into the midst of it themselves.* Psalm lvii. 7.

Great is our Lord, and great is his power: yea, and his wisdom is infinite. *Psalm* cxlvii. 5.

*The Lord setteth up the meek: and bringeth the ungodly down to the ground.* verse 6.

Let thy hand be upon the man of thy right hand: and upon the son of man whom thou madest so strong for thine own self. *Psalm* lxxx. 17.

*And so will not we go back from*

*thee: O let us live, and we shall call upon thy Name.* verse 18.

Glory be to the Father, and to the Son: and to the Holy Ghost;

*As it was in the beginning, is now, and ever shall be: world without end. Amen.*

*Proper Psalms.* lxiv, cxxiv, cxxv.

*Proper Lessons.*

*The First,* 2 Samuel xxii.

*Te Deum.*

*The Second,* Acts xxiii.

*Jubilate.*

¶ *In the Suffrages after the Creed these shall be inserted and used for the King.*

*Priest.* O Lord, save the King;

*People.* Who putteth his trust in thee.

*Priest.* Send him help from thy holy place.

*People.* And evermore mightily defend him.

*Priest.* Let his enemies have no advantage against him.

*People.* Let not the wicked approach to hurt him.

¶ *Instead of the first Collect at Morning Prayer shall these two be used.*

ALMIGHTY God, who hast in all ages shewed thy Power and Mercy in the miraculous and gracious deliverances of thy Church, and in the protection of righteous and religious Kings and States professing thy holy and eternal truth, from the wicked conspiracies, and malicious practices of all the enemies thereof: We yield thee our unfeigned thanks and praise, for the wonderful and mighty Deliverance of our gracious Sovereign King *James* the First, the Queen, the Prince, and all the Royal Branches, with the Nobility, Clergy, and Commons of *England,* then assembled in Parliament, by Popish treachery appointed as sheep to the slaughter, in a most barbarous and savage manner, beyond the examples of former ages. From this unnatural Conspiracy, not our merit, but thy mercy; not our foresight, but thy providence delivered us: And therefore not unto us, O Lord, not unto us, but unto thy Name be ascribed all honour and glory, in all Churches of the saints, from generation to generation; through Jesus Christ our Lord. *Amen.*

ACCEPT also, most gracious God, of our unfeigned thanks for filling our hearts again with joy and gladness, after the time that thou hadst afflicted us, and putting a new song into our mouths, by bringing His Majesty King *William,* upon this day, for the Deliverance of our Church and Nation from Popish Tyranny and arbitrary power. We adore the wisdom and justice of thy Providence, which so timely interposed in our extreme danger, and disappointed all the designs of our enemies. We beseech thee, give us such a lively and lasting sense of what thou didst then, and hast since that time done for us, that we may not grow secure and careless in our obedience, by presuming upon thy great and undeserved goodness; but that it may lead us to repentance, and move us to be the more diligent and zealous in all the duties of our Religion, which thou hast in a marvellous manner preserved to us. Let truth and justice, brotherly kindness and charity, devotion and piety, concord and unity, with all other virtues, so flourish among us, that they may be the stability of our times, and make this Church a praise in the earth. All which we humbly beg for the sake of our blessed Lord and Saviour. *Amen.*

¶ *In the end of the Litany (which shall always this Day be used) after the Collect* [We humbly beseech thee, O Father, *&c.*] *shall this be said which followeth.*

ALMIGHTY God and heavenly Father, who of thy gracious Providence, and tender mercy towards us, didst prevent the malice and imaginations of our enemies, by discovering and confounding their horrible and wicked Enterprize, plotted and intended this day to have been ex-

ecuted against the King, and the whole State of *England*, for the subversion of the Government and Religion established among us; and didst likewise upon this day wonderfully conduct thy Servant King *William*, and bring him safely into *England*, to preserve us from the attempts of our enemies to bereave us of our Religion and Laws: We most humbly praise and magnify thy most glorious Name for thy unspeakable goodness towards us, expressed in both these acts of thy mercy. We confess it has been of thy mercy alone, that we are not consumed: for our sins have cried to heaven against us; and our iniquities justly called for vengeance upon us. But thou hast not dealt with us after our sins, nor rewarded us after our iniquities; nor given us over, as we deserved, to be a prey to our enemies; but hast in mercy delivered us from their malice, and preserved us from death and destruction. Let the consideration of this thy repeated goodness, O Lord, work in us true repentance, that iniquity may not be our ruin. And increase in us more and more a lively faith and love, fruitful in all holy obedience; that thou mayest still continue thy favour, with the light of thy Gospel, to us and our posterity for evermore; and that for thy dear Son's sake, Jesus Christ our only Mediator and Advocate. *Amen.*

¶ *Instead of the Prayer* [In time of War and Tumults] *shall be used this Prayer following.*

O Lord, who didst this day discover the snares of death that were laid for us, and didst wonderfully deliver us from the same; Be thou still our mighty Protector, and scatter our enemies that delight in blood: Infatuate and defeat their counsels, abate their pride, asswage their malice, and confound their devices. Strengthen the hands of our gracious Sovereign King *GEORGE*, and all that are put in authority under him, with judgement and justice to cut off all such workers of iniquity, as turn Religion into Rebellion, and Faith into Faction; that they may never prevail against us, or triumph in the ruin of thy Church among us: but that our gracious Sovereign, and his Realms, being preserved in thy true Religion, and by thy merciful goodness protected in the same, we may all duly serve thee, and give thee thanks in thy holy congregation; through Jesus Christ our Lord. *Amen.*

¶ *In the Communion Service, instead of the Collect for the Day, shall this which followeth be used.*

ETERNAL God, and our most mighty Protector, we thy unworthy servants do humbly present ourselves before thy Majesty, acknowledging thy power, wisdom, and goodness, in preserving the King, and the Three Estates of the Realm of *England* assembled in Parliament, from the destruction this day intended against them. Make us, we beseech thee, truly thankful for this, and for all other thy great mercies towards us; particularly for making this day again memorable, by a fresh instance of thy loving-kindness towards us. We bless thee for giving his late Majesty King *William* a safe arrival here, and for making all opposition fall before him, till he became our King and Governour. We beseech thee to protect and defend our Sovereign King *GEORGE*, and all the Royal Family, from all treasons and conspiracies; Preserve him in thy faith, fear, and love; Prosper his Reign with long happiness here on earth; and crown him with everlasting glory hereafter; through Jesus Christ our only Saviour and Redeemer. *Amen.*

*The Epistle.* Rom. xiii. 1.

LET every soul be subject unto the higher powers; for there is no power, but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power

resisteth the ordinance of God; and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: for he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye must needs be subject, not only for wrath, but also for conscience sake. For for this cause pay ye tribute also; for they are God's ministers, attending continually upon this very thing. Render therefore to all their dues; tribute to whom tribute is due, custom to whom custom, fear to whom fear, honour to whom honour.

*The Gospel.* St. Luke ix. 51.

AND it came to pass, when the time was come that he should be received up, he stedfastly set his face to go to Jerusalem, and sent messengers before his face; and they went and entered into a village of the Samaritans, to make ready for him: And they did not receive him, because his face was as though he would go to Jerusalem. And when his disciples James and John saw this, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did? But he turned and rebuked them, and said, Ye know not what manner of spirit ye are of: For the Son of man is not come to destroy men's lives, but to save them. And they went to another village.

¶ *After the Creed, if there be no Sermon, shall be read one of the six Homilies against Rebellion.*

¶ *This Sentence is to be read at the Offertory.*

Whatsoever ye would that men should do to you, do ye even so to them; for this is the Law and the Prophets. St. *Matth.* vii. 12.

¶ *After the Prayer for the Church militant this following Prayer is to be used.*

O God, whose Name is excellent in all the earth, and thy glory above the heavens; who on this day didst miraculously preserve our Church and State from the secret contrivance and hellish malice of Popish conspirators; and on this day also didst begin to give us a mighty deliverance from the open tyranny and oppression of the same cruel and blood-thirsty enemies: We bless and adore thy glorious Majesty, as for the former, so for this thy late marvellous loving-kindness to our Church and Nation, in the preservation of our Religion and Liberties. And we humbly pray, that the devout sense of this thy repeated mercy may renew and increase in us a spirit of love and thankfulness to thee its only Author; a spirit of peaceable submission and obedience to our gracious Sovereign Lord, King *GEORGE*; and a spirit of fervent zeal for our holy Religion which thou hast so wonderfully rescued, and established, a blessing to us and our posterity. And this we beg for Jesus Christ his sake. *Amen.*

# A FORM OF PRAYER WITH FASTING,

## TO BE USED YEARLY ON THE THIRTIETH DAY OF JANUARY,

Being the Day of the Martyrdom of the Blessed King *Charles* the First; to implore the mercy of God, that neither the Guilt of that sacred and innocent Blood, nor those other sins, by which God was provoked to deliver up both us and our King into the hands of cruel and unreasonable men, may at any time hereafter be visited upon us or our posterity.

¶ *If this Day shall happen to be Sunday, this Form of Prayer shall be used and the Fast kept the next Day following. And upon the Lord's Day next before the Day to be kept, at Morning Prayer, immediately after the* Nicene *Creed, notice shall be given for the due Observation of the said Day.*

¶ *The Service of the Day shall be the same with the usual Office for Holy-days in all things; except where it is in this Office otherwise appointed.*

## THE ORDER FOR MORNING PRAYER.

¶ *He that ministereth shall begin with one or more of these Sentences.*

TO the Lord our God belong mercies and forgivenesses, though we have rebelled against him: neither have we obeyed the voice of the Lord our God, to walk in his laws which he set before us. *Dan.* ix. 9, 10.

Correct us, O Lord, but with judgement: not in thine anger, lest thou bring us to nothing. *Jer.* x. 24.

Enter not into judgement with thy servants, O Lord: for in thy sight shall no man living be justified. *Psalm* cxliii. 2.

¶ *Instead of* Venite exultemus *the Hymn following shall be said or sung; one Verse by the Priest, and another by the Clerk and people.*

RIGHTEOUS art thou, O Lord: and just are thy judgements. *Psalm* cxix. 137.

*Thou art just, O Lord, in all that is brought upon us: for thou hast done right, but we have done wickedly.* Neh. ix. 33.

Nevertheless, our feet were almost gone: our treadings had well-nigh slipped. *Psalm* lxxiii. 2.

*For why? we were grieved at the wicked: we did also see the ungodly in such prosperity.* verse 3.

The people stood up, and the rulers took counsel together: against the Lord, and against his Anointed. *Psalm* ii. 2.

*They cast their heads together with one consent: and were confederate against him.* Psalm lxxxiii. 5.

He heard the blasphemy of the multitude, and fear was on every side: while they conspired together against him, to take away his life. *Psalm* xxxi. 15.

*They spoke against him with false tongues, and compassed him about with words of hatred: and fought against him without a cause.* Psalm cix. 2.

Yea, his own familiar friends, whom he trusted: they that eat of his bread laid great wait for him. *Psalm* xli. 9.

*They rewarded him evil for good: to the great discomfort of his soul.* Psalm xxxv. 12.

They took their counsel together, saying, God hath forsaken him: persecute him, and take him, for there is none to deliver him. *Psalm* lxxi. 9.

*The breath of our nostrils, the Anointed of the Lord was taken in their pits: of whom we said, Under his shadow we shall be safe.* Lam. iv. 20.

The adversary and the enemy entered into the gates of Jerusalem: saying, When shall he die, and his name perish? *ver.* 12. *Psalm* xli. 5.

*Let the sentence of guiltiness proceed against him: and now that he lieth, let him rise up no more.* ver. 8.

False witnesses also did rise up

against him : they laid to his charge things that he knew not. *Psalm* xxxv. 11.

*For the sins of the people, and the iniquities of the priests : they shed the blood of the just in the midst of Jerusalem.* Lam. iv. 13.

O my soul, come not thou into their secret; unto their assembly, mine honour, be not thou united : for in their anger they slew a man; *Gen.* xlix. 6.

*Even the man of thy right hand : the Son of man, whom thou hadst made so strong for thine own self.* Psalm lxxx. 17.

In the sight of the unwise he seemed to die : and his departure was taken for misery. *Wisd.* iii. 2.

*They fools counted his life madness, and his end to be without honour : but he is in peace.* Wisd. v. 4. & iii. 3.

For though he was punished in the sight of men : yet was his hope full of immortality. *Wisd.* iii. 4.

*How is he numbered with the children of God : and his lot is among the saints!* Wisd. v. 5.

But, O Lord God, to whom vengeance belongeth, thou God, to whom vengeance belongeth : be favourable and gracious unto Sion. *Psalm* xciv. 1. & li. 18.

*Be merciful, O Lord, unto thy people, whom thou hast redeemed : and lay not innocent blood to our charge.* Deut. xxi. 8.

O shut not up our souls with sinners : nor our lives with the bloodthirsty. *Psalm* xxvi. 9.

*Deliver us from blood-guiltiness, O God, thou that art the God of our salvation : and our tongues shall sing of thy righteousness.* Psalm li. 14.

For thou art the God that hast no pleasure in wickedness : neither shall any evil dwell with thee. *Psalm* v. 4.

*Thou wilt destroy them that speak leasing : the Lord abhors both the blood-thirsty and deceitful man.* ver. 6.

O how suddenly do they consume : perish, and come to a fearful end! *Psalm* lxxiii. 18.

*Yea, even like as a dream, when one awaketh : so didst thou make their image to vanish out of the city.* ver. 19.

Great and marvellous are thy works, O Lord God Almighty : just and true are thy ways, O King of saints. *Rev.* xv. 3.

*Righteous art thou, O Lord : and just are thy judgements.* Psalm cxix. 137.

Glory be to the Father, and to the Son : and to the Holy Ghost;

*As it was in the beginning, is now, and ever shall be : world without end. Amen.*

*Proper Psalms.* ix, x, xi.

*Proper Lessons.*

*The First,* 2 Samuel i.

*The Second,* St. Matth. xxvii.

¶ *Instead of the first Collect at Morning Prayer shall these two which next follow be used.*

O Most mighty God, terrible in thy judgements, and wonderful in thy doings toward the children of men; who in thy heavy displeasure didst suffer the life of our gracious Sovereign King *Charles* the First, to be (as this day) taken away by the hands of cruel and bloody men: We thy sinful creatures here assembled before thee, do, in the behalf of all the people of this land, humbly confess, that they were the crying sins of this Nation, which brought down this heavy judgement upon us. But, O gracious God, when thou makest inquisition for blood, lay not the guilt of this innocent blood, (the shedding whereof nothing but the blood of thy Son can expiate,) lay it not to the charge of the people of this land; nor let it ever be required of us, or our posterity. Be merciful, O Lord, be merciful unto thy people, whom thou hast redeemed; and be not angry with us for ever: But pardon us for thy mercy's sake, through the

merits of thy Son Jesus Christ our Lord. *Amen.*

BLESSED Lord, in whose sight the death of thy saints is precious; We magnify thy Name for thine abundant grace bestowed upon our martyred Sovereign; by which he was enabled so cheerfully to follow the steps of his blessed Master and Saviour, in a constant meek suffering of all barbarous indignities, and at last resisting unto blood; and even then, according to the same pattern, praying for his murderers. Let his memory, O Lord, be ever blessed among us; that we may follow the example of his courage and constancy, his meekness and patience, and great charity. And grant, that this our land may be freed from the vengeance of his righteous blood, and thy mercy glorified in the forgiveness of our sins: and all for Jesus Christ his sake, our only Mediator and Advocate. *Amen.*

¶ *In the end of the Litany (which shall always on this Day be used) immediately after the Collect* [We humbly beseech thee, O Father, *&c.*] *the three Collects next following are to be read.*

O Lord, we beseech thee mercifully hear our prayers, and spare all those who confess their sins unto thee; that they whose consciences by sin are accused, by thy merciful pardon may be absolved; through Christ our Lord. *Amen.*

O Most mighty God, and merciful Father, who hast compassion upon all men, and hatest nothing that thou hast made; who wouldest not the death of a sinner, but that he should rather turn from his sin, and be saved: Mercifully forgive us our trespasses; receive and comfort us, who are grieved and wearied with the burden of our sins. Thy property is always to have mercy; to thee only it appertaineth to forgive sins. Spare us therefore, good Lord, spare thy people, whom thou hast redeemed; enter not into judgement with thy servants, who are vile earth and miserable sinners: but so turn thine anger from us, who meekly acknowledge our vileness, and truly repent us of our faults; and so make haste to help us in this world, that we may ever live with thee in the world to come; through Jesus Christ our Lord. *Amen.*

TURN thou us, O good Lord, and so shall we be turned. Be favourable, O Lord, be favourable to thy people, Who turn to thee in weeping, fasting, and praying. For thou art a merciful God, Full of compassion, Long-suffering, and of great pity. Thou sparest when we deserve punishment, And in thy wrath thinkest upon mercy. Spare thy people, good Lord, spare them, And let not thine heritage be brought to confusion. Hear us, O Lord, for thy mercy is great, And after the multitude of thy mercies look upon us; Through the merits and mediation of thy blessed Son Jesus Christ our Lord. *Amen.*

¶ *In the Communion Service, after the Prayer for the King* [Almighty God, whose kingdom is everlasting, *&c.*] *instead of the Collect for the Day shall these two be used.*

O most mighty God, *&c.* } *As in the Morning Prayers.*
Blessed Lord, *&c.* }

*The Epistle.* 1 St. Peter ii. 13.

SUBMIT yourselves to every ordinance of man for the Lord's sake; whether it be to the King, as supreme; or unto governours, as unto them that are sent by him, for the punishment of evil-doers, and for the praise of them that do well. For so is the will of God, that with well-doing ye may put to silence the ignorance of foolish men: as free, and not using your liberty for a cloke of maliciousness, but as the servants of God. Honour all men. Love the brotherhood. Fear God. Honour the King. Servants, be subject to your masters with all fear, not only to the good and gentle, but also to the froward. For this is thank-worthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory

is it, if when ye be buffeted for your faults ye shall take it patiently? but if when ye do well, and suffer for it, ye take it patiently; this is acceptable with God. For even hereunto were ye called; because Christ also suffered for us, leaving us an example, that ye should follow his steps; who did no sin, neither was guile found in his mouth.

*The Gospel.* St. Matth. xxi. 33.

THERE was a certain housholder which planted a vineyard, and hedged it round about, and digged a wine-press in it, and built a tower, and let it out to husbandmen, and went into a far country. And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it. And the husbandmen took his servants, and beat one, and killed another, and stoned another. Again he sent other servants, more than the first: and they did unto them likewise. But last of all he sent unto them his son, saying, They will reverence my son. But when the husbandmen saw the son, they said among themselves, This is the heir, come, let us kill him, and let us seize on his inheritance. And they caught him, and cast him out of the vineyard, and slew him. When the lord therefore of the vineyard cometh, what will he do unto those husbandmen? They say unto him, He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons.

¶ *After the* Nicene *Creed, shall be read, instead of the Sermon for that Day, the first and second parts of the Homily against Disobedience and wilful Rebellion, set forth by Authority; or the Minister who officiates shall preach a Sermon of his own composing upon the same argument.*

¶ *In the Offertory shall this Sentence be read.*

Whatsoever ye would that men should do unto you, even so do unto them; for this is the Law and the Prophets. St. *Matth.* vii. 12.

¶ *After the Prayer* [For the whole state of Christ's Church &c.] *these two Collects following shall be used.*

O Lord, our heavenly Father, who didst not punish us as our sins have deserved, but hast in the midst of judgement remembered mercy; We acknowledge it thine especial favour, that, though for our many and great provocations, thou didst suffer thine anointed blessed King *Charles* the First (as on this day) to fall into the hands of violent and blood-thirsty men, and barbarously to be murdered by them, yet thou didst not leave us for ever, as sheep without a shepherd; but by thy gracious providence didst miraculously preserve the undoubted Heir of his Crowns, our then gracious Sovereign King *Charles* the Second, from his bloody enemies, hiding him under the shadow of thy wings, until their tyranny was overpast; and didst bring him back, in thy good appointed time, to sit upon the throne of his Father; and together with the Royal Family didst restore to us our ancient Government in Church and State. For these thy great and unspeakable mercies we render to thee our most humble and unfeigned thanks; beseeching thee, still to continue thy gracious protection over the whole Royal Family, and to grant to our gracious Sovereign King *GEORGE*, a long and a happy Reign over us: So we that are thy people will give thee thanks for ever, and will alway be shewing forth thy praise from generation to generation; through Jesus Christ our Lord and Saviour. *Amen.*

AND grant, O Lord, we beseech thee, that the course of this world may be so peaceably ordered by thy governance, that thy Church may joyfully serve thee in all godly quietness; through Jesus Christ our Lord. *Amen.*

## THE ORDER FOR EVENING PRAYER.

¶ *The Hymn appointed to be used at Morning Prayer instead of* Venite exultemus *shall here also be used before the Proper Psalms.*

Righteous art thou, O Lord, *&c.*

*Proper Psalms.* lxxix, xciv, lxxxv.

*Proper Lessons.*

*The First,* Jer. xii. *or* Dan. ix. *to* ver. 22.

*The Second,* Hebr. xi. ver. 32. *and* xii. *to* ver. 7.

¶ *Instead of the first Collect at Evening Prayer shall these two which next follow be used.*

O Almighty Lord God, who by thy wisdom not only guidest and orderest all things most suitably to thine own justice; but also performest thy pleasure in such a manner, that we cannot but acknowledge thee to be righteous in all thy ways, and holy in all thy works: We thy sinful people do here fall down before thee, confessing that thy judgements were right, in permitting cruel men, sons of Belial, (as on this day) to imbrue their hands in the blood of thine Anointed; we having drawn down the same upon ourselves, by the great and long provocations of our sins against thee. For which we do therefore here humble ourselves before thee; beseeching thee to deliver this Nation from blood-guiltiness, (that of this day especially,) and to turn from us and our posterity all those judgements, which we by our sins have worthily deserved: Grant this, for the all-sufficient merits of thy Son our Saviour Jesus Christ. *Amen.*

BLESSED God, just and powerful, who didst permit thy dear Servant, our dread Sovereign King *Charles* the First, to be (as upon this day) given up to the violent outrages of wicked men, to be despitefully used, and at the last murdered by them: Though we cannot reflect upon so foul an act, but with horror and astonishment; yet do we most gratefully commemorate the glories of thy grace, which then shined forth in thine Anointed; whom thou wast pleased, even at the hour of death, to endue with an eminent measure of exemplary patience, meekness, and charity, before the face of his cruel enemies. And albeit thou didst suffer them to proceed to such an height of violence, as to kill him, and to take possession of his Throne; yet didst thou in great mercy preserve his Son, whose right it was, and at length by a wonderful providence bring him back, and set him thereon, to restore thy true Religion, and to settle peace amongst us: For these thy great mercies we glorify thy Name, through Jesus Christ our blessed Saviour. *Amen.*

¶ *Immediately after the Collect* [Lighten our darkness, *&c.*] *shall these three next following be used.*

O Lord, we beseech *&c.* — *As before at Morning Prayer.*
O most mighty God, *&c.* — *As before at Morning Prayer.*
Turn thou us, O good Lord, *&c.* — *As before at Morning Prayer.*

¶ *Immediately before the Prayer of Saint* Chrysostom *shall this Collect which next followeth be used.*

ALMIGHTY and everlasting God, whose righteousness is like the strong mountains, and thy judgements like the great deep; and who, by that barbarous murder (as on this day) committed upon the sacred Person of thine Anointed, hast taught us, that neither the greatest of Kings, nor the best of men, are more secure from violence than from natural death: Teach us also hereby so to number our days, that we may apply our hearts unto wisdom. And grant, that neither the splendor of any thing that is great, nor the conceit of any thing that is good in us, may withdraw our eyes from looking upon ourselves as sinful dust and ashes; but that, according to the example of this thy blessed Martyr, we may press forward to the prize of the high calling that is before us, in faith and patience, humility and meekness, mortification and self-denial, charity and constant perseverance unto the end: And all this for thy Son our Lord Jesus Christ his sake; to whom with thee and the Holy Ghost be all honour and glory, world without end. *Amen.*

# A FORM OF PRAYER WITH THANKSGIVING

## TO ALMIGHTY GOD,

For having put an end to the Great Rebellion, by the Restitution of the King and Royal Family, and the Restoration of the Government after many years Interruption; which unspeakable Mercies were wonderfully completed upon the Twenty-ninth of *May*, in the Year 1660. And in Memory thereof that Day in every Year is by Act of Parliament appointed to be for ever kept holy.

¶ *The Act of Parliament made in the Twelfth, and confirmed in the Thirteenth Year of King* Charles *the Second, for the Observation of the Twenty-ninth Day of* May *yearly, as a Day of Publick Thanksgiving, is to be read publickly in all Churches at Morning Prayer, immediately after the* Nicene *Creed, on the Lord's Day next before every such Twenty-ninth of* May, *and notice to be given for the due Observation of the said Day.*

¶ *The Service shall be the same with the usual Office for Holy-days; except where it is in this Office otherwise appointed.*

¶ *If this Day shall happen to be* Ascension-day, *or* Whit-sunday, *the Collects of this Office are to be added to the Offices of those Festivals in their proper places: If it be* Monday *or* Tuesday *in* Whitsun-week, *or* Trinity-Sunday, *the Proper Psalms appointed for this Day, instead of those of ordinary course, shall be also used, and the Collects added as before; and in all these cases the rest of this Office shall be omitted: But if it shall happen to be any other Sunday, this whole Office shall be used, as it followeth, entirely. And what Festival soever shall happen to fall upon this solemn Day of Thanksgiving, the following Hymn, appointed instead of* Venite exultemus, *shall be constantly used.*

¶ *Morning Prayer shall begin with these Sentences.*

TO the Lord our God belong mercies and forgivenesses, though we have rebelled against him: neither have we obeyed the voice of the Lord our God, to walk in his laws which he set before us. *Daniel* ix. 9, 10.

It is of the Lord's mercies that we were not consumed: because his compassions fail not. *Lam.* iii. 22.

¶ *Instead of* Venite exultemus *shall be sung or said this Hymn following; one Verse by the Priest, and another by the Clerk and people.*

MY song shall be alway of the loving-kindness of the Lord: with my mouth will I ever be shewing forth his truth from one generation to another. *Psalm* lxxxix. 1.

*The merciful and gracious Lord hath so done his marvellous works: that they ought to be had in remembrance.* Psalm cxi. 4.

Who can express the noble acts of the Lord: or shew forth all his praise? *Psalm* cvi. 2.

*The works of the Lord are great: sought out of all them that have pleasure therein.* Psalm cxi. 2.

The Lord setteth up the meek: and bringeth the ungodly down to the ground. *Psalm* cxlvii. 6.

*The Lord executeth righteousness and judgement: for all them that are oppressed with wrong.* Psalm ciii. 6.

For he will not alway be chiding: neither keepeth he his anger for ever. *verse* 9.

*He hath not dealt with us after our sins: nor rewarded us according to our wickedness.* verse 10.

For look how high the heaven is in comparison of the earth: so great is his mercy toward them that fear him. *verse* 11.

*Yea, like as a father pitieth his own children: even so is the Lord merciful unto them that fear him.* verse 13.

Thou, O God, hast proved us: thou also hast tried us, even as silver is tried. *Psalm* lxvi. 9.

*Thou sufferedst men to ride over our heads, we went through fire and water: but thou hast brought us out into a wealthy place.* verse 11.

O how great troubles and adversities hast thou shewed us! and yet didst thou turn and refresh us: yea, and broughtest us from the deep of the earth again. *Psalm* lxxi. 18.

*Thou didst remember us in our low estate, and redeem us from our enemies: for thy mercy endureth for ever.* Psalm cxxxvi. 23, 24.

Lord, thou art become gracious unto thy land: thou hast turned away the captivity of Jacob. *Psalm* lxxxv. 1.

*God hath shewed us his goodness plenteously: and God hath let us see our desire upon our enemies.* Psalm lix. 10.

They are brought down and fallen: but we are risen and stand upright. *Psalm* xx. 8.

*There are they fallen, all that work wickedness: they are cast down, and shall not be able to stand.* Psalm xxxvi. 12.

The Lord hath been mindful of us, and he shall bless us: even he shall bless the house of Israel, he shall bless the house of Aaron. *Psalm* cxv. 12.

*He shall bless them that fear the Lord: both small and great.* verse 13.

O that men would therefore praise the Lord for his goodness: and declare the wonders that he doeth for the children of men! *Psalm* cvii. 21.

*That they would offer unto him the sacrifice of thanksgiving: and tell out his works with gladness!* ver. 22.

And not hide them from the children of the generations to come: but shew the honour of the Lord, his mighty and wonderful works that he hath done! *Psalm* lxxviii. 4.

*That our posterity may also know them, and the children that are yet unborn: and not be as their forefathers a faithless and stubborn generation.* verse 6, 9.

Give thanks, O Israel, unto God the Lord in the congregations: from the ground of the heart. *Psalm* lxviii. 26.

*Praised be the Lord daily: even the God who helpeth us, and poureth his benefits upon us.* verse 19.

O let the wickedness of the wicked come to an end: but establish thou the righteous. *Psalm* vii. 9.

*Let all those that seek thee be joyful and glad in thee: and let all such as love thy salvation say alway, The Lord be praised.* Psalm xl. 19.

Glory be to the Father, and to the Son: and to the Holy Ghost;

*As it was in the beginning, is now, and ever shall be: world without end. Amen.*

*Proper Psalms.* cxxiv, cxxvi, cxxix, cxviii.

*Proper Lessons.*

*The First,* 2 Sam. xix. ver. 9. *or* Numb. xvi. *Te Deum.*

*The Second,* The Epistle of S. Jude. *Jubilate Deo.*

¶ *The Suffrages next after the Creed shall stand thus.*

*Priest.* O Lord, shew thy mercy upon us.

Answer. *And grant us thy salvation.*

*Priest.* O Lord, save the King;

Answer. *Who putteth his trust in thee.*

*Priest.* Send him help from thy holy place.

Answer. *And evermore mightily defend him.*

*Priest.* Let his enemies have no advantage against him.

Answer. *Let not the wicked approach to hurt him.*

*Priest.* Endue thy Ministers with righteousness.

Answer. *And make thy chosen people joyful.*

*Priest.* Give peace in our time, O Lord.

Answer. *Because there is none other that fighteth for us, but only thou, O God.*

*Priest.* Be unto us, O Lord, a strong tower,

Answer. *From the face of our enemies.*

*Priest.* O Lord, hear our prayer.

Answer. *And let our cry come unto thee.*

¶ *Instead of the first Collect at Morning Prayer shall these two which follow be used.*

O Almighty God, who art a strong tower of defence unto thy servants against the face of their enemies; We yield thee praise and thanksgiving for the wonderful deliverance of

these Kingdoms from THE GREAT REBELLION, and all the Miseries and Oppressions consequent thereupon, under which they had so long groaned. We acknowledge it thy goodness, that we were not utterly delivered over as a prey unto them; beseeching thee still to continue such thy mercies towards us, that all the world may know that thou art our Saviour and mighty Deliverer; through Jesus Christ our Lord. *Amen.*

O Lord God of our salvation, who hast been exceedingly gracious unto this land, and by thy miraculous providence didst deliver us out of our miserable confusions; by restoring to us, and to his own just and undoubted Rights, our then most gracious Sovereign Lord, King *Charles* the Second, notwithstanding all the power and malice of his enemies; and, by placing him on the Throne of these Kingdoms, didst restore also unto us the publick and free profession of thy true Religion and Worship, together with our former Peace and Prosperity, to the great comfort and joy of our hearts: We are here now before thee, with all due thankfulness, to acknowledge thine unspeakable goodness herein, as upon this day shewed unto us, and to offer unto thee our sacrifice of praise for the same; humbly beseeching thee to accept this our unfeigned, though unworthy oblation of ourselves; vowing all holy obedience in thought, word, and work, unto thy Divine Majesty; and promising all loyal and dutiful Allegiance to thine Anointed Servant now set over us, and to his Heirs after him; whom we beseech thee to bless with all increase of grace, honour and happiness, in this world, and to crown him with immortality and glory in the world to come, for Jesus Christ his sake our only Lord and Saviour. *Amen.*

¶ *In the end of the Litany (which shall always this Day be used) after the Collect* [We humbly beseech thee, O Father, &c.] *shall this be said which next followeth.*

ALMIGHTY God, who hast in all ages shewed forth thy power and mercy in the miraculous and gracious deliverances of thy Church, and in the protection of righteous and religious Kings and States, professing thy holy and eternal truth, from the malicious Conspiracies and wicked Practices of all their enemies; We yield unto thee our unfeigned thanks and praise, as for thy many other great and publick mercies, so especially for that signal and wonderful Deliverance, by thy wise and good Providence as upon this day completed, and vouchsafed to our then most gracious Sovereign King *Charles* the Second, and all the Royal Family, and in them, to this whole Church and State, and all orders and degrees of men in both, from the unnatural Rebellion, Usurpation, and Tyranny of ungodly and cruel men, and from the sad confusions and ruin thereupon ensuing. From all these, O gracious and merciful Lord God, not our merit, but thy mercy; not our foresight, but thy Providence; not our own arm, but thy right hand, and thine arm, did rescue and deliver us. And therefore, not unto us, O Lord, not unto us, but unto thy Name be ascribed all Honour, and Glory, and Praise, with most humble and hearty thanks, in all Churches of the Saints: Even so blessed be the Lord our God, who alone doeth wondrous things, and blessed be the Name of his Majesty for ever; through Jesus Christ our Lord and only Saviour. *Amen.*

¶ *In the Communion Service, immediately before the reading of the Epistle, shall these two Collects be used, instead of the Collect for the King and the Collect of the Day.*

O Almighty God, &c. } *As before at*
O Lord God of our salvation, &c. } *Morning Prayer.*

*The Epistle.* 1 St. Peter ii. 11.

DEARLY beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; having your conver-

sation honest among the Gentiles: that, whereas they speak against you as evil-doers, they may, by your good works which they shall behold, glorify God in the day of visitation. Submit yourselves to every ordinance of man for the Lord's sake; whether it be to the King, as supreme; or unto Governours, as unto them that are sent by him for the punishment of evil-doers, and for the praise of them that do well. For so is the will of God, that with well-doing ye may put to silence the ignorance of foolish men: as free, and not using your liberty for a cloke of maliciousness, but as the servants of God. Honour all men. Love the brotherhood. Fear God. Honour the King.

*The Gospel.* St. Matth. xxii. 16.

AND they sent out unto him their disciples, with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man; for thou regardest not the person of men. Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Cæsar, or not? But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites? Shew me the tribute-money. And they brought unto him a peny. And he saith unto them, Whose is this image and superscription? They say unto him, Cæsar's. Then saith he unto them, Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's. When they had heard these words, they marvelled, and left him, and went their way.

¶ *In the Offertory shall this Sentence be read*

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven: but he that doeth the will of my Father which is in heaven. St. *Matth.* vii. 21.

¶ *After the Prayer* [For the whole State of Christ's Church &c.] *this Collect following shall be used.*

ALMIGHTY God and heavenly Father, who, of thine infinite and unspeakable goodness towards us, didst in a most extraordinary and wonderful manner disappoint and overthrow the wicked designs of those traiterous, heady, and high-minded men, who, under the pretence of Religion and thy most holy Name, had contrived, and well-nigh effected the utter destruction of this Church and Kingdom: As we do this day most heartily and devoutly adore and magnify thy glorious Name for this thine infinite goodness already vouchsafed to us; so do we most humbly beseech thee to continue thy grace and favour towards us, that no such dismal calamity may ever again fall upon us. Infatuate and defeat all the secret counsels of deceitful and wicked men against us. Abate their pride, asswage their malice, and confound their devices. Strengthen the hands of our gracious Sovereign King *GEORGE*, and all that are put in authority under him, with judgement and justice to cut off all such workers of iniquity, as turn Religion into Rebellion, and Faith into Faction; that they may never again prevail against us, nor triumph in the ruin of the Monarchy and thy Church among us. Protect and defend our Sovereign Lord the King, with the whole Royal Family, from all Treasons and Conspiracies. Be unto him an helmet of salvation; and a strong tower of defence against the face of all his enemies; clothe them with shame and confusion, but upon Himself and his Posterity let the Crown for ever flourish. So we thy people, and the sheep of thy pasture, will give thee thanks for ever, and will always be shewing forth thy praise from generation to generation; through Jesus Christ our only Saviour and Redeemer, to whom with thee, O Father, and the Holy Ghost, be glory in the Church throughout all ages, world without end. *Amen.*

# A FORM OF PRAYER WITH THANKSGIVING TO ALMIGHTY GOD;

To be used in all Churches and Chapels within this Realm, every Year, upon the Twenty-fifth Day of October;

Being the Day on which His Majesty began His happy Reign.

¶ *The Service shall be the same with the usual Office for Holy-days in all things, except where it is in this Office otherwise appointed.*

¶ *If this Day shall happen to be* Sunday, *this whole Office shall be used, as it followeth, entirely.*

¶ *Morning Prayer shall begin with these Sentences.*

I Exhort that first of all, Supplications, Prayers, Intercessions, and giving of Thanks, be made for all men; for Kings, and for all that are in Authority; that we may lead a quiet and peaceable life, in all godliness and honesty: For this is good and acceptable unto God our Saviour. 1 *Tim.* ii. 1, 2, 3.

If we say that we have no sin, we deceive ourselves, and the truth is not in us; but, if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. 1 St. *John* i. 8, 9.

¶ *Instead of* Venite exultemus *the Hymn following shall be said or sung; one Verse by the Priest, and another by the Clerk and people.*

O Lord our Governour: how excellent is thy Name in all the world! *Psalm* viii. 1.

*Lord, what is man, that thou hast such respect unto him: or the son of man, that thou so regardest him?* Psalm cxliv. 3.

The merciful and gracious Lord hath so done his marvellous works: that they ought to be had in remembrance. *Psalm* cxi. 4.

*O that men would therefore praise the Lord for his goodness: and declare the wonders that he doeth for the children of men!* Psalm cvii. 21.

Behold, O God our Defender: and look upon the face of thine Anointed. *Psalm* lxxxiv. 9.

*O hold thou up his goings in thy paths: that his footsteps slip not.* Psalm xvii. 5.

Grant the King a long life: and make him glad with the joy of thy countenance. *Psalm* lxi. 6. & xxi. 6.

*Let him dwell before thee for ever: O prepare thy loving mercy and faithfulness, that they may preserve him.* Psalm lxi. 7.

In his time let the righteous flourish: and let peace be in all our borders. *Psalm* lxxii. 7. & cxlvii. 14.

*As for his enemies, clothe them with shame: but upon himself let his crown flourish.* Psalm cxxxii. 19.

Blessed be the Lord God, even the God of Israel: which only doeth wondrous things. *Psalm* lxxii. 18.

*And blessed be the Name of his Majesty for ever: and all the earth shall be filled with his Majesty. Amen, Amen.* verse 19.

Glory be to the Father, and to the Son: and to the Holy Ghost;

*As it was in the beginning, is now, and ever shall be: world without end. Amen.*

*Proper Psalms.* xx, xxi, ci.

*Proper Lessons.*

*The First,* Joshua i. to the end of the ninth Verse.

*Te Deum.*

*The Second,* Romans xiii.

*Jubilate Deo.*

¶ *The Suffrages next after the Creed shall stand thus.*

*Priest.* O Lord, shew thy mercy upon us.

Answer. *And grant us thy salvation.*

*Priest.* O Lord, save the King;

Answer. *Who putteth his trust in thee.*

*Priest.* Send him help from thy holy place.

Answer. *And evermore mightily defend him.*

*Priest.* Let his enemies have no advantage against him.

Answer. *Let not the wicked approach to hurt him.*

*Priest.* Endue thy Ministers with righteousness.

Answer. *And make thy chosen people joyful.*

*Priest.* O Lord, save thy people.

Answer. *And bless thine inheritance.*

*Priest.* Give peace in our time, O Lord.

Answer. *Because there is none other that fighteth for us, but only thou, O God.*

*Priest.* Be unto us, O Lord, a strong tower;

Answer. *From the face of our enemies.*

*Priest.* O Lord, hear our prayer.

Answer. *And let our cry come unto thee.*

¶ *Instead of the first Collect at Morning Prayer shall be used this following Collect of Thanksgiving for His Majesty's Accession to the Throne.*

ALMIGHTY God, who rulest over all the kingdoms of the World, and disposest of them according to thy good pleasure; We yield thee unfeigned thanks, for that thou wast pleased, as on this day, to place thy Servant our Sovereign Lord, King *GEORGE* upon the Throne of this Realm. Let thy wisdom be his guide, and let thine arm strengthen him; let justice, truth, and holiness, let peace and love, and all those virtues that adorn the Christian Profession, flourish in his days; direct all his counsels and endeavours to thy glory, and the welfare of his people; and give us grace to obey him cheerfully and willingly for conscience sake; that neither our sinful passions, nor our private interests, may disappoint his cares for the publick good; let him always possess the hearts of his people, that they may never be wanting in honour to his Person, and dutiful submission to his Authority; let his Reign be long and prosperous, and crown him with immortality in the life to come; through Jesus Christ our Lord. *Amen.*

¶ *In the end of the Litany (which shall always be used upon this Day) after the Collect* [We humbly beseech thee, O Father, &c.] *shall the following Prayer, for the King and Royal Family, be used.*

O Lord our God, who upholdest and governest all things in heaven and earth; receive our humble prayers, with our hearty thanksgivings, for our Sovereign Lord *GEORGE*, as on this day, set over us by thy grace and providence to be our King; and so together with him bless our gracious Queen *Charlotte*, their Royal Highnesses *George* Prince of *Wales*, the Princess of *Wales*, and all the Royal Family; that they all, ever trusting in thy goodness, protected by thy power, and crowned with thy gracious and endless favour, may continue before thee in health, peace, joy, and honour, and may live long and happy lives upon earth, and after death obtain everlasting life and glory in the kingdom of heaven, by the Merits and Mediation of Christ Jesus our Saviour, who with the Father and the Holy Spirit, liveth and reigneth ever one God, world without end. *Amen.*

¶ *Then shall follow this Collect, for God's protection of the King against all his enemies.*

MOST gracious God, who hast set thy Servant *GEORGE* our King upon the Throne of his Ancestors, we most humbly beseech thee to protect him on the same from all the dangers to which he may be exposed; hide him from the gathering together of the froward, and from the insurrection of wicked doers; Do thou weaken the hands, blast the designs, and defeat the enterprizes of all his enemies, that no secret conspiracies, nor open violences, may disquiet

his Reign; but that, being safely kept under the shadow of thy wing, and supported by thy power, he may triumph over all opposition; that so the world may acknowledge thee to be his defender and mighty deliverer in all difficulties and adversities; through Jesus Christ our Lord. *Amen.*

¶ *Then the Prayer for the High Court of Parliament (if sitting.)*

¶ *In the Communion Service, immediately before the reading of the Epistle, instead of the Collect for the King, and that of the Day, shall be used this Prayer for the King, as supreme Governour of this Church.*

BLESSED Lord, who hast called Christian Princes to the defence of thy Faith, and hast made it their duty to promote the spiritual welfare, together with the temporal interest of their people; We acknowledge with humble and thankful hearts thy great goodness to us, in setting thy Servant our most gracious King over this Church and Nation; Give him, we beseech thee, all those heavenly graces that are requisite for so high a trust; Let the work of thee his God prosper in his hands; Let his eyes behold the success of his designs for the service of thy true Religion established amongst us; And make him a blessed instrument of protecting and advancing thy Truth, wherever it is persecuted and oppressed; Let Hypocrisy and Profaneness, Superstition and Idolatry, fly before his face; Let not Heresies and false Doctrines disturb the peace of the Church, nor Schisms and causeless Divisions weaken it; But grant us to be of one heart and one mind in serving thee our God, and obeying him according to thy will: And that these blessings may be continued to after-ages, let there never be one wanting in his house to succeed him in the government of this United Kingdom, that our posterity may see his children's children, and peace upon Israel. So we that are thy people, and sheep of thy pasture, shall give thee thanks for ever, and will always be shewing forth thy praise from generation to generation. *Amen.*

*The Epistle.* 1 St. Peter ii. 11.

DEARLY beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; having your conversation honest among the Gentiles: that, whereas they speak against you as evil-doers, they may, by your good works which they shall behold, glorify God in the day of visitation. Submit yourselves to every ordinance of man for the Lord's sake; whether it be to the King, as supreme; or unto governours, as unto them that are sent by him for the punishment of evil-doers, and for the praise of them that do well. For so is the will of God, that with well-doing ye may put to silence the ignorance of foolish men: as free, and not using your liberty for a cloke of maliciousness, but as the servants of God. Honour all men. Love the brotherhood. Fear God. Honour the King.

*The Gospel.* St. Matth. xxii. 16.

AND they sent out unto him their disciples, with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man: for thou regardest not the person of men. Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Cæsar, or not? But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites? shew me the tribute-money. And they brought unto him a peny. And he saith unto them, Whose is this image and superscription? They say unto him, Cæsar's. Then saith he unto them, Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's. When they had heard these words, they marvelled, and left him, and went their way.

¶ *After the* Nicene *Creed shall follow the Sermon.*

¶ *In the Offertory shall this Sentence be read:*

LET your light so shine before men, that they may see your

good works, and glorify your Father which is in heaven. St. *Matth.* v. 16.

¶ *After the Prayer* [For the whole State of Christ's Church *&c.*] *these Collects following shall be used.*

### *A Prayer for Unity.*

O God the Father of our Lord Jesus Christ, our only Saviour, the Prince of Peace; Give us grace seriously to lay to heart the great dangers we are in by our unhappy divisions. Take away all hatred and prejudice, and whatsoever else may hinder us from godly Union and Concord: that, as there is but one Body, and one Spirit, and one Hope of our Calling, one Lord, one Faith, one Baptism, one God and Father of us all, so we may henceforth be all of one heart, and of one soul, united in one holy bond of Truth and Peace, of Faith and Charity, and may with one mind and one mouth glorify thee; through Jesus Christ our Lord. *Amen.*

GRANT, O Lord, we beseech thee, that the course of this world may be so peaceably ordered by thy governance, that thy Church may joyfully serve thee in all godly quietness; through Jesus Christ our Lord. *Amen.*

GRANT, we beseech thee, Almighty God, that the words, which we have heard this day with our outward ears, may through thy grace be so grafted inwardly in our hearts, that they may bring forth in us the fruit of good living, to the honour and praise of thy Name; through Jesus Christ our Lord. *Amen.*

ALMIGHTY God, the fountain of all wisdom, who knowest our necessities before we ask, and our ignorance in asking; We beseech thee to have compassion upon our infirmities; and those things, which for our unworthiness we dare not, and for our blindness we cannot ask, vouchsafe to give us for the worthiness of thy Son Jesus Christ our Lord. *Amen.*

THE peace of God which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: And the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. *Amen.*

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" GEORGE R.

" OUR Will and Pleasure is, That these Four Forms of Prayer and Service, made for the Fifth of November, the Thirtieth of January, the " Twenty-ninth of May, and the Twenty-fifth of October, be forthwith printed " and published, and annexed to the Book of Common Prayer and Liturgy of " the Church of England; to be used yearly on the said Days, in all Cathedral " and Collegiate Churches and Chapels, in all Chapels of Colleges and Halls " within both Our Universities, and of Our Colleges of Eaton and Winchester, " and in all Parish-Churches and Chapels within that part of Our Kingdom of " Great Britain called England, the Dominion of Wales, and Town of Berwick " upon Tweed.

" Given at Our Court at St. James's the seventh Day of " October, 1761, in the First Year of Our Reign.

" By His Majesty's Command,

" BUTE."

# ARTICLES

AGREED UPON BY

## THE ARCHBISHOPS AND BISHOPS OF BOTH PROVINCES, AND THE WHOLE CLERGY,

In the Convocation holden at *London* in the Year 1562, for the avoiding of Diversities of Opinions, and for the establishing of Consent touching true Religion: Reprinted by His Majesty's Commandment, with his Royal Declaration prefixed thereunto.

### HIS MAJESTY's DECLARATION.

*BEING by God's Ordinance, according to Our just Title,* Defender of the Faith, and Supreme Governour of the Church, within these Our Dominions, *We hold it most agreeable to this Our Kingly Office, and Our own religious Zeal, to conserve and maintain the Church committed to Our Charge, in Unity of true Religion, and in the Bond of Peace; and not to suffer unnecessary Disputations, Altercations, or Questions to be raised, which may nourish Faction both in the Church and Commonwealth. We have therefore, upon mature Deliberation, and with the Advice of so many of Our Bishops as might conveniently be called together, thought fit to make this Declaration following:*

*That the Articles of the Church of* England (*which have been allowed and authorized heretofore, and which Our Clergy generally have subscribed unto*) *do contain the true Doctrine of the Church of* England *agreeable to God's Word: which We do therefore ratify and confirm, requiring all Our loving Subjects to continue in the uniform Profession thereof, and prohibiting the least difference from the said Articles; which to that End We command to be new printed, and this Our Declaration to be published therewith.*

*That We are Supreme Governour of the Church of* England: *And that if any difference arise about the external Policy, concerning the* Injunctions, Canons, *and other* Constitutions *whatsoever thereto belonging, the Clergy in their Convocation is to order and settle them, having first obtained leave under Our Broad Seal so to do: and We approving their said Ordinances and Constitutions; providing that none be made contrary to the Laws and Customs of the Land.*

*That out of Our Princely Care that the Churchmen may do the Work which is proper unto them, the Bishops and Clergy, from time to time in Convocation, upon their humble Desire, shall have Licence under Our Broad Seal to deliberate of, and to do all such Things, as being made plain by them, and assented unto by Us, shall concern the settled Continuance of the Doctrine and Discipline of the Church of* England *now established; from which We will not endure any varying or departing in the least Degree.*

*That for the present, though some differences have been ill raised, yet We take comfort in this, that all Clergymen within Our Realm have always most willingly subscribed to the Articles established; which is an argument to Us,*

*that they all agree in the true, usual, literal meaning of the said Articles; and that even in those curious points, in which the present differences lie, men of all sorts take the Articles of the Church of* England *to be for them; which is an argument again, that none of them intend any desertion of the Articles established.*

*That therefore in these both curious and unhappy differences, which have for so many hundred years, in different times and places, exercised the Church of Christ, We will, that all further curious search be laid aside, and these disputes shut up in God's promises, as they be generally set forth to us in the holy Scriptures, and the general meaning of the Articles of the Church of* England *according to them. And that no man hereafter shall either print, or preach, to draw the Article aside any way, but shall submit to it in the plain and full meaning thereof: and shall not put his own sense or comment to be the meaning of the Article, but shall take it in the literal and grammatical sense.*

*That if any publick Reader in either of Our Universities, or any Head or Master of a College, or any other person respectively in either of them, shall affix any new sense to any Article, or shall publickly read, determine, or hold any publick Disputation, or suffer any such to be held either way, in either the Universities or Colleges respectively; or if any Divine in the Universities shall preach or print any thing either way, other than is already established in Convocation with Our Royal Assent; he, or they the Offenders, shall be liable to Our displeasure, and the Church's censure in Our Commission Ecclesiastical, as well as any other: And We will see there shall be due Execution upon them.*

# ARTICLES OF RELIGION.

### I. *Of Faith in the Holy Trinity.*

THERE is but one living and true God, everlasting, without body, parts, or passions; of infinite power, wisdom, and goodness; the Maker, and Preserver of all things both visible and invisible. And in unity of this Godhead there be three Persons, of one substance, power, and eternity; the Father, the Son, and the Holy Ghost.

### II. *Of the Word or Son of God, which was made very Man.*

THE Son, which is the Word of the Father, begotten from everlasting of the Father, the very and eternal God, and of one substance with the Father, took Man's nature in the womb of the blessed Virgin, of her substance: so that two whole and perfect Natures, that is to say, the Godhead and Manhood, were joined together in one Person, never to be divided, whereof is one Christ, very God, and very Man; who truly suffered, was crucified, dead and buried, to reconcile his Father to us, and to be a sacrifice, not only for original guilt, but also for actual sins of men.

### III. *Of the going down of Christ into Hell.*

AS Christ died for us, and was buried, so also is it to be believed, that he went down into Hell.

### IV. *Of the Resurrection of Christ.*

CHRIST did truly rise again from death, and took again his body, with flesh, bones, and all things appertaining to the perfection of Man's nature; wherewith he ascended into Heaven, and there sitteth, until he return to judge all Men at the last day.

### V. *Of the Holy Ghost.*

THE Holy Ghost, proceeding from the Father and the Son, is of one substance, majesty, and glory, with the Father and the Son, very and eternal God.

### VI. *Of the Sufficiency of the holy Scriptures for salvation.*

HOLY Scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the Faith, or be thought requisite or necessary to salvation. In the name of the holy Scripture we do understand those Canonical Books of the Old and New Testament, of whose authority was never any doubt in the Church.

*Of the Names and Number of the Canonical Books.*

*GENESIS,*
*Exodus,*
*Leviticus,*
*Numbers,*
*Deuteronomy,*
*Joshua,*
*Judges,*
*Ruth,*
*The First Book of Samuel,*
*The Second Book of Samuel,*
*The First Book of Kings,*
*The Second Book of Kings,*
*The First Book of Chronicles,*
*The Second Book of Chronicles,*
*The First Book of Esdras,*
*The Second Book of Esdras,*
*The Book of Esther,*
*The Book of Job,*
*The Psalms,*
*The Proverbs,*
*Ecclesiastes, or Preacher,*
*Cantica, or Songs of Solomon,*
*Four Prophets the greater,*
*Twelve Prophets the less.*

And the other Books (as *Hierome* saith) the Church doth read for example of life and instruction of manners; but yet doth it not apply them to establish any doctrine; such are these following:

*The Third Book of Esdras,*
*The Fourth Book of Esdras,*
*The Book of Tobias,*
*The Book of Judith,*
*The rest of the Book of Esther,*
*The Book of Wisdom,*
*Jesus the Son of Sirach,*
*Baruch the Prophet,*
*The Song of the Three Children,*
*The Story of Susanna,*
*Of Bel and the Dragon,*
*The Prayer of Manasses,*
*The First Book of Maccabees,*
*The Second Book of Maccabees.*

All the Books of the New Testament, as they are commonly received, we do receive, and account them Canonical.

### VII. *Of the Old Testament.*

THE Old Testament is not contrary to the New: for both in the Old and New Testament everlasting life is offered to Mankind by Christ, who is the only Mediator between God and Man, being both God and Man. Wherefore they are not to be heard, which feign that the old Fathers did look only for transitory promises. Although the Law given from God by Moses, as touching Ceremonies and Rites, do not bind Christian men, nor the Civil precepts thereof ought of necessity to be received in any commonwealth; yet notwithstanding, no Christian man whatsoever is free from the obedience of the Commandments which are called Moral.

### VIII. *Of the Three Creeds.*

THE Three Creeds, *Nicene* Creed, *Athanasius*'s Creed, and that which is commonly called the *Apostles'* Creed, ought thoroughly to be received and believed: for they may be proved by most certain warrants of holy Scripture.

### IX. *Of Original or Birth-sin.*

ORIGINAL Sin standeth not in the following of *Adam*, (as the *Pelagians* do vainly talk;) but it is the fault and corruption of the nature of every man, that naturally is ingendered of the offspring of *Adam*; whereby man is very far gone from original righteousness, and is of his own nature inclined to evil, so that the flesh lusteth always contrary to the spirit; and therefore in every person born into this world, it deserveth God's wrath and damnation. And this infection of nature doth remain, yea in them that are regenerated; whereby the lust of the flesh, called in the Greek, *phronema sarkos*, which some do expound the wisdom, some sensuality, some the affection, some the desire, of the flesh, is not subject to the Law of God. And although there is no condemnation for them that believe and are baptized, yet the Apostle doth confess, that concupiscence and lust hath of itself the nature of sin.

### X. *Of Free-Will.*

THE condition of Man after the fall of *Adam* is such, that he cannot turn and prepare himself, by his own natural strength and good works, to faith, and calling upon God: Wherefore we have no power to do good works pleasant and acceptable to God, without the grace of God by Christ preventing us, that we may have a good will, and working with us, when we have that good will.

### XI. *Of the Justification of Man.*

WE are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ by Faith, and not for our own works or deservings: Wherefore, that we are justified by Faith only is a most whole-

some Doctrine, and very full of comfort, as more largely is expressed in the Homily of Justification.

### XII. *Of Good Works.*

ALBEIT that Good Works, which are the fruits of Faith, and follow after Justification, cannot put away our sins, and endure the severity of God's Judgement; yet are they pleasing and acceptable to God in Christ, and do spring out necessarily of a true and lively Faith; insomuch that by them a lively Faith may be as evidently known as a tree discerned by the fruit.

### XIII. *Of Works before Justification.*

WORKS done before the grace of Christ, and the Inspiration of his Spirit, are not pleasant to God, forasmuch as they spring not of faith in Jesus Christ, neither do they make men meet to receive grace, or (as the School-authors say) deserve grace of congruity: yea rather, for that they are not done as God hath willed and commanded them to be done, we doubt not but they have the nature of sin.

### XIV. *Of Works of Supererogation.*

VOLUNTARY Works besides, over and above, God's Commandments, which they call Works of Supererogation, cannot be taught without arrogancy and impiety: for by them men do declare, that they do not only render unto God as much as they are bound to do, but that they do more for his sake, than of bounden duty is required: whereas Christ saith plainly, When ye have done all that are commanded to you, say, We are unprofitable servants.

### XV. *Of Christ alone without Sin.*

CHRIST in the truth of our nature was made like unto us in all things, sin only except, from which he was clearly void, both in his flesh, and in his spirit. He came to be the Lamb without spot, who, by sacrifice of himself once made, should take away the sins of the world, and sin, as Saint *John* saith, was not in him. But all we the rest, although baptized, and born again in Christ, yet offend in many things; and if we say we have no sin, we deceive ourselves, and the truth is not in us.

### XVI. *Of Sin after Baptism.*

NOT every deadly sin willingly committed after Baptism is sin against the Holy Ghost, and unpardonable. Wherefore the grant of repentance is not to be denied to such as fall into sin after Baptism. After we have received the Holy Ghost, we may depart from grace given, and fall into sin, and by the grace of God we may arise again, and amend our lives. And therefore they are to be condemned, which say, they can no more sin as long as they live here, or deny the place of forgiveness to such as truly repent.

### XVII. *Of Predestination and Election.*

PREDESTINATION to Life is the everlasting purpose of God, whereby (before the foundations of the world were laid) he hath constantly decreed by his counsel secret to us, to deliver from curse and damnation those whom he hath chosen in Christ out of mankind, and to bring them by Christ to everlasting salvation, as vessels made to honour. Wherefore, they which be endued with so excellent a benefit of God be called according to God's purpose by his Spirit working in due season: they through Grace obey the calling: they be justified freely: they be made sons of God by adoption: they be made like the image of his only-begotten Son Jesus Christ: they walk religiously in good works, and at length, by God's mercy, they attain to everlasting felicity.

As the godly consideration of Predestination, and our Election in Christ, is full of sweet, pleasant, and unspeakable comfort to godly persons, and such as feel in themselves the working of the Spirit of Christ, mortifying the works of the flesh, and their earthly members, and drawing up their mind to high and heavenly things, as well because it doth greatly establish and confirm their faith of eternal Salvation to be enjoyed through Christ, as because it doth fervently kindle their love towards God: So, for curious and carnal persons, lacking the Spirit of Christ, to have continually before their eyes the sentence of God's Predestination, is a most dangerous downfal, whereby the Devil doth thrust them either into desperation, or into wretchlessness of most unclean living, no less perilous than desperation.

Furthermore, we must receive God's promises in such wise, as they be generally set forth to us in holy Scripture: and, in our doings, that Will of God is to be followed, which we have expressly declared unto us in the Word of God.

### XVIII. *Of obtaining eternal Salvation only by the Name of Christ.*

THEY also are to be had accursed that presume to say, That every man shall be saved by the Law or Sect which he professeth, so that he be diligent to frame his life according to that Law, and the light of Nature. For holy Scripture doth set out unto us only the Name of Jesus Christ, whereby men must be saved.

### XIX. *Of the Church.*

THE visible Church of Christ is a congregation of faithful men, in the which the pure Word of God is preached, and the Sacraments be duly ministered according to Christ's ordinance in all those things that of necessity are requisite to the same.

As the Church of *Jerusalem*, *Alexandria*, and *Antioch*, have erred; so also the Church of *Rome* hath erred, not only in their living and manner of Ceremonies, but also in matters of Faith.

### XX. *Of the Authority of the Church.*

THE Church hath power to decree Rites or Ceremonies, and authority in Controversies of Faith: And yet it is not lawful for the Church to ordain any thing that is contrary to God's Word written, neither may it so expound one place of Scripture, that it be repugnant to another. Wherefore, although the Church be a witness and a keeper of holy Writ, yet, as it ought not to decree any thing against the same, so besides the same ought it not to enforce any thing to be believed for necessity of Salvation.

### XXI. *Of the Authority of General Councils.*

GENERAL Councils may not be gathered together without the commandment and will of Princes. And when they be gathered together, (forasmuch as they be an assembly of men, whereof all be not governed with the Spirit and Word of God,) they may err, and sometimes have erred, even in things pertaining unto God. Wherefore things ordained by them as necessary to salvation have neither strength nor authority, unless it may be declared that they be taken out of holy Scripture.

### XXII. *Of Purgatory.*

THE Romish Doctrine concerning Purgatory, Pardons, Worshipping and Adoration, as well of Images as of Reliques, and also invocation of Saints, is a fond thing vainly invented, and grounded upon no warranty of Scripture, but rather repugnant to the Word of God.

### XXIII. *Of Ministering in the Congregation.*

IT is not lawful for any man to take upon him the office of publick preaching, or ministering the Sacraments in the Congregation, before he be lawfully called, and sent to execute the same. And those we ought to judge lawfully called and sent, which be chosen and called to this work by men who have publick authority given unto them in the Congregation, to call and send Ministers into the Lord's vineyard.

### XXIV. *Of speaking in the Congregation in such a tongue as the people understandeth.*

IT is a thing plainly repugnant to the Word of God, and the custom of the Primitive Church, to have publick Prayer in the Church, or to minister the Sacraments in a tongue not understanded of the people.

### XXV. *Of the Sacraments.*

SACRAMENTS ordained of Christ be not only badges or tokens of Christian men's profession, but rather they be certain sure witnesses, and effectual signs of grace, and God's good will towards us, by the which he doth work invisibly in us, and doth not only quicken, but also strengthen and confirm our Faith in him.

There are two Sacraments ordained of Christ our Lord in the Gospel, that is to say, Baptism, and the Supper of the Lord.

Those five commonly called Sacraments, that is to say, Confirmation, Penance, Orders, Matrimony, and extreme Unction, are not to be counted for Sacraments of the Gospel, being such as have grown partly of the corrupt following of the Apostles, partly are states of life allowed in the Scriptures; but yet have not like nature of Sacraments with Baptism, and the Lord's Supper, for that they have not any visible sign or ceremony ordained of God.

The Sacraments were not ordained of Christ to be gazed upon, or to be carried about, but that we should duly use them. And in such only as worthily receive the same they have a wholesome effect or operation: but they that receive them unworthily purchase to themselves damnation, as Saint *Paul* saith.

### XXVI. *Of the Unworthiness of the Ministers, which hinders not the effect of the Sacrament.*

ALTHOUGH in the visible Church the evil be ever mingled with the good, and sometimes the evil have chief authority in the Ministration of the Word and Sacraments, yet forasmuch as they do not the same in their own name, but in Christ's, and do minister by his commission and authority, we may use their Ministry, both in hearing the Word of God, and in receiving of the Sacraments. Neither is the effect of Christ's ordinance taken away by their wickedness, nor the grace of God's gifts diminished from such as by faith and rightly do receive the Sacraments ministered unto them; which be effectual, because of Christ's institution and promise, although they be ministered by evil men.

Nevertheless, it appertaineth to the discipline of the Church, that enquiry be made of evil Ministers, and that they be accused by those that have knowledge of their offences; and finally being found guilty, by just judgement be deposed.

### XXVII. *Of Baptism.*

BAPTISM is not only a sign of profession, and mark of difference, whereby Christian men are discerned from others that be not chr[illegible] tened, but it is also a sign of R[illegible] ration or new Birth, whereby [illegible] instrument, they that re[illegible] rightly are grafted i[illegible] the promises of f[illegible] of our adoptio[illegible]

[illegible] ...s- ...egene- ..., as by an ...ceive Baptism ...nto the Church; ...orgiveness of sin, and ...n to be the sons of God

by the Holy Ghost, are visibly signed and sealed; Faith is confirmed, and Grace increased by virtue of prayer unto God. The Baptism of young Children is in any wise to be retained in the Church, as most agreeable with the institution of Christ.

XXVIII. *Of the Lord's Supper.*

THE Supper of the Lord is not only a sign of the love that Christians ought to have among themselves one to another; but rather is a Sacrament of our Redemption by Christ's death: insomuch that to such as rightly, worthily, and with faith, receive the same, the Bread which we break is a partaking of the Body of Christ; and likewise the Cup of Blessing is a partaking of the Blood of Christ.

Transubstantiation (or the change of the substance of Bread and Wine) in the Supper of the Lord, cannot be proved by holy Writ; but is repugnant to the plain words of Scripture, overthroweth the nature of a Sacrament, and hath given occasion to many superstitions.

The Body of Christ is given, taken, and eaten, in the Supper, only after an heavenly and spiritual manner. And the mean whereby the Body of Christ is received and eaten in the Supper is Faith.

The Sacrament of the Lord's Supper was not by Christ's ordinance reserved, carried about, lifted up, or worshipped.

XXIX. *Of the Wicked which eat not the Body of Christ in the use of the Lord's Supper.*

THE Wicked, and such as be void of a lively faith, although they do carnally and visibly press with their teeth (as Saint *Augustine* saith) the Sacrament of the Body and Blood of Christ, yet in no wise are they partakers of Christ: but rather, to their condemnation, do eat and drink the sign or Sacrament of so great a thing.

XXX. *Of both kinds.*

THE Cup of the Lord is not to be denied to the Lay-people: for both the parts of the Lord's Sacrament, by Christ's ordinance and commandment, ought to be ministered to all Christian men alike.

XXXI. *Of the one Oblation of Christ finished upon the Cross.*

THE Offering of Christ once made is that perfect redemption, propitiation, and satisfaction, for all the sins of the whole world, both original and actual; and there is none other satisfaction for sin, but that alone. Wherefore the sacrifices of Masses, in the which it was commonly said, that the Priest did offer Christ for the quick and the dead, to have remission of pain or guilt, were blasphemous fables, and dangerous deceits.

XXXII. *Of the Marriage of Priests.*

BISHOPS, Priests, and Deacons, are not commanded by God's Law, either to vow the estate of single life, or to abstain from marriage: therefore it is lawful for them, as for all other Christian men, to marry at their own discretion, as they shall judge the same to serve better to godliness.

XXXIII. *Of excommunicate Persons, how they are to be avoided.*

THAT person which by open denunciation of the Church is rightly cut off from the unity of the Church, and excommunicated, ought to be taken of the whole multitude of the faithful, as an Heathen and Publican, until he be openly reconciled by penance, and received into the Church by a Judge that hath authority thereunto.

XXXIV. *Of the Traditions of the Church.*

IT is not necessary that Traditions and Ceremonies be in all places one, and utterly like; for at all times they have been divers, and may be

changed according to the diversities of countries, times, and men's manners, so that nothing be ordained against God's Word. Whosoever through his private judgement, willingly and purposely, doth openly break the traditions and ceremonies of the Church, which be not repugnant to the Word of God, and be ordained and approved by common authority, ought to be rebuked openly, (that others may fear to do the like,) as he that offendeth against the common order of the Church, and hurteth the authority of the Magistrate, and woundeth the consciences of the weak brethren.

Every particular or national Church hath authority to ordain, change, and abolish, ceremonies or rites of the Church ordained only by man's authority, so that all things be done to edifying.

### XXXV. *Of the Homilies.*

THE second Book of Homilies, the several titles whereof we have joined under this Article, doth contain a godly and wholesome Doctrine, and necessary for these times, as doth the former Book of Homilies, which were set forth in the time of *Edward* the Sixth; and therefore we judge them to be read in Churches by the Ministers, diligently and distinctly, that they may be understanded of the people.

Of the Names of the Homilies.

1 *OF the right Use of the Church.*
2 *Against peril of Idolatry.*
3 *Of repairing and keeping clean of Churches.*
4 *Of good Works: first of Fasting.*
5 *Against Gluttony and Drunkenness.*
6 *Against Excess of Apparel.*
7 *Of Prayer.*
8 *Of the Place and Time of Prayer.*
9 *That Common Prayers and Sacraments ought to be ministered in a known tongue.*
10 *Of the reverend estimation of God's Word.*
11 *Of Alms-doing.*
12 *Of the Nativity of Christ.*
13 *Of the Passion of Christ.*
14 *Of the Resurrection of Christ.*
15 *Of the worthy receiving of the Sacrament of the Body and Blood of Christ.*
16 *Of the Gifts of the Holy Ghost.*
17 *For the Rogation-days.*
18 *Of the state of Matrimony.*
19 *Of Repentance.*
20 *Against Idleness.*
21 *Against Rebellion.*

### XXXVI. *Of Consecration of Bishops and Ministers.*

THE Book of Consecration of Archbishops and Bishops, and Ordering of Priests and Deacons, lately set forth in the time of *Edward* the Sixth, and confirmed at the same time by authority of Parliament, doth contain all things necessary to such Consecration and Ordering: neither hath it any thing, that of itself is superstitious and ungodly. And therefore whosoever are consecrated or ordered according to the Rites of that Book, since the second year of the forenamed King *Edward* unto this time, or hereafter shall be consecrated or ordered according to the same Rites; we decree all such to be rightly, orderly, and lawfully consecrated and ordered.

### XXXVII. *Of the Civil Magistrates.*

THE King's Majesty hath the chief power in this Realm of *England*, and other his Dominions, unto whom the chief Government of all Estates of this Realm, whether they be Ecclesiastical or Civil, in all causes doth appertain, and is not, nor ought to be, subject to any foreign Jurisdiction.

Where we attribute to the King's Majesty the chief government, by which Titles we understand the minds of some slanderous folks to be offended; we give not to our Princes the

ministering either of God's Word, or of the Sacraments, the which thing the Injunctions also lately set forth by *Elizabeth* our Queen do most plainly testify; but that only prerogative, which we see to have been given always to all godly Princes in holy Scriptures by God himself; that is, that they should rule all states and degrees committed to their charge by God, whether they be Ecclesiastical or Temporal, and restrain with the civil sword the stubborn and evil-doers.

The Bishop of *Rome* hath no jurisdiction in this Realm of *England*.

The Laws of the Realm may punish Christian men with death, for heinous and grievous offences.

It is lawful for Christian men, at the commandment of the Magistrate, to wear weapons, and serve in the wars.

XXXVIII. *Of Christian men's Goods, which are not common.*

THE Riches and Goods of Christians are not common, as touching the right, title, and possession of the same, as certain Anabaptists do falsely boast. Notwithstanding, every man ought, of such things as he possesseth, liberally to give alms to the poor, according to his ability.

XXXIX. *Of a Christian man's Oath.*

AS we confess that vain and rash Swearing is forbidden Christian men by our Lord Jesus Christ, and *James* his Apostle, so we judge, that Christian Religion doth not prohibit, but that a man may swear when the Magistrate requireth, in a cause of faith and charity, so it be done according to the Prophet's teaching, in justice, judgement, and truth.

## THE RATIFICATION.

*THIS Book of Articles before rehearsed, is again approved, and allowed to be holden and executed within the Realm, by the assent and consent of our Sovereign Lady* ELIZABETH, *by the grace of God, of England, France, and Ireland, Queen, Defender of the Faith, &c. Which Articles were deliberately read, and confirmed again by the subscription of the hands of the Archbishops and Bishops of the Upper-house, and by the subscription of the whole Clergy of the Nether-house in their Convocation, in the Year of our Lord* 1571.

# A TABLE OF THE ARTICLES.


1. *OF Faith in the Holy Trinity.*
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24. *Of speaking in the Congregation.*
25. *Of the Sacraments.*
26. *Of the Unworthiness of Ministers.*
27. *Of Baptism.*
28. *Of the Lord's Supper.*
29. *Of the Wicked which eat not the Body of Christ.*
30. *Of both kinds.*
31. *Of Christ's one Oblation.*
32. *Of the Marriage of Priests.*
33. *Of excommunicate Persons.*
34. *Of the Traditions of the Church.*
35. *Of the Homilies.*
36. *Of Consecrating of Ministers.*
37. *Of Civil Magistrates.*
38. *Of Christian men's Goods.*
39. *Of a Christian man's Oath.*

*The Ratification.*

# A TABLE OF KINDRED AND AFFINITY,

WHEREIN WHOSOEVER ARE RELATED

Are forbidden in Scripture and our Laws to marry together.

| *A Man may not marry his* | *A Woman may not marry with her* |
|---|---|
| 1 GRANDMOTHER, | 1 GRANDFATHER, |
| 2 Grandfather's Wife, | 2 Grandmother's Husband, |
| 3 Wife's Grandmother. | 3 Husband's Grandfather. |
| 4 Father's Sister, | 4 Father's Brother, |
| 5 Mother's Sister, | 5 Mother's Brother, |
| 6 Father's Brother's Wife. | 6 Father's Sister's Husband. |
| 7 Mother's Brother's Wife, | 7 Mother's Sister's Husband, |
| 8 Wife's Father's Sister, | 8 Husband's Father's Brother, |
| 9 Wife's Mother's Sister. | 9 Husband's Mother's Brother. |
| 10 Mother, | 10 Father, |
| 11 Step-Mother, | 11 Step-Father, |
| 12 Wife's Mother. | 12 Husband's Father. |
| 13 Daughter, | 13 Son, |
| 14 Wife's Daughter, | 14 Husband's Son, |
| 15 Son's Wife. | 15 Daughter's Husband. |
| 16 Sister, | 16 Brother, |
| 17 Wife's Sister, | 17 Husband's Brother, |
| 18 Brother's Wife. | 18 Sister's Husband. |
| 19 Son's Daughter, | 19 Son's Son, |
| 20 Daughter's Daughter, | 20 Daughter's Son, |
| 21 Son's Son's Wife. | 21 Son's Daughter's Husband. |
| 22 Daughter's Son's Wife, | 22 Daughter's Daughter's Husband, |
| 23 Wife's Son's Daughter, | 23 Husband's Son's Son, |
| 24 Wife's Daughter's Daughter. | 24 Husband's Daughter's Son. |
| 25 Brother's Daughter, | 25 Brother's Son, |
| 26 Sister's Daughter, | 26 Sister's Son, |
| 27 Brother's Son's Wife. | 27 Brother's Daughter's Husband. |
| 28 Sister's Son's Wife, | 28 Sister's Daughter's Husband, |
| 29 Wife's Brother's Daughter, | 29 Husband's Brother's Son, |
| 30 Wife's Sister's Daughter. | 30 Husband's Sister's Son. |

*THE END.*

# *Companion to the Altar:*

SHEWING THE

NATURE AND NECESSITY

OF A

# SACRAMENTAL PREPARATION,

IN ORDER TO OUR WORTHY RECEIVING THE

## *HOLY COMMUNION:*

Wherein those Fears and Scruples about

EATING AND DRINKING UNWORTHILY,

AND

INCURRING OUR OWN DAMNATION THEREBY,

*Are proved groundless and unwarrantable.*

Unto which are added,

## PRAYERS AND MEDITATIONS

SUITABLE TO A SACRAMENTAL PREPARATION,

According to what the Church of England requires from her Communicants.

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*I will wash mine Hands in Innocency, O Lord, and so will I go to thine Altar.*—PSAL. xxvi. 6.

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LONDON:

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*** This *Companion to the Altar* is printed in different Sizes, to bind up with the several Editions of the *Common Prayer*, printed by the Universities of Oxford and Cambridge, and are to be had as above.

# PREFACE.

*THE usual reason which Men assign for their not coming so often to the Holy Sacrament as they would do, is their fear of eating and drinking unworthily, and, consequently, of incurring their own Damnation thereby: The Design, then, of this short Discourse is, to show what that Sacramental Preparation is, which is absolutely necessary to qualify Men for a worthy Participation of the Lord's Supper, so that they may come without the least Fear of eating and drinking Damnation to themselves. For which purpose, I conceive no Rule, no Instruction, more safe, easy, and instructive, than that of our Church Catechism, which I have endeavoured to explain and to accommodate for the Use and Benefit of the meanest Capacity.*

*The concluding Part of this Tract contains* Prayers *and* Meditations *preparative to a* Sacramental Preparation; *and though they be few in number, yet I hope they fully answer all the several Parts of a Communicant's Duty, according to that Rule and Standard, which our Church has fixed for our Guide and Companion to the holy Altar. By the addition of those Psalms and proper Lessons annexed to each particular Prayer and Meditation, the Communicant may enlarge his Devotions to what Degree or Length he thinks proper; by which method as much Matter for* actual Preparation *is given in this little Book, as in any other Discourse on the same Subject.*

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A

# COMPANION

TO THE

# ALTAR.

ALL those blessings, which we now enjoy, and hope hereafter to receive from Almighty God, are purchased for us, and must be obtained through the merits and intercession of the HOLY JESUS, who has "instituted and ordained holy mysteries, as "pledges of his love, and "for a continual remembrance of his death and "passion, to our great and "endless comfort." *Luke* xxii. 19. 1 *Cor.* xi. 24. But then we must remember, that these benefits and blessings, which the Son of God has purchased for us, are no where promised, but upon condition that we ourselves are first duly qualified for them. The sacrament of the Lord's Supper is a solemn ratification of our baptismal covenant, wherein God, for his part, hath faithfully promised "pardon and remission of sins to all true "penitents," and we, for our parts, are therein solemnly bound to be faithful and obedient unto him. 2 *Tim.* ii. 19. Before then we can promise to ourselves any benefit or advantage from the participation of this solemn rite and covenant between God and us, we must endeavour (what in us lies) to possess our souls with all those divine qualifications, which this sacrament of the Lord's Supper requires to render us worthy partakers thereof.

And what those are, it is the design of this discourse to inquire; wherein I shall endeavour to show what that *preparation* of heart and mind is, which must dispose us for a worthy participation of the blessed sacrament; and herein I hope to remove all

those fears and scruples, which arise in our minds, about "eating and drinking unworthily, and of "incurring our own damnation thereby," as groundless and unwarrantable: and to do this, I will take occasion to explain that part of our CHURCH CATECHISM, designedly intended for our instruction, with relation to this duty of a sacramental preparation, namely,

*Q.* "What is required "of them who come to the "Lord's Supper?"

*A.* "To examine themselves whether they repent them truly of their "former sins, stedfastly "purposing to lead a new "life, have a lively faith "in God's mercy through "Christ, with a thankful "remembrance of his "death, and to be in charity with all men." This is that sacramental preparation which our Church (in as few words as possible) has provided for our companion or guide to the holy altar. The duty, then, of a devout communicant consists in these six following particulars: 1. Self-examination; *to examine themselves.* 2. Repentance towards God; *whether they repent them truly of their former sins.* 3. Holy purposes or resolutions of a new life; *stedfastly purposing to lead a new life.* 4. Faith in God's mercy through Christ; *to have a lively faith*, &c. 5. A thankful remembrance of his death. 6thly and lastly, Unfeigned love or charity for all mankind; *and to be in charity with all men.*

The first part, then, of a communicant's duty is self-examination: A duty not only enjoined by human authority, but likewise commanded by St. *Paul: But let a man examine himself, and so let him eat of that bread, and drink of that cup*, 1 Cor. xi. 28. Intimating, that no man should presume to eat of that bread, and drink of that cup, without a previous preparation, if he meant to escape that same judgment or condemnation which these Corinthians brought upon themselves by their irreverent, sinful, and disorderly behaviour at this sacrament; and this was the occasion of St. *Paul's* caution and reproof: *He that eateth and drinketh unworthily*, says the Apostle, *eateth and*

*drinketh damnation*. to himself, not discerning the Lord's body*, ver. 29.

But that our preparation may be so well performed by us, as to prevent the like danger, let us, as the wise man adviseth, *remember the end, and we shall never do amiss*, Eccl. vii. 16. First, then, That we may come to this heavenly feast holy, and adorned with the wedding-garment, *Matt.* xxii. 11, we must search our hearts, and examine our consciences, not only till we see our sins, but until we hate them; and instead of those filthy rags of our own righteousness, we must adorn our minds with pure and pious dispositions; *even that clean linen, the righteousness of the saints*, Rev. xix. 8. With these ornaments are holy souls fitted for the society of that celestial company, which are to be met with at this solemnity. *2dly.* Another end or design of this strict preparation is, That we may be accepted by God as worthy communicants; that *he who knoweth the secrets of all our hearts, neither is there any creature that is not manifest to his sight, but all things are naked and open unto the eyes of him with whom we have to do*, Jer. xvii. 10. Heb. iv. 13. may approve of the sincerity of our repentance; and the King, who comes in to view the guests, *Matt.* xxii. 11. may (though strictly speaking we are not so) deem us worthy of his favour and countenance. And how to attain so great a blessing, the following instructions will help and assist us.

First, We are directed to *repent us truly of all our former sins*. This is that preparation which Christ himself requires of us, *Matt.* iii. 2, 3. A duty, you know, which our sinful lives make always necessary for our consideration, if ever we expect eternal happiness hereafter, *Luke* xiii. 3.

Repentance.

* This word *damnation* does not signify *eternal condemnation*, but, on the contrary, some temporal punishment or judgment, (as you have it in the margin of your Bible,) such as sickness or death, with which the city of *Corinth* was afflicted, for their great abuse and profanation of this solemn institution; so that the sins here reproved, (namely, gluttony, drunkenness, and faction, ver. 18, 21, 25,) and the damnation here threatened, have no relation to us, unless it could be proved, that any of us were ever guilty of the same wickedness with these *Corinthians*; which I believe no man ever was, or would be suffered to approach the Lord's table after such a disorderly manner as they did, if men were so lewd and profane.

But more especially the dignity of this sacrament requires that it should be inquired into with more than ordinary care and circumspection, because without sincere repentance we cannot expect any benefit or advantage from the death and passion of Christ, which in this sacrament we commemorate, and have the merits of it conveyed to us by this sacred memorial. Supposing then that this is sufficient to convince you of the necessity and importance of this duty, that upon it depends our welcome to this heavenly feast unto which we are called: I proceed now in the second place to inform you, That if your repentance or return to God be real and sincere, it will produce these following *good effects:*

First, "A sense, a sorrow, and confession of all our former sins." Secondly, "A stedfast purpose or resolution to lead a new life." These are the genuine fruits of a true repentance, and must always accompany our return to God, if we hope to have it effectual to our salvation. And,

The nature of a true repentance.

First, We must labour to get a *sense* or *sight* of all our former sins and wickedness: this will readily present itself to us by comparing our lives and actions with the rule or standard of God's word, which we must make the measure of our examination. St. *Paul* shows us, *Rom.* iii. 20. that by the law is the knowledge of sin; and our own experience will convince us, that there is no way more likely to discover our iniquities, and to humble ourselves for them, than a serious application of God's word to our crooked paths: And this duty of self-examination is never more properly applied to, than when we intend to receive the holy communion; for unless we see the number, and apprehend the heinousness of our offences, and fear the vengeance due unto us for them, we are altogether unfit for the commemoration of his death, *who died for our sins, and rose again for our justification.* It is the sense and sight of sin that must show us the need and necessity of a glorious Redeemer, and what obligations we are under to

The ten commandments.

bless and praise God for our salvation by his Son JESUS CHRIST. Of such great use and advantage is this duty of self-examination, at all times, that *Pythagoras*, in those *golden verses*, which go under his name, particularly recommends the same to his scholars. "Every night, "before they slept, he enjoined them to examine "themselves what good "they had done, and "wherein they had transgressed. Run over these "things, (said he,) and if "you have done any evil, "be troubled; if good, "rejoice." This course, if daily followed, as is suggested by *Hieroclès*, his excellent commentator, perfects the divine image in those that use it. *Plutarch*, *Epictetus*, *Seneca*, and the Emperor *Marcus Antoninus*, agree in recommending the same practice by their own example; but especially holy *David*: *I thought on my ways, and turned my feet unto thy testimonies*, Psalm cxix. 59. And this method, no doubt, is an admirable mean to improve us in virtue, and the most effectual way to keep our consciences awake, and to make us stand in awe of ourselves, and afraid to sin, when we know, before hand, that we must give so severe an account to ourselves of every action. And when we are employing our minds in this duty of self-examination before the communion, or at any other time, we must discharge it as impartially as is possible for us, judging as severely of our own actions, as we would do of our greatest and worst enemy; or otherwise we should but flatter and deceive ourselves in a matter of the greatest weight and importance, namely, the knowing the state and condition of our souls: But if our inquiries are just and true, we shall then plainly discover wherein, and how often, we have gone astray and done amiss. We shall, by the faithful discharge of this duty, bring to light "all our ungodly, unjust, "and uncharitable ac"tions; all our vain and "filthy speeches, all our "wanton, proud, and co"vetous thoughts." Such a strict and impartial examination will discover to us that accursed thing sin, *Deut.* vii. 26, which has defiled our nature, made

God our enemy, and will exclude us the kingdom of heaven, if not repented of, 1 *Cor.* vi. 9, 10. But, by such a severe scrutiny as this, we shall soon perceive the number of our transgressions, what vile wretches and grievous offenders we are, how often we have broken our most serious vows and resolutions, especially after the receiving the holy sacrament, and in times of sickness and distress: Such a sight, and such a prospect of misery as this, should excite in us a trouble and sorrow for sin; especially if we cast an eye upon the final issue and consequences of it, with respect to the world to come. *Upon the ungodly*, says holy David, *God will rain snares, fire and brimstone, storm and tempest; this shall be their portion to drink*, Psalm xi. 7. *Great plagues remain for the ungodly: Indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil*, Rom. ii. 8, 9. *The wicked shall be turned into hell, and all the people that forget God.* These, and many other such like texts of scripture, may give us some idea or notion of the deplorable condition of the wicked in a future state, and of God's hatred against sin. And is not this then, without multiplying arguments, sufficient to affect us with great grief and sorrow, when we consider that so long as we live in a vicious course, so long are we exposed to all those plagues and torments which God hath in store for wicked men, and will most certainly be their lot and portion, if not prevented by a timely repentance.

The SECOND part of a true repentance is *contrition*, or a sorrowful bewailing of our own sinfulness in thought, word, and deed. When we call to mind the sins and follies of our past lives, and the dangers we are likely to fall into, surely we cannot be otherwise affected than sensibly grieved with the thoughts and apprehensions of our present and approaching misery. The sorrows of *David*, and the repentance of *Peter*, 2 *Sam.* xii. *Luke* xxii. showed themselves in floods of tears, and were too great to be confined within: But our hearts are generally so hard and unrelenting, that

we sin against God, and lose our own souls, without so much as a sigh or a tear. I know that the tempers of people are different: some can shed tears upon every slight occasion, and others cannot weep, though their hearts are ready to break for grief: and, therefore, we are not to judge of the sincerity of our own or other people's repentance by such signs and tokens; nor are tears always necessary to repentance, though they very well become us: and the least we can do when we have done amiss, is to be sorry for it, and to condemn our folly; and to be full of indignation and displeasure against ourselves. *I will declare my iniquity*, saith holy *David, and be sorry for my sin*, Psal. xxxviii. 18. Especially if we have been very wicked, and have multiplied our transgressions, and have continued long in any evil course, have neglected God, and have forgotten him days without number; then the measure of our sorrow must bear some proportion to the degrees of our sins; if they have been as *scarlet* and *crimson*, Isa. i. 18. that is, of a deeper dye than ordinary, then our sorrow must be as deep as our guilt; if not so great, we ought to show as much trouble and contrition of spirit as to produce in us a penitential confession of all our former sins:

Which is the THIRD property of a sincere repentance. *I will acknowledge my sins unto thee*, says holy David, *and mine unrighteousness have I not hid. I said, I will confess my sins unto the Lord, and so thou forgavest the iniquity of my sins*, Psalm xxxii. 5. Which confession of sin must not be in general terms only, that we are sinners with the rest of mankind, but it must be a special declaration to God of all our most heinous sins, in *thought, word*, and *deed*, with their several aggravations, laying open our case to our heavenly Physician; and this we must do to show that we condemn all our former evil and vicious courses, with a full purpose and resolution of mind (by God's assistance) never to do the like again. Unless this be done, our sorrow for sin, and the confession of our wickedness, can never profit us in the sight of God.

if it be not joined with a firm resolution of leading a new life:

Which is the FOURTH and most essential part of a sincere repentance, and the only condition of finding mercy with God. *He that covereth his sins shall not prosper; but whoso confesseth and forsaketh them shall have mercy*, Prov. xxviii. 13. *Let the wicked man forsake his ways, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him, and to our God, and he will abundantly pardon*, Isa. lv. 7. *I tell you nay*, saith Christ, *but except ye repent, ye shall all likewise perish*, Luke xiii. 3. *Repent ye, therefore, and be converted, that your sins may be blotted out*, Acts iii. 19. Those preceding parts of repentance before mentioned, are only preparative to this: that which must complete and finish the work of a new convert is, to become a *new creature*, "to turn from our "evil ways, and to break "off our sins by righteous-"ness." This certainly must be the desire and intention of all communicants, if they hope or expect any benefit or advantage from this solemn rite or covenant; for he that comes with a design and intention of continuing in his former sins, comes somewhat like unto *Judas*, that came and received, and at the same time continued his resolution of betraying his Master. That which makes a man absolutely unfit to receive the holy sacrament, is the living in the constant and habitual practice of any known sin, without the least desire or intention of repentance or amendment. Such a man's approach to the holy table, no doubt, is to "eat and drink his "own damnation," since it is a plain mocking of God, and a great contempt and abuse of his divine authority. We must therefore (by the help and assistance of God's grace) "resolve to lead a new "life, following the com-"mandments of God," or otherwise our former examinations will appear but slight and superficial, our sight and sense of sin trivial and indifferent, our sorrow and contrition of spirit forced and hypocritical, and our confessions odious and formal. There-

fore examine well the sincerity of your repentance and resolutions, that you neither deceive God nor yourselves: him you cannot, because he is *a searcher of the heart, and a discoverer of the thoughts*, nor will he accept of any thing which is not unfeigned.

Not that we are to suppose that this sacrament of the Lord's supper doth require perfect obedience in all our addresses to the holy altar, and that none must come but such as are in a sinless state of perfection: No; this were impossible, because "there is no man "which liveth and sinneth "not; for who can say, "I have made my heart "clean, I am pure from "my sin?" The sacrament of the Lord's supper is not a converting, but a confirming ordinance, intended to preserve and increase that spiritual *life and grace* which we received at our baptism: So that when we come to the holy communion, we come thither for fresh supplies of grace and goodness, "for "the strengthening and "refreshing of our souls in "all holiness and virtue." As our natural bodies are fed and nourished with those elements of bread and wine, the same effect is wrought in the soul, in the inward man, by these holy mysteries, as in the outward man by bread and wine; bread being the staff of life, and wine the most sovereign cordial (when taken in due proportion) to cheer and rejoice the heart. And thus our souls, by this sacrament, are fortified and strengthened with grace, wisdom, courage, and all other spiritual gifts, to keep us through faith unto salvation. Both the comfort and benefits of it are great; the comfort of it, because it does not only represent to us the exceeding love of our Saviour, in giving his body to be broken, and his blood to be shed for us: but it likewise seals to us all those blessings and benefits which are purchased and procured for us by his death and passion; namely, the pardon of sin, and power against it. The benefit of frequent communion is also of great advantage, because hereby we are confirmed in all grace and goodness, and our resolutions to live in obedience and conformity to God's laws are strength-

ened; and the grace of God's holy Spirit, to do his will, is hereby conveyed to us: It is the sovereign remedy against all temptations, by mortifying our passions, and by spiritualizing our affections: In a word, it is the likeliest method to make our bodies the temples of the Holy Ghost, and to prepare our souls for the enjoyment of God to all eternity.

And if at any time, through ignorance, surprise, or the violence of any other temptation, we should fall into those very sins which we have repented of, and vowed against when we were at the last sacrament, yet these relapses should not make us afraid of coming again, since we have always the benefit of repentance allowed us: If after a relapse we repent, and renew our resolutions with a hearty grief and contrition of spirit, we are made whole as before. *If the wicked,* saith God, *will turn from all his sins that he hath committed, all his transgressions that he hath committed, they shall not be mentioned unto him,* Ezek. xviii. 21, 22. *Sin no more,* says our Saviour to the woman taken in adultery, *and I will not condemn thee,* John viii. 11. It is not the commission of this or that great sin that will utterly exclude us from God's mercy and forgiveness; for then, indeed, no person could escape damnation, because *there is not a just man upon earth that doeth good, and sinneth not,* Eccles. vii. 20. But it is our living and dying without repentance and amendment, that brings God's wrath and vengeance upon us. His mercies are not limited; and he will not only pardon us once or twice, but always upon our repentance and return to him. No time, no age, or season, does he except against; but, *whenever the wicked man turneth away from his wickedness that he hath committed, and doth that which is lawful and right, he shall save his soul alive,* Ezek. xviii. 27. Neither is there any sin, though never so vile and heinous in its own nature, but shall be remitted and forgiven, unless it be that against the Holy Ghost. *All manner of sins and blasphemy shall be forgiven*

*unto men, but the blasphemy against the Holy Ghost shall not be forgiven,* Mat. xii. 31, 32. And consequently this sin of eating and drinking unworthily, in the worst sense, cannot be a damning sin, because God in the gospel (for Christ's sake) hath promised to forgive all our sins, upon our repentance, and therefore this of unworthily receiving among the rest.

Some people, I remember, have been very much concerned and discomposed at their devotions, upon the repetition of some few expressions, contained in the last exhortation to the communion; namely, "Of "being guilty of the body "and blood of Christ our "Saviour,—Of eating and "drinking our own damnation,—Not considering the Lord's body,—"Kindling God's wrath "against us,—Provoking "him to plague us with "divers diseases, and sun-"dry kinds of death." These are hard sayings, and some of them too hard to be understood: But, however, they are all avoided and escaped by coming worthily, that is, with *faith* and *repentance*: Therefore let not these terrible expressions trouble you, or detain you from the holy communion: Repent and believe, and you are safe and secure from falling into any of those dangers which these sentences may seem to threaten you with. So that the want of preparation, as some men have alledged, and in the sense they generally take it, can never be a sufficient plea or pretence for their not coming to the holy communion; because, after our best and strictest endeavours to prepare ourselves, we profess, before God and the congregation, "That we do not come to "this heavenly table trust-"ing in our own righte-"ousness, but in his ma-"nifold and great mer-"cies." By these we are invited to come; and to the mercy of God, through Christ, all of us must flee and take sanctuary in; who hath promised that *he will in no wise cast out those who come unto him,* John vi. 37. *A broken and a contrite heart, O God, thou wilt not despise,* Psalm li. 17. There is nothing dreadful in this sacrament, but to the wilful, impenitent, and persevering sin-

ner, whose condition is dreadful, and every page in scripture is terrible against such, whether they come, or not; but to the penitent and humble soul, nothing is dismal or affrighting in this holy feast, for there are none condemned for unworthily receiving, but such as deserve it for continuing in their iniquities; and this impenitence renders even their prayers an "abo- "mination to the Lord." Though they never partake of the body and blood of Christ, they are in equal danger with those who eat and drink unworthily; nay, I might say in greater, because the latter use the means in obedience to our Saviour's command, and the former wilfully neglect that which would prevent their damnation, if rightly considered, and timely applied to. The surest way, I say, to prevent their damnation, is to receive the sacrament more frequently than men usually do; that by a constant participation of this spiritual food of the living bread, which comes down from Heaven, their souls may be nourished in all goodness, and new supplies of God's grace and holy spirit may be continually derived to them for the purifying of their hearts, and to enable them to run the ways of God's commandments with more constancy and delight than they did before. So that the true consequence of eating and drinking unworthily should rather excite our care and diligence in this duty, than delude us with false reasonings, to such a neglect as will certainly increase our damnation; it being certain that God will never cast any man into eternal flames for striving to do his duty as well as he can. *If there be first a willing mind*, saith the apostle, *it is accepted according to that a man hath, and not according to that he hath not*, 2 Cor. viii. 12. Neither ought we to think so unworthily of the Son of God, who came into the world *to save sinners*, that he would institute this ordinance to be a snare to entangle our souls with. It was not ordained for angels, or for glorified saints, but for humble and penitent sinners to bring them home to God, it being a seal of their pardon, and

a refreshing declaration of our heavenly Father's readiness to forgive the chiefest of sinners for Jesus's sake, who graciously calls upon all who are *wearied and oppressed with the guilt and burden of their sins, to come to him, and he will refresh them*, Mat. xi. 28. *Christ came not to call the righteous, but sinners to repentance*, Matt. ix. 13. And consequently such as account themselves most unworthy, are those very persons whom Christ doth here call and invite to this sacrament, when deeply sensible of their unworthiness. Were we not sinners, were we not *conceived and born in sin*, we should not need such means and instruments of grace as sacraments are; but, "being "by nature born in sin, "and the children of wrath, "we are hereby made the "children of grace, and "inheritors of the king-"dom of heaven." *They that are whole*, saith Christ, *have no need of a physician, but they that are sick*. This being the case of all mankind with respect to their spiritual life, there is no other way to free ourselves from this death of sin, but by speedily applying ourselves to our heavenly Physician, *who came into the world to seek and to save those that are lost*, and ready to perish; and the very sense of our own unworthiness is, of all other arguments, the best qualification to recommend us to God's favour and mercy, since we know that he resisteth the proud and presumptuous sinner, but never denies his grace and favour to the humble and meek. As often, then, as we come to the holy communion with such an honest and true heart, as to exercise our "repentance "towards God, our faith "and hope of his mercy "through Christ, for the "forgiveness of our sins, "and our love and charity "for all mankind;" such a temper and resolution of mind as this will, doubtless, render us worthy partakers of these holy mysteries, and prevent us "eat-"ing and drinking damna-"tion to ourselves." Nay, I further add, that any person, thus disposed or qualified, may come (if it should be required) at an hour's warning, as safely as he may come to church and say his prayers, or hear a sermon. The dueness of

preparation doth not so much depend upon our setting aside so many extraordinary days for the forcing ourselves into a religious posture of mind, as upon the plain natural frame and disposition of our souls, as they constantly stand inclined to virtue and goodness, through the general course of our lives. From whence I infer, that a multitude of business, or a man's being deeply engaged in the public affairs of this world, cannot be any just plea or pretence for his not coming to the holy communion, because all business is consistent with the duties of religion, provided we govern our affairs by christian principles: For though such men have not leisure for so much actual preparation, yet they may have that habitual preparation, upon which the great stress ought to be laid in this matter: Nay, even the conscientious discharge of a man's duty in his business may be one of the best qualifications to recommend him to God, since every man serves God when he follows his calling with diligence, and observes justice and honesty in all his dealings; and consequently the greater danger and temptation he is exposed to through the multiplicity of business, the more need hath he of God's grace and assistance, which are abundantly communicated to us in this holy ordinance: So that men of business, if they have any serious thoughts of another world, ought more especially to lay hold on such opportunities which secure the salvation of their souls; for as they who have leisure ought to receive constantly, as the best improvement of their time; so they that are engaged in many worldly affairs, ought to come the oftener to the holy communion, and learn how to sanctify their employments. But to proceed:

The other branch of a communicant's duty is, to "examine whether he hath "a lively faith in God's "mercy through Christ." *Examine yourselves, whether ye be in the faith,* 2 Cor. xiii. 5: this sacrament of the Lord's Supper being only appointed for such believers as own their baptism, and profess the faith of Christ crucified, and understand the funda-

mental articles of the christian religion contained in the Apostle's creed, and also the end and design of this holy institution. The benefits of our Saviour's death and passion in this sacrament are indeed freely offered unto all, but only effectually to believers. *As many as received him, to them gave he power to become the sons of God, even to them that believe in his name*, John i. 12. *And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent*, John xvii. 3. All that Christ hath done and suffered for us men and our salvation, can never profit us, unless we have faith to believe it: That which must render the benefits and blessings of the gospel effectual to our salvation is, our *faith* in Christ. *Verily I say unto you*, saith our Saviour, *he that heareth my words, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life*, John v. 24. The ancient churches accounted those only *faithful* that had received the Lord's Supper; and the *Germans* allowed none to come unto their sacrifices who had lost their shields; nor does our own church allow that any of us should come to this christian sacrifice without the shield of faith. "Draw near "with faith," says the priest, "and take this holy "sacrament to your com-"fort." And this faith hath God's mercy, through Christ, for its object, as the fountain and foundation of all those infinite blessings and comforts which we gain by his manifestation in the flesh; and if we enquire into the cause and reason of so much mercy and goodness to mankind; no other can be given, but *the riches of his mercy*, Eph. ii. 4. And if we further inquire how this mercy becomes ours, the answer is plain—it was through Christ, by whom all the blessings of this life, and those of a better are purchased for us, and must be obtained through the merits and intercession of the holy Jesus. By him we were redeemed, "and, according to the "riches of his grace, we "have obtained remission "of our sins; and through "him, at last, we shall be "glorified."

And to this *faith* we must join "a thankful re-"membrance of his death, "and of those benefits "which we receive there-"by." *Our gracious and merciful Lord,* says holy David, *hath so done his marvellous works, that they ought to be had in remembrance,* Psalm cxi. 4. But especially this work of our redemption by Jesus Christ, which, to forget, were an ingratitude baser and viler than ever heathens or publicans, the very worst of people among the Jews, were known to be guilty of toward their benefactors —Matt. v. 46. *Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins,* 1 John iv. 10. This is a mercy far above all other mercies; nay, it is even this which sweetens all other mercies to us. Had there been no redemption, our creation had only made us capable of endless torments; and it had been better for us never to have been born, than to be born to inevitable ruin; which must have been our lot and portion, had not "the Son of "God, by his own obla-"tion of himself, once suf-"fered upon the cross, "made a full, perfect, and "sufficient sacrifice and "satisfaction to God for "the sins of the whole "world." The consequences of this redemption are so infinitely great and valuable, that it as much surpasses our understanding as it does our merits. We are to declare and publish to all the world, what God hath done to save mankind from that damnation which they had deserved, and to restore us again to that happiness and glory which we could never expect or hope to enjoy, had not Christ died for us. *O come hither and hearken, all ye that fear God, and I will tell you what he hath done for my soul,* Psalm lxvi. 16. *Praise the Lord, O my soul, and all that is within me, praise his holy name: Praise the Lord, O my soul, and forget not all his benefits; who forgiveth all thy sins, and healeth all thy infirmities; who saveth thy life from destruction, and crowneth thee with mercy and loving-kindness,* Psalm ciii. 1, 2, 3, 4. With what joy and thankfulness then should every good christian commemorate this exceeding love of God, in

the salvation of sinners by Jesus Christ! This was the proper end and design of this institution, to perpetuate this wonderful love of Christ, in laying down his life for us. *Do this in remembrance of me*, saith our Saviour, a little before his crucifixion; which being a solemn command of "our Master "and only Saviour thus "dying for us," we cannot refuse obedience hereunto, without being guilty of the most horrible ingratitude and contempt of his divine authority. He hath appointed it for a solemn commemoration of his great love to us, in laying down his life for us men, and for our salvation: and therefore he commands us to do it *in remembrance of him:* And St. *Paul* tells us, that *as often as we eat this bread, and drink this cup, we do shew forth the Lord's death till he come.* As for those men then amongst us, who profess themselves Christians, and hope for salvation by Jesus Christ, not to pay obedience to this his command, is a downright affront to his sacred majesty: and he may justly upbraid us Christians as he did once the Jews, *Why call ye me Lord, Lord, and do not the things which I say?* How unworthy are we of that salvation which he hath wrought for us if we deny him so small a favour, such a reasonable request, as to commemorate his death and bitter passion, once a month, or at least thrice a year, "who "did humble himself even "to the death of the cross, "for us miserable sinners: "who lay in darkness and "in the shadow of death; "that he might make us "the children of God, and "exalt us to everlasting "life." In this sacrament of the Lord's Supper we have the pardon and remission of all our sins, the grace and assistance of God's holy spirit, and the hopes of eternal life and happiness, freely offered unto us: And therefore had we no love, no regard, or reverence, to the dying words of our crucified Saviour, yet surely the consideration of our own present and future advantage might prevail with us to be more frequent at the Lord's table than we usually are.

Our obligations to a frequent communion.

Hitherto a communicant has been directed to set

his heart right towards God: but this is not all, he must proceed farther, and inquire how it stands towards his neighbour, since we are expressly forbidden, *Matt.* v. 23, 24, to offer up any gift or oblation to God, if our hearts are leavened with malice, hatred, or revenge. "If "thou bring thy gift unto "the altar, and there re- "memberest that thy bro- "ther hath aught against "thee, leave there thy gift "before the altar, and go "thy way, first be recon- "ciled to thy brother, and "then come and offer thy "gift." Here you see that Christ prefers *mercy* before *sacrifice*. And it is generally agreed on by the ancient fathers, that these words of our Saviour do directly point at this sacrament, on purpose to oblige all communicants to forgive all manner of injuries, "before they pre- "sume to eat of that bread "or to drink of that cup." And it is expressly said, *Matt.* vi. 14, 15, that our prayers are not accepted, nor our pardon sealed in heaven, until such time as we *forgive men their trespasses;* and, to be sure, we can never be welcome or worthy guests at this heavenly feast, where Jesus the Saviour of penitents and the prince of peace is spiritually present, unless our repentance reconcile us to God, and our charity to all mankind.

And this charity of the heart, in forgiving injuries, must likewise shew itself by the hand, in relieving the wants and necessities of the poor. We read, that when this sacrament was administered in the Apostles' days, large collections of monies were then gathered for the maintenance of the poor clergy and laity. *Acts* ii. 44, 45, 46, and 1 *Cor.* xvi. 1. And *Theodoret* observes, that *Theodosius*, the emperor, when his time came to offer, arose, and presented his oblations with his own hands. It was not determined how much every man should give, but all men were exhorted and enjoined to offer something, according to their ability; which, if any neglected, the fathers censured them as unworthy communicants: and to be sure nothing within our power can so effectually recommend our prayers and devotions as his of charity: it be-

ing well observed, *Mat.* vi. that our Saviour hath inclosed *alms* between *prayer* and *fasting*, and therefore they are called its two wings, without which it will never fly so high as the throne of God. While *Cornelius* was fasting and praying, we read that an angel from heaven was dispatched to him with this happy message: *Thy prayers, and thine alms, are come up for a memorial before God*, Acts x. 4. *He that hath pity upon the poor, lendeth unto the Lord; and that which he hath given will he pay him again.* Prov. xix. 17. *Charge them that are rich in this world,—that they be rich in good works, ready to distribute, willing to communicate, laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life*, 1 Tim. vi. 17, 18, 19. *Do ye not know that they who minister about holy things, live of the sacrifice, and they who wait at the altar, are partakers with the altar? Even so hath the Lord also ordained, that they who preach the gospel should live of the gospel*, 1 Cor. ix. 13, 14. *If we have sown unto you spiritual things, is it a great thing if we shall reap your worldly things?* ver. 11. But we may justly complain with *Basil*, that we know some who will "fast and pray, "sigh and groan, "yea, and do all "acts of religion, which "cost them nothing, but "will not give one farthing "to the poor: What be-"nefit is there," saith he, "of all the rest of their "devotions." Basil Homil. in Matt. xix.

And when the communicant has thus far advanced towards the altar, in his *examination, repentance*, &c. he must not forget another excellent preparative belonging to this duty of communicating worthily, which although it be not mentioned in our church-catechism, yet it is always implied as a necessary part of our sacramental preparation, that is, *prayer*, private and public;—a duty upon which all our present and future blessings depend, *Matt.* vii. 7, 8, and 21, 22. And so near a relation hath this duty of prayer with this sacrament, that all those blessings therein contained and promised, are only in return to our prayers; and no doubt but that man, who makes

a conscientious practice of this duty in his closet, and at church, can never be unprepared for this sacrament, nor want a title to God's peculiar favour and blessing: *For the eyes of the Lord are over the righteous, and his eyes are open unto their prayers*, 1 Pet. iii. 12. The constant exercise of *prayer* is the best method to get the mastery over all our evil inclinations and corrupt affections, and to overcome our vicious habits: It preserves a lively sense of God and religion in our minds, and fortifies us against those temptations that assault us: it spiritualizes our nature, raises our souls above this world, and supports us under the troubles and calamities of this life, by sanctifying such afflictions: it leads us gradually to the perfection of a christian life, and preserves that union between God and our souls, which feeds our spiritual life with grace and goodness: without it, we in vain pretend to discharge those christian duties incumbent on us, or to prosper in our temporal affairs, which must have God's blessing to crown them with success. And as prayer in general has these great blessings and advantages attending it, so give me leave to suggest to you under this head, that those public prayers and devotions, which we offer unto God in our churches, are not only more acceptable to him, but also much more edifying and advantageous to ourselves: They cannot but be more acceptable to God, because thereby his honour and glory is much more considerably advanced and maintained in the world, than by our private devotions: by these outward *signs* and *tokens* we publicly declare to all the world that inward regard and esteem which we have for his divine perfections and goodness: Hereby we *let our light so shine before men, that they may see our good works, and glorify our Father which is in heaven*, Matt. v. 16. There is no duty in scripture more frequently commanded, none more earnestly pressed upon us, than this of public prayer. We have the example of all good men in all ages for it, and of Christ himself, who was daily in the temple and in the synagogues, and, no question, frequented those places at

the usual hours of prayer, because then he had the fairest opportunity, from those public assemblies, to instruct, and to exhort to *faith* and *repentance*. *2dly*, We may expect greater blessings and success to our requests and desires, when we join in the public prayers of our church, than from private, because our Saviour has, in a special manner, promised in such assemblies his immediate presence, that "where "two or three are gathered "together in his name, there "will he be in the midst "of them;" which he hath no where said of private prayer, though both are very good, nay, both are absolutely necessary for the beginning and ending of a christian life; and it is a very bad sign of some evil principle or other, for any man to be much a stranger to the house of prayer, which is one of the greatest blessings and privileges (if we know how to value the same) that we can have in this world, and has always been accounted such among all wise and good men. It is certain that the *Turks*, whom we call infidels, go to their public devotions five times every day; and shall not they rise in judgment against us Christians, who cannot afford to go once or twice a day to God's house, when we have both leisure and opportunity! If men shall be judged for every idle word, to be sure, they shall not pass unpunished for all the neglects and omissions of their duty of this nature. But to proceed:

Besides this duty of *fervent prayer*, the communicant should spend some portion of time in reading and meditation, to raise his soul into a devout and heavenly temper: The proper office of reading is to gain spiritual food and sustenance, and of meditation to digest it. Those divine subjects most proper for our serious contemplation on this solemn occasion, I think, are "Our "Saviour's sermon on the "mount; the love of God "in the salvation of sin-"ners, through Jesus "Christ; repentance, faith, "charity; death and judg-"ment; the happy con-"dition of a future state "of blessedness, and the "miserable condition of "the damned in hell." These, and the like, as they

offer themselves unto you, should be meditated upon, until some sorrow of mind, some ardour of devotion, some act of faith; some flame of love and charity, arise in your souls.

Thus have I briefly represented to you, both the nature and necessity of a *sacramental preparation*, which in a great measure contains the whole duty of a Christian's life; namely, "repentance towards "God, faith towards our "Lord Jesus Christ, and "charity towards our "neighbour." And I also hope, whosoever among us will but endeavour to prepare themselves for the holy communion, according to the preceding directions, may (by the help of God) upon all occasions come to the Lord's table, without the least fear or danger of "eating and "drinking damnation to "themselves."

Some people may perhaps censure this discourse, as giving too great liberty and encouragement to approach the Lord's table with less preparation than otherwise men would venture to do. But I know no ground or reason for any such suggestion, if they impartially consider the excellence and perfection of that guide and companion I have followed throughout the whole: And to represent this duty of frequent communion otherwise than what the church requires, is an injury both to God and to ourselves: And I dare affirm, that no part of divine worship has suffered more on this account, than that of the holy communion; thousands of people not daring, in all their life-time, (though very good livers,) to partake of the Lord's Supper, for fear of eating and drinking their own damnation.

The Church Catechism.

# PRAYERS AND MEDITATIONS

SUITABLE TO A

## *Sacramental Preparation,*

ACCORDING TO

WHAT THE CHURCH OF ENGLAND REQUIRES FROM HER COMMUNICANTS.

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### *A Prayer to God for his gracious Assistance and Direction in our Sacramental Preparation.*

HOLY, holy, holy, Lord God of Sabaoth! heaven and earth are full of thy majesty, and of thy glory: I, the unworthiest of all creatures, do here, in all humility of soul and body, prostrate myself before thee, acknowledging my own weakness and insufficiency to do any thing that is good or well-pleasing in thy sight: and therefore humbly implore the special influence of thy grace and Holy Spirit, to further these my endeavours for a worthy participation of the holy communion of the body and blood of Christ, which he has commanded me to do in remembrance of him, and of those benefits which we receive thereby. Teach me, O Lord, the right way, and lead me in the paths of holy preparation, that I may be received as a worthy and welcome guest at this thy heavenly table. Possess my mind with a true sense of the greatness of this mystery, and the excellency of thy mercy, in preparing this table for our spiritual food; inspire my soul with pure and pious dispositions; and, instead of the filthy rags of my own righteousness, clothe me with the righteousness of the saints, that my heart may be a clean, though homely, receptacle for my Saviour, and one

day fitted for the blessed society of saints and angels in heaven, through Jesus Christ our Lord. *Amen.*

*Our Father*, &c.

See *Psal.* xxiii. xxvi. cxi.

*A Prayer for the Gift and Grace of Repentance.*

ALMIGHTY and eternal Lord God, who "art of purer eyes than to "behold iniquity, and hast "more especially enjoined "all those who compass "thine altar, to wash their "hands in innocency," vouchsafe me unfeigned repentance for my past sins, a hearty sorrow and contrition of spirit to lament my sinfulness, and most firm and stedfast purposes to lead a new life. It is the voice of thy wondrous goodness and mercy, that if "the wicked shall "forsake his ways, and "the unrighteous man his "thoughts, thou wilt have "mercy upon him, and "abundantly pardon him." O let thy goodness (whereof I have had so great a share, and plentiful experience) *lead me to repentance not to be repented of*, that I may be a fit guest at thy Son's table. "Have mer-"cy upon me, O Lord, and "according to the multi-"tude of thy tender mer-"cies, blot out all my "transgressions, for thy "mercy's sake in Christ "Jesus, the Son of thy "love, whom thou hast "set forth to be the pro-"pitiation for our sins." Grant this, O merciful Father, for the sake of my blessed Saviour and Redeemer. *Amen.*

See *Psalm* vi. xxv. xxxii. xxxviii.

*A Prayer before Self-Examination.*

"O Lord, thou that art "the searcher of all "our hearts, and a discerner "of the very thoughts, and "in whose sight all things "are naked and open," be pleased to impart a ray of thy heavenly light, to discover all the sins and infirmities of my past life, and whatsoever else thou knowest wherein I have done amiss, that henceforward no secret sin may lie undiscovered and corrupted in my soul; that, by examining my life and conversation by thy law, the rule and measure of my duty, I may understand the true state and condition of my soul; and, from a just sense and sight of all my transgressions, through

the assistance of thy grace and heavenly benediction, I may be enabled to reform my life, and to turn my feet unto thy testimonies; so faithfully to search and examine my own conscience, that I may come holy and clean to thy heavenly feast, and be received as a worthy partaker of that holy banquet which thou hast called me to. Grant this for thy mercy's sake in Christ Jesus. *Amen.*

See *Psalm* cxxxix.

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## *Brief Heads of Self-Examination upon each Commandment.*

COMMANDMENT I.

THOUGH I have not atheistically denied the being of a God, or wickedly renounced him by apostacy, yet have I not loved, desired, and delighted in other things more than in God? Or, have I not feared men, and dreaded the displeasure of the world more than of God? Or, have I not trusted in men, and relied upon the world, more than upon God? Have I not despaired of God's mercy? Or, by presuming too much upon it, encouraged myself in sin? Have I not been unthankful for mercies received? Or, have I not ascribed the glory and honour of what I now enjoy to myself more than to God? (Say) *God be merciful to me a sinner, and lay not this (or these) sins to my charge.* [Repeat the same at the end of every commandment.]

II. Though I have not worshipped God by images, yet have I not entertained gross and false conceptions of him? Or, have I not wilfully omitted coming to church or to the public prayers when I had no just occasion to hinder me? Or, have I not rudely, irreverently, or wantonly, behaved myself during the time of divine service? Or, have I not wilfully refused to come to the Lord's Supper, when I have been called to it? Or, have I not rashly and unadvisedly received the sacrament without due preparation? Or, have I not broken my vows and resolutions which I then made?

III. If I have not openly blasphemed the name of God, yet have I not lightly or irreverently spoken of him? Or, have I not profanely jested upon, or abused his holy places or persons, or any thing else dedicated to his service? Or, have I not taken God's name in vain, by common swearing and cursing? Or, have I not taken false and unlawful oaths? Or, have I not broken my own vows and resolutions, especially my baptismal?

IV. Have I not neglected the worship of God on his sabbaths? Have I not spent part thereof in vain sports, idle discourses, visits, and many other unnecessary affairs? Or, have I not suffered others to profane the sabbath, when it was in my power to restrain them from so doing?

V. Have I not been stubborn, irreverent, and undutiful towards my parents, rejecting their counsels, despising their government, and coveting their estates before their death? Have I contributed towards their necessities when they were in want, and I had it in my power to help them? Or, have I not been disloyal to my prince, stubborn and unfaithful to my master, refractory and unthankful to my minister, peevish and unkind to my friend and companion?

VI. If I have not actually taken away the life of any person, yet have I not made my neighbour's life grievous by oppression, rage, and violence against him? Or, have I not, by fighting or quarrelling, wounded his person? Or, have I not tempted him, by any other vice or intemperance, to destroy his health, and so shorten his days? Or, have I not, by false or contumelious speeches, wounded his good name and reputation? Or, have I not, by my own luxury and intemperance in eating and drinking, been accessary to my own death?

VII. If I have escaped the grosser acts of adultery and fornication, yet have I not conceived lust in my heart, and neglected the means to preserve my own and others' chastity? Or, have I not by gluttony and drunkenness, or by any impure thoughts and words, defiled my soul? Or, have I not accustomed myself to filthy talking, jesting, and unchaste be-

haviour in common conversation?

VIII. If I have not been guilty of common and public stealing, yet have I been true and just in all my dealings? Or, have I not contracted debts, when I was conscious to myself that I was not able to pay, or make restitution? Or, have I not wasted my own or others' estates by riotous living? Or, have I not by violence or oppression exacted of my inferiors, or by unlawful usury taken advantage of their necessities?

IX. If I have not before the magistrates sworn falsely against any man, yet have I not accustomed myself to lying and slandering? Or, have I not accused my neighbour unjustly? Or, have I not concealed the truth of another, when justice and charity obliged me to give evidence of it? Or, have I not unjustly sought to uphold my own credit, or to blast any other person's?

X. Have I not secretly complained against the providence of God, as if others had too much, and I too little? Or, have I not by unlawful means endeavoured to deprive others of their goods and prosperity? Or, have I laboured truly and faithfully to get my own living, and been content with that state of life unto which it hath pleased God to call me?

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*A penitential Confession of Sins; with an humble Supplication for Mercy and Forgiveness.*

ALMIGHTY and everlasting God, who hatest nothing that thou hast made, and dost forgive the sins of all them that are penitent; create and make in me a new and contrite heart, that I, worthily lamenting my sins, and acknowledging my wretchedness, may obtain of thee, the God of all mercy, perfect remission and forgiveness, through Jesus Christ our Lord. *Amen.*

Here call to mind all your most grievous sins.

See *Psalm* vi. xxxii. xxxviii. li.

*An Act of Contrition.*

"FATHER, I have sinned against Heaven "and before thee, and am

"no more worthy to be "called thy son. Woe is "me, O Lord, who was "conceived and born in "sin:" the thoughts of my heart were inclined unto evil from my youth. Woe is me that I have sinned against thee, my Creator and kind benefactor. Lord, I have done evil continually in thy sight, and my life hath been little else than one continual course of impiety, unthankfulness, and of unworthy returns for all thy goodness and loving-kindness to me. Woe is me that I should thus requite the Lord. O that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for my sin! O gracious Lord, look on me as thou didst on the apostle St. *Peter*, and let thy compassionate look so pierce my stony heart, that I may weep bitterly for my sins, and may have that *godly sorrow which worketh repentance unto salvation not to be repented of;* for Jesus's sake. *Amen.*

See *Psalm* xxv. xxxii. xxxviii.

*A Resolution to lead a new Life.*

AND now, O Lord, I do not only with great shame and confusion of face confess and bewail the sinfulness and vanity of my own life, but I do stedfastly resolve and purpose (through the assistance of thy grace and holy Spirit directing me) to "renounce the devil and all "his works, the pomps and "vanities of this wicked "world, and all the sinful lusts of the flesh." Be pleased, O Lord, to strengthen and confirm all these good resolutions in me. And I heartily thank thee, O heavenly Father, for calling me to this state of salvation through Jesus Christ my Saviour, *who died for my sins, and rose again for my justification;* and I humbly beseech thee, for his sake, to give me grace to continue in the same unto my life's end. *Amen.*

See *Psalm* i. xxiii. xxiv. xxv. cxix. cxxvi.

*A Prayer for Faith in God's Mercy through Christ.*

ALMIGHTY God, our heavenly Father, who, for the greater confirmation of our faith and confidence in thy mercy, hast in thy holy gospel declared, that *whosoever believeth in thy Son Jesus Christ, shall not perish, but have ever-*

*lasting life;* and that *'this is life eternal to know thee the only true God, and Jesus Christ, whom thou hast sent:* Increase this knowledge, and confirm this faith, in me evermore. O let me not rest in a dead faith, but grant that I may have such a lively faith as will shew itself by love and good works; such a victorious faith, as may enable me to overcome the world, and conform me to the image of thy son Jesus Christ, in whom I believe. O grant me such a due sense of thy infinite mercy, shown to mankind in so much misery, as may never depart out of my mind.

I stedfastly believe, O blessed Jesus, that thou didst suffer upon the cross to save me and all the world from the guilt and punishment of our sins. O give me that grace, that I may die to sin, and rise again unto righteousness! Accept my imperfect sorrow, repentance, faith, and weak resolutions; and let thy precious merits, O my crucified Saviour, supply all my wants and imperfections. Thou hast said, *Come unto me, all ye that labour and are weary and heavy laden, and I will refresh you.* O blessed Jesus, I come unto thee in all humility, and deeply sensible of my great unworthiness. O do thou bear this burden of sin for me, and refresh me with comfortable hopes of thy mercy and forgiveness, and the truth of thy salvation, O gracious Lord. To whom (with the Father and the Holy Ghost) be all honour and glory for ever. *Amen.*

See *Psalm* lvii. *Eph.* ii. 6, 11.

*A thankful Remembrance of the Death of Christ.*

"ALMIGHTY God, "our heavenly Fa-"ther, who of thy tender "mercy didst give thine "only Son Jesus Christ, "to suffer death upon the "cross for our redemption, "and hast instituted and "ordained holy mysteries "as pledges of his love, "and for a continual re-"membrance of his death "and passion, to our great "and endless comfort:" Behold, I do most affectionately, and with all the powers of my soul and body, return my most hearty praise and thanksgiving for thy great mercy and tender compassion to

me and all mankind, in sending thy only Son into the world to redeem us from sin and misery, and by his meritorious death and passion, to purchase for us eternal life. Grant, O Lord, that I may always most gratefully remember this exceeding love of my only Saviour Jesus Christ, thus dying for me, and work in me all such holy and heavenly affections, as may dispose my heart to be a worthy guest at thy holy table, prepared for the continual remembrance of the sacrifice of the death of Christ, and of those benefits which we receive thereby. "Praise the Lord, O my "soul, and forget not all "his benefits, who forgiv- "eth all thy sins, and "healeth all thine infirmi- "ties; who saveth thy "life from destruction, "and crowneth thee with "mercy and loving kind- "ness." See *Psalm* ciii. 2, 3, 4.

*A Prayer for the Grace of Charity.*

"O LORD, who hast "taught us that all "our doings without cha- "rity are nothing worth; "send thy Holy Ghost, "and pour into my heart "that most excellent gift "of charity, the very bond "of peace, and of all vir- "tues, without which, "whosoever liveth is ac- "counted dead before "thee;" more especially when I am going to commemorate the unspeakable love of my blessed Saviour in dying for me, let not my heart be destitute of love towards my brethren; extend thy mercy and forgiveness unto all my enemies, persecutors, and slanderers, and turn their hearts; which I as sincerely beg for them, as I hope for mercy and forgiveness at thy hands. Possess me with kindness and goodwill for all mankind, that my faith may work by love, and dispose my heart according to my ability, to administer towards the wants and necessities of those who are any ways afflicted or distressed in mind, body, or estate, and to do unto all men as I would they should do unto me; and give me that charity which covereth a multitude of sins, that by doing good for evil all men may know that I am thy disciples. Grant this for Jesus's sake. *Amen.*

See *Psalm* xv. xli. cxii. cxxxiii. *Matt.* xxv. 34, 41. *Matt.* xviii. 21. 1 *Cor.* xiii.

*A Prayer the Morning you intend to communicate.*

O MOST gracious and eternal Lord God, who hast called all such as are weary and heavy laden, to come unto thee by faith and repentance, and thou wilt refresh them; in affiance on this thy gracious invitation, I will come to thy heavenly table, not trusting in my own righteousness, but in thy manifold and great mercies; and, although I am not worthy so much as to gather up the crumbs that fall from thy table, yet, since it is thy property always to have mercy, I will not despair of a kind reception; forgive my want of a due preparation, and accept of my sincere desire to perform an acceptable service unto thee. Clothe me with the wedding-garment, even the graces of the gospel, and then I am sure I shall be a welcome guest at thy table, when I shall come thither in the likeness of thy Son Jesus Christ, in whom thou art well pleased. Possess my soul with a lively faith, profound humility, filial obedience, inflamed affection, and universal charity; that so I may become a worthy partaker of these holy mysteries, to my great and endless comfort. Grant this, O heavenly Father, if it be thy blessed will, through Jesus Christ. *Amen. Our Father*, &c.

See *Psalm* xxiii. xxv. xxvi.

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*Short Prayers and Meditations before the Minister at Church begins the Communion-Service.*

*At going up to the Altar.*

IN the multitude of thy mercies, O Lord God, do I now approach thine altar; O pardon my sins, and look not upon my unworthiness (for I am a sinful creature, O Lord), but upon those motives which drew me hither, even my own miseries, and thy tender mercies: therefore help me to supply in humility,

what I want in worthiness, and let my bended knees and contrite heart show that I durst not have ventured hither, had not thy mercy held out the golden sceptre, and said, "Come "unto me, all ye that la- "bour, and are heavy "laden, and I will refresh "you."

*At giving your Alms.*

O LORD, who didst not despise the widow's mite, accept of this little which I freely offer towards the relief of any of thy poor members. *Mark* xii. 42.

*When the Priest is setting in order the Elements to be consecrated.*

LOOK down, O Lord God, from thy holy habitation, and from the glorious throne of thy kingdom, and sanctify us.

*When you receive the Bread.*

LORD, I am not worthy of the crumbs which fall from thy table, and yet thou givest unto me the bread of life. Evermore give me this bread, that I may eat thereof, and not die eternally. *John* vi. 34, 50.

*After receiving the Bread.*

NOT unto us, O Lord, not unto us, but unto thy name give the praise, for thy loving mercy, and for thy truth's sake.

*Before receiving the Cup.*

WHAT reward shall I give unto the Lord for all the benefits that he hath done unto me? I will receive the cup of salvation, and call upon the name of the Lord.

*After Drinking.*

BLESSED be God the Father of our Lord Jesus Christ for his unspeakable gift, in whom we have redemption through his blood, even the forgiveness of our sins.

*When you retire from the Altar.*

'BLESS the Lord, O my 'soul, and all that 'is within me bless his holy 'name; bless the Lord, O 'my soul, and forget not 'all his benefits; who for- 'giveth all thine iniquities, 'and healeth all thy dis- 'eases; who redeemeth thy 'life from destruction, and 'crowneth thee with lov- 'ing kindness and tender 'mercies.' O let that hea-

venly food which thou hast so lately fed me with, transfuse new life and new vigour into my soul, and into the souls of all those who have been partakers with me of this holy communion, that our faith, hope, and charity, may daily increase, and that we may all grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. *Amen* and *Amen.*

See *Psalm* viii. xxiii. lxvi. ciii.

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*Prayers and Meditations which may be joined to the former, where the Communions are large.*

*Aspirations for a devout Communicant.*

1. ENLIGHTEN, O Lord, the eyes of my understanding with the light of faith and wisdom, that I may ever look on thee, my Redeemer, as the *way*, the *truth*, and the *life*, which leadeth unto eternal life.—What am I, Lord, and what is my father's house, that thou shouldst thus follow me with thy blessings? I was created by thee and of thee, and mayest thou ever be the comfort of my soul—Holy Jesus, my hope and only refuge, I here render thee hearty thanks for all thy sufferings, and beg that I may find shelter in thy wounds against all enemies, ghostly and bodily: imprint the memory of them fast in my heart, that I may love thee, and in all my sufferings never want thy divine assistance, or forget what thou hast suffered for me. Take from me all self-love, and give me a perfect love of thee, that I may now be more faithful in my duty, and let nothing for the future put me out of my way: O that I could ever remember thee, think of thee, and delight in thee alone, and love thee only, who hast loved us, and washed us with thy most precious blood from the guilt of our sins. O that my senses may ever be shut against all vanity and sin, that my mind being free from all fruitless solicitude and fear, I may fix my heart there where true joys are only to be found. From henceforth I will

seek unto thee my only good; my affections and desires shall be fixed on thee; "in whose presence "there is fulness of joy, "and at whose right hand "there are pleasures for "evermore."—My will I now resign into thy hands, desiring that thy will may be mine, both now and for evermore. Be thou my instructor and director in all things, that I may never do or speak, desire or think, any thing but what is according to thy good-will.

2. I AM thy servant, O Lord, O give me understanding according to thy word, that I may learn thy commandments, and lay aside all interest beside that of Heaven. O sweet Jesus, fountain of all goodness, guide my feet in thy paths, and teach me to do thy will: disengage my heart from all unprofitable solicitude and vain desires; and though I live here upon earth, yet raise my affections to things above. How sweet, O Lord, is thy spirit! how pleasant to my lips are the words of thy mouth! O that I could ever be mindful of them, to fulfil thy laws! Make me to die daily to the world and all its vanities, and let the greatness of thy love make all that is earthly appear as nothing to me. Protect me against mine enemies, and in all dangers appear in my defence: Make haste to help me, O Lord, and say unto my soul, *I am thy salvation.* Remember thou art my Redeemer, and have compassion on my poor distressed soul; clothe it with all virtue, and feed it with thy grace, for it belongs to thee to take care of those whom thou hast redeemed. In thee I live, sweet Jesus, for thy sake I desire to die; both living and dying, I will ever profess that thou art good, and that thy mercy endures for ever.

3. O THAT I could now give thee, O Lord, all that praise, glory, and honour, with which the angels and blessed spirits glorify thee in heaven! But because I am unable to do this, accept at least my desire and good-will. Deliver me, O God, from every thing that is contrary to thy will, and be pleased so to dispose of my soul,

as may be for thy glory and honour. I surrender myself into thy hands, and entirely resolve to submit to that state of life thou shalt please to appoint me; and, if it be more for thy honour that I suffer, I cheerfully accept it; *not my will, but thine be done.* Let nothing be now my comfort but thou, Lord Jesus, and nothing afflict me but my sins, and whatever else is displeasing to thy Divine Majesty. O blessed Jesus, life eternal, by whom I live, and without whom I die, grant that I may now be united to thee, and that in the embraces of thy holy love and divine will, I may rest for ever. When shall I see thee, O sweet Saviour, when shall I appear before thy face, when shall I see thee in the land of the living! Till then, I sigh and bewail my banishment, desiring to be dissolved, and to be with Christ.

If these *Ejaculations* are not sufficient until the Post-Communion begins, you may enlarge them by reading more or less of the following places in Scripture, *viz.*

*For grace to love God's law,* Psalm xix. cxix.
*For a holy life,* Ps. lxxxv.
*For salvation and eternal joy,* Psalm xvi. xxiv.
*For assurance of God's care and protection,* Psalm xxxvii.
*For the comfort of God's Holy Spirit,* Ps. xxxiv.
*For the grace of humility,* Psalm cxxxi.
*For devotion in religion,* Psalm xxvii.
*Thanksgiving for God's mercies,* Psalm ciii. cxxxvi. cxxxviii.
*For pardon of sins,* Psalm lxxxv. cvi. cxvi.
*For redemption by Christ,* Psalm xcviii. cxviii.

*An Act of Thankfulness and Resolution before the Post-Communion begins.*

"PRAISE the Lord, O "my soul, and all "that is within me, bless "his holy name;" for now I find the mercy, the peace, the comfort, and the grace which flows from this fountain of spiritual communion with Christ: Let all the world know what he hath done for my soul; he hath rescued me, and many of these my poor brethren, from the nethermost hell: wherefore I will love thee,

O holy Jesu! more than I can express, and live and die in that most holy religion which thou hast revealed to me. O let me never pollute that body, or defile that soul, which the Saviour of the world delights to dwell in. O let no oaths or lyings, backbitings or slanderings, profane those lips, no obscenity or intemperance pollute that mouth, through which these holy symbols have so lately passed: for which fresh instance of thy mercy and goodness, I will praise thy holy name, beseeching thee to keep me in this temper and resolution of mind, until *death is swallowed up in victory;* for thy Son Jesus Christ's sake. Amen.

*A Prayer against evil and perplexing Thoughts.*

"GO not far from me, "O Lord my God, "make haste to help me;" for corrupt imaginations are perpetually rising in my breast, and innumerable fears and sorrows close me in on every side. Be pleased, O gracious Lord, in this perplexity, to refresh my soul with some speedy comfort; scatter and disperse all these dark and sinful thoughts which haunt my soul, by shedding abroad the light of thy grace into my heart; for in the extremity of my grief, this is my only hope and comfort, that I can take sanctuary in thy goodness, repose my confidence, and cast all my care and burden on thee, who never failest them that call upon thee. Give me patience under these adversities, and a happy issue out of all these afflictions, both of body and mind. "Turn "thee unto me, and have "mercy upon me, for I am "desolate and in misery: "The sorrows of my heart "are enlarged: O bring "thou me out of all my "troubles: Look upon my "adversity and misery, "and forgive me all my "sins. O keep my soul, "and deliver me: Let me "not be confounded, for "I have put my trust in "thee," through Jesus Christ our Lord. *Amen.*

See *Psalm* vi. cii. xxxiv. xlii. xliii.

*Upon* Christmas Day, *and Seven Days after, you may add these to your other Devotions.*

I DESIRE, O Lord, to bless and praise thine infinite goodness, who didst take compassion upon mankind in their greatest misery, and hast provided so admirable a remedy, by sending thy only begotten Son to recover our corrupt and degenerate nature, and by the purity of his doctrine, the example of his life, and the sacrifice of his death, to purchase eternal happiness for us. Grant, O Lord, that through the assistance of thy grace and heavenly benediction, I may daily comply with those great things which thou hast done and designed for my salvation. Possess my soul with purity and piety, and all other christian graces and virtues; that living soberly, righteously, and godly, in this present world, I may hereafter dwell with thee, O Father of mercies, and God of all comforts, in those mansions of bliss and glory which thou hast prepared for them that love thee. *Amen.*

See *Psalm* xix. xliv. lxxxix.

Easter-Day, *and Seven Days after.*

BLESSED Jesus, who hast triumphed over the powers of darkness, and conquered hell and the grave, and who, by thy glorious resurrection, hast made known the power of thy divinity, and proved thyself the true Messias, keep me stedfast in this faith, and grant that all the actions of my life may testify the reality and sincerity of my belief, by a suitable conversation; that I may rise from the death of sin unto the life of righteousness; that as I am buried with thee by baptism, I may henceforth mortify all my corrupt lusts and affections, and daily proceed in all virtue and godliness of living, that departing this life in thy faith and fear, I may have my perfect consummation and bliss, both in body and soul, in thy eternal and everlasting kingdom, who livest and reignest with the Father and the Holy Ghost, one God, world without end. *Amen.*

See *Psalm* ii. lvii. cxi.

Whitsunday, *and Six Days after.*

O LORD my God, who by thy Son our Saviour Jesus Christ, hath promised the assistance of thy Holy Spirit to all that ask it of thee, I beseech thee always to direct my ways and actions, the thoughts and intentions of my heart, by the light of thy Holy Spirit. Let him be unto me a spirit of sanctification to purify my corrupt nature; a spirit of counsel in all my difficulties; of direction in all my doubts, fears, and scruples; of courage in all my dangers; of constancy and consolation to me under all my persecutions and sufferings, especially in time of sickness, and at the hour of death; that, being governed and guided by his divine influence and direction, I may pass through all the changes and chances of this mortal life, till he bring me to everlasting life, there to reign with the ever-blessed and glorious Trinity, world without end. *Amen.*

See *Psal.* xxxiv. xlii. xliii. li.

Trinity Sunday.

GLORY be to thee, O God the Father, for creating me after thine own image, capable of loving thee, and enjoying thee eternally; for recovering me from a state of sin and misery, when I had lost and undone myself.—Glory be to thee, O God the Son, for undertaking the wonderful work of man's redemption, for rescuing me from the slavery of sin, and the dominion of Satan, for the accomplishing which miraculous work of our salvation, thou didst descend from heaven, and didst put on the form of a servant, live a miserable life, and die a painful and accursed death.—Glory be to thee, O God the Holy Ghost, for those miraculous gifts and graces thou didst bestow upon the Apostles, and for those ordinary gifts, whereby sincere christians, in all ages, are enabled to work out their salvation; for thy preventing and restraining grace, for the subduing our understandings and affections to the obedience of faith and godliness; for inspiring us with good thoughts, and kindling good desires in our souls; for assisting us in all the methods of procuring eternal happiness. Blessing and honour, thanksgiving and praise, more than I can

express or conceive, be unto thee, O Father, Son, and Holy Ghost, for ever and ever. *Amen.*

See *Psal.* ii. xlvii. lxxii. cx.

*After the Blessing, namely,*

The Peace of God.

GRANT, O Lord, that we, and all thy faithful servants, who have this day been made partakers of the holy sacrament, may obtain remission of our sins, and be confirmed in piety towards God, and in charity towards our neighbour, and may be delivered from the power and temptation of Satan, and, being filled with thy Spirit, may become worthy members of Christ's holy church, and at last inherit eternal life, through the same our Lord Jesus Christ. *Amen.*

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*A Thanksgiving after the Sacrament, to be said at Home.*

THOU, O my God, hast comforted my soul, thou hast strengthened and refreshed me with thy blessings, and rejoiced my heart with the tokens of thy love. How transporting are my comforts, and how ravishing the effects of thy goodness towards them that fear thee! Thou hast treated a vile sinner at thy own table, and fed me with the bread that came down from Heaven. In what am I better than those to whom thou dost not grant this favour? It is not for my merits, but because thou wilt be glorified in doing good to the most unworthy, thou hast this day made me a happy example of this thy free grace and bounty. Grant me this favour also, O my God, that, through the whole course of my life, I may give thee praise and glory; that the due sense of thy mercies may make me unfeignedly thankful; and that my thankfulness may appear in a care to walk before thee in holiness, sobriety, and righteousness, all the days of my life.

*A Prayer in private after receiving the Holy Communion.*

O HOW plentiful is thy goodness, which thou hast laid up for them that fear thee, which thou hast prepared for them that put their trust in thy mercy, even before the sons of

men! I praise and magnify thy great and glorious name, O Lord, for all those manifold mercies and comforts which thou hast bestowed upon me ever since I was born. O Lord God, thou hast been my trust from my youth, by thee have I been holden up from the womb; my praise shall continually be of thee; but above all, blessed and for ever blessed be thy holy name, for the manifestation of thy son Jesus Christ, the fountain and foundation of all our happiness, and for feeding me this day (who am unworthy of the least of all thy mercies) with the spiritual food of his most precious body and blood, to my great and endless comfort. Enable me, O Lord, through thy gracious assistance, to perform the conditions of that sacramental covenant which I have this day so solemnly renewed and confirmed in thy presence, and at thy table; that through the strength and power of that heavenly food I have there been partaker of, I may daily grow in grace and in the knowledge of Christ Jesus, and abound in every good word and work; and subdue in me all those inordinate lusts and corrupt affections which war against my soul; purify my mind from all evil thoughts, bad intentions and evil designs; and suffer not pride, vain-glory, self-love, malice, hatred, or revenge, or any other evil whatsoever, to reign in my mortal body; but do thou keep it for ever in the purpose of my heart, faithfully to fulfil my baptismal vows and resolutions, which I have now again renewed at thy holy table, that by persevering in all virtue and holiness of life, I may at length be an inheritor of that infinite happiness and glory, which thou hast promised by Christ our Lord. *Amen.*

*A Prayer in private for the Grace of Perseverance.*

HEAR, most merciful Saviour, I humbly beseech thee, and let thy grace be ever assistant to all the endeavours and designs of thy weak and unworthy servant. I am not able of myself to do or think any thing that is good or well-pleasing in thy sight. O let thy Holy Spirit continually guard me against those numerous

temptations, which so strongly encounter me. Fix my inconstant mind, that I may not be led away with the errors of the wicked, and fall from our own stedfastness, but that I may persevere in good works unto the end. Moderate my affections and desires, and confine them only to such objects as are well-pleasing in thy sight. Let thy will be the sole guide and measure of mine, that all my hopes and wishes may centre in thee alone, and nothing may ever appear desirable to me, in comparison of a pure heart and peaceable conscience: "Teach me thy "way, O Lord, and I will "walk in thy truth: O "knit my heart unto thee, "that I may fear thy "name." Make me to love thee, as I ought, above all things, and let the interest of thy honour and glory be always dearer to me than gold or silver, or any other temporal advantage; for thou, O Lord, art my portion, thou art my only rest; in thee alone is fulness of joy and true satisfaction, and without thee is misery and torment. O grant me this blessed retreat, this happy security, and then I shall find rest unto my soul, both here and hereafter. *Amen.* See *Psalm* lxxxvi. cxix.

## MORNING PRAYER.

*PONDER my words, O Lord, consider my meditation: my voice shalt thou hear betimes, O Lord; early in the morning will I direct my prayer unto thee, and will look up,* Psal. v. 1, 3. Almighty God, who dwelling in the highest heavens, yet vouchsafest to regard the lowest creature here upon earth, I humbly adore thy sacred Majesty, and with all the powers of my soul and body do exalt and praise thy holy name for all the mercies and comforts of this life, and for the hopes and assurance of a better; for protecting me from the evils and dangers of the night past, and for bringing me safely to the light of a new day; continue this thy mercy and goodness to me; and as thou hast awakened my body from sleep, so raise

my soul from the death of sin, unto a life of righteousness. Deliver me, O God, from the evils of this day, and guide my feet in the paths of peace and holiness, and strengthen my resolutions to embrace all opportunities of doing good, and carefully to avoid all occasions of evil, especially those sins* which by nature and inclination I am most likely to fall into: and when, through frailty, or the violence of any other temptation, I fall from my duty, do thou in mercy restore me again with a double portion of thy grace and Holy Spirit, to maintain a more vigorous defence against Satan and his devices. Shower down thy graces and blessings upon all my relations, [*on my father and mother, on my brethren and sisters*] on all my friends, and give thy holy angels charge over them, to protect them from all sin and danger. Make me diligent in the duties of my calling, and that in all the changes and chances of this life I may absolutely submit to thy Divine providence. Let thy blessing be upon my actions, and let thy wisdom direct my intentions, that so the whole course of my life, and the principal designs of my heart, may be ordered by thy governance, to do always that which is righteous in thy sight, through Jesus Christ our Lord. *Amen.*

* Here name such sins as you are most afraid of.

See *Psalm* iv. xvi. xxiii. lxxxvi.

*When you go out of your Chamber.*

THE blessing of God descend upon me and all belonging to me, and dwell in my heart for evermore; and bless my going out and my coming in, now, and for ever. *Amen.*

## EVENING PRAYER.

*LET my prayer, O Lord, be set forth as incense, and the lifting up of my hands be as an evening sacrifice,* Psalm cxli. 2. O Lord our heavenly Father, almighty and everlasting God, whose glory the heaven of heavens cannot contain, look down from the

throne of thy Majesty, and behold thy unworthy servant, prostrate before thy mercy-seat, humbly confessing unto thee the vanity and sinfulness of my whole life: especially the omissions* of my duty, and commission of sins this day, wherewith I have so lately offended thine infinite Majesty and goodness, and so grievously wounded my own soul: of these, and all other my transgressions, I most earnestly repent, and am heartily sorry for these my misdoings; the remembrance of them is grievous unto me, the burden of them is intolerable: have mercy upon me, most merciful Father, for thy son Jesus Christ's sake forgive me all that is past, and accept of these my prayers and supplications, through the merits and mediation of the same, our Mediator and Redeemer. And although I am unworthy, through my manifold sins and iniquities, to offer unto thee any sacrifice of praise and thanksgiving, yet I beseech thee to accept of this my bounden duty, with my unfeigned thanks for all thy goodness and loving-kindness to me and all mankind,† purely proceeding from thy bounty, and wholly intended for my good, and particularly for preserving me this day in the midst of so many dangers incident to my condition, and from so many calamities as are due to my sins. Thou art my Creator, O my God, and protector; thou art the ultimate end of my being, and supreme perfection of my nature; under the shadow of thy wings is perpetual repose, and from the light of thy countenance flow eternal joy and felicity; to whom be glory and honour, world without end. *Amen.*

And thou, O Lord, by whom kings reign, and princes decree justice, bless our most gracious sovereign Lord King GEORGE, our gracious Queen CHARLOTTE, his Royal Highness *George*, Prince of *Wales*, the Princess of *Wales*, and all the Royal Family; all my relations, friends, and kind benefactors;‡ let thy providence succour them and theirs from all evil and

* Here name particular sins and failings of the day.

† Here name particular blessings and mercies.

‡ Here name particular persons.

danger, and do thou reward them seven-fold into their bosom for all the good they have done or said of me. Be pleased, likewise, O Lord (in whose hands are the issues of life and death), to succour, help, and comfort, all that are in danger, necessity, and tribulation, all that labour under any bodily pain, sickness, or temptation,* or are disturbed in mind; relieve such according to their several necessities, giving them patience under their sufferings, and a happy issue out of all their afflictions. Subdue in me the evil spirit of wrath and revenge, and dispose my heart patiently to bear reproaches and wrongs, and to be ready not only to forgive, but also to do good for evil, that all men may know that I am Christ's disciple. And finally, O Lord, since thou hast ordained the day to labour in, and the night to take our rest, as I praise thee for the mercies of the day, so I humbly beg the continuance of thy gracious protection over me this night. Let thy holy angels pitch their tents about my bed, that being safely delivered from all perils and dangers of this night, and comfortably refreshed with moderate sleep, I may be enabled to discharge the duties of my calling, and faithfully to persevere in holiness and pureness of living all the days of my life, to thy honour and glory, through our only mediator and advocate, Jesus Christ our Lord. *Amen. Our Father*, &c.

* Especially those for whom our prayers are desired.

*When you lie down in your Bed.*

I WILL lay me down in peace, and take my rest, for it is thou, Lord, only that makest me to dwell in safety; and into thy hands I recommend my spirit, my soul, and my body, for thou hast redeemed me, O Lord, thou God of truth!

*THE END.*

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# NEW VERSION

OF THE

# PSALMS OF DAVID,

FITTED TO THE

TUNES USED IN CHURCHES.

BY

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# A NEW VERSION

OF THE

# PSALMS.

## PSALM I.

HOW bleſt is he who ne'er conſents by ill advice to walk;
Nor ſtands in ſinners' ways, nor ſits where men profanely talk.
2 But makes the perfect law of God his buſineſs and delight;
Devoutly reads therein by day, and meditates by night.
3 Like ſome fair tree, which, fed by ſtreams, with timely fruit does bend,
He ſtill ſhall flouriſh, and ſucceſs all his deſigns attend.
4 Ungodly men and their attempts no laſting root ſhall find;
Untimely blaſted, and diſpers'd like chaff before the wind.
5 Their guilt ſhall ſtrike the wicked dumb before their Judge's face:
No formal hypocrite ſhall then amongſt the ſaints have place.
6 For God approves the juſt man's ways, to happineſs they tend;
But ſinners, and the paths they tread, ſhall both in ruin end.

## PSALM II.

WITH reſtleſs and ungovern'd rage why do the heathen ſtorm?
Why in ſuch raſh attempts engage, as they can ne'er perform?
2 The great in counſel and in might their various forces bring;
Againſt the Lord they all unite, and his anointed king.
3 "Muſt we ſubmit to their commands?" preſumptuouſly they ſay:
"No, let us break their ſlaviſh bands, and caſt their chains away."
4 But God, who ſits enthron'd on high, and ſees how they combine,
Does their conſpiring ſtrength defy, and mocks their vain deſign.
5 Thick clouds of wrath divine ſhall break on his rebellious foes;
And thus will he in thunder ſpeak to all that dare oppoſe:
6 "Though madly you diſpute my will, the king that I ordain,
"Whoſe throne is fix'd on Sion's hill, ſhall there ſecurely reign."
7 Attend, O earth, whilſt I declare God's uncontroll'd decree;
"Thou art my Son, this day my heir have I begotten thee.
8 "Aſk and receive thy full demands; thine ſhall the heathen be:
"The utmoſt limits of the lands ſhall be poſſeſs'd by thee.
9 "Thy threat'ning ſceptre thou ſhalt ſhake, and cruſh them every where;
"As maſſy bars of iron break the potter's brittle ware."
10 Learn then, ye princes; and give ear, ye judges of the earth;
11 Worſhip the Lord with holy fear; rejoice with awful mirth.
12 Appeaſe the Son with due reſpect, your timely homage pay;
Leſt he revenge the bold neglect, incens'd by your delay.
13 If but in part his anger riſe, who can endure the flame?
Then bleſt are they whoſe hope relies on his moſt holy Name.

## PSALM III.

HOW num'rous, Lord, of late are grown the troublers of my peace!
And, as their numbers hourly riſe, ſo does their rage increaſe.
2 Inſulting they my ſoul upbraid, and him whom I adore;
The God in whom he truſts, ſay they, ſhall reſcue him no more.
3 But thou, O Lord, art my defence; on thee my hopes rely;
Thou art my glory, and ſhalt yet lift up my head on high.
4 Since whenſoe'er in like diſtreſs to God I made my pray'r,
He heard me from his holy hill, why ſhould I now deſpair?
5 Guarded by him, I laid me down my ſweet repoſe to take;
For I through him ſecurely ſleep, through him in ſafety wake.
6 No force nor fury of my foes my courage ſhall confound,
Were they as many hoſts as men that have beſet me round.
7 Ariſe and ſave me, O my God, who oft haſt own'd my cauſe,
And ſcatter'd oft theſe foes to me, and to thy righteous laws.
8 Salvation to the Lord belongs, he only can defend;
His bleſſing he extends to all that on his pow'r depend.

## PSALM IV.

O Lord, that art my righteous Judge, to my complaint give ear:
Thou ſtill redeem'ſt me from diſtreſs; have mercy, Lord, and hear.
2 How long will ye, O ſons of men, to blot my fame deviſe?
How long your vain deſigns purſue, and ſpread malicious lies?
3 Conſider, that the righteous man is God's peculiar choice;
And when to him I make my pray'r, he always hears my voice.
4 Then ſtand in awe of his commands, flee ev'ry thing that's ill;
Commune in private with your hearts, and bend them to his will.
5 The place of other ſacrifice let righteouſneſs ſupply;
And let your hope, ſecurely fix'd, on God alone rely.
6 While worldly minds impatient grow more proſp'rous times to ſee,
Still let the glories of thy face ſhine brightly, Lord, on me.
7 So ſhall my heart o'erflow with joy, more laſting and more true,
Than their's, who ſtores of corn and wine ſucceſſively renew.
8 Then down in peace I'll lay my head, and take my needful reſt;
No other guard, O Lord, I crave, of thy defence poſſeſt.

## PSALM V.

LORD, hear the voice of my complaint, accept my ſecret pray'r;
2 To thee alone, my King, my God, will I for help repair.
3 Thou in the morn my voice ſhalt hear, and with the dawning day
To thee devoutly I'll look up, to thee devoutly pray.
4 For thou the wrongs that I ſuſtain canſt never, Lord, approve;
Who from thy ſacred dwelling-place all evil doſt remove.
5 Not long ſhall ſtubborn fools remain unpuniſh'd in thy view;
All ſuch as act unrighteous things thy vengeance ſhall purſue.
6 The ſland'ring tongue, O God of truth, by thee ſhall be deſtroy'd,
Who hat'ſt alike the man in blood and in deceit employ'd.
7 But when thy boundleſs grace ſhall me to thy lov'd courts reſtore,
On thee I'll fix my longing eyes, and humbly there adore.
8 Conduct me by thy righteous laws, for watchful is my foe;
Therefore, O Lord, make plain the way wherein I ought to go.

9 Their mouth vents nothing but deceit, their heart is ſet on wrong;
Their throat is a devouring grave, they flatter with their tongue.
10 By their own counſels let them fall, oppreſs'd with loads of ſin;
For they againſt thy righteous laws have harden'd rebels been.
11 But let all thoſe who truſt in thee with ſhouts their joy proclaim;
Let them rejoice whom thou preſerv'ſt, and all that love thy Name.
12 To righteous men the righteous Lord his bleſſing will extend,
And with his favour all his ſaints, as with a ſhield, defend.

## PSALM VI.

THY dreadful anger, Lord, reſtrain, and ſpare a wretch forlorn;
Correct me not in thy fierce wrath, too heavy to be borne.
2 Have mercy, Lord, for I grow faint, unable to endure
The anguiſh of my aching bones, which thou alone canſt cure.
3 My tortur'd fleſh diſtracts my mind, and fills my ſoul with grief;
But, Lord, how long wilt thou delay to grant me thy relief?
4 Thy wonted goodneſs, Lord, repeat, and eaſe my troubled ſoul;
Lord, for thy wondrous mercy's ſake vouchſafe to make me whole.
5 For after death no more can I thy glorious acts proclaim;
No pris'ner of the ſilent grave can magnify thy Name.
6 Quite tir'd with pain, with groaning faint, no hope of eaſe I ſee;
The night, that quiets common griefs, is ſpent in tears by me.
7 My beauty fades, my ſight grows dim, my eyes with weakneſs cloſe;
Old age o'ertakes me, whilſt I think on my inſulting foes.
8 Depart, ye wicked, in my wrongs ye ſhall no more rejoice;
For God, I find, accepts my tears, and liſtens to my voice.
9, 10 He hears and grants my humble pray'r; and they that wiſh my fall,
Shall bluſh and rage to ſee that God protects me from them all.

## PSALM VII.

O Lord my God, ſince I have plac'd my truſt alone in thee,
From all my perſecutors' rage do thou deliver me.
2 To ſave me from my threat'ning foe, Lord, interpoſe thy pow'r;
Leſt, like a ſavage lion, he my helpleſs ſoul devour.
3, 4 If I am guilty, or did e'er againſt his peace combine;
Nay, if I have not ſpar'd his life, who fought unjuſtly mine;
5 Let then to perſecuting foes my ſoul become a prey;
Let them to earth tread down my life, in duſt my honour lay.
6 Ariſe, and let thine anger, Lord, in my defence engage;
Exalt thyſelf above my foes and their inſulting rage.
Awake, awake, in my behalf, the judgment to diſpenſe,
Which thou haſt righteouſly ordain'd for injur'd innocence.
7 So to thy throne adoring crowds ſhall ſtill for juſtice fly;
O! therefore for their ſakes reſume thy judgment-ſeat on high.
8 Impartial Judge of all the world, I truſt my cauſe to thee;
According to my juſt deſerts, ſo let thy ſentence be.
9 Let wicked arts and wicked men together be o'erthrown;
But guard the juſt, thou God, to whom the hearts of both are known.
10, 11 God me protects, nor only me, but all of upright heart;
And daily lays up wrath for thoſe who from his laws depart.
12 If they perſiſt, he whets his ſword, his bow ſtands ready bent;
13 E'en now, with ſwift deſtruction wing'd, his pointed ſhafts are ſent.

14 The plots are fruitleſs which my foe unjuſtly did conceive;
15 The pit he digg'd for me has prov'd his own untimely grave.
16 On his own head his ſpite returns, whilſt I from harm am free;
On him the violence is fall'n which he deſign'd for me.
17 Therefore will I the righteous ways of Providence proclaim;
I'll ſing the praiſe of God moſt high, and celebrate his Name.

## PSALM VIII.

O Thou, to whom all creatures bow within this earthly frame,
Through all the world how great art thou! how glorious is thy Name!
In heav'n thy wondrous acts are ſung; nor fully reckon'd there;
2 And yet thou mak'ſt the infant tongue thy boundleſs praiſe declare.
Through thee the weak confound the ſtrong, and cruſh their haughty foes;
And ſo thou quell'ſt the wicked throng, that thee and thine oppoſe.
3 When heav'n, thy beauteous work on high, employs my wond'ring ſight;
The moon that nightly rules the ſky, with ſtars of feebler light;
4 What's man, (ſay I,) that, Lord, thou lov'ſt to keep him in thy mind?
Or what his offſpring, that thou prov'ſt to them ſo wondrous kind?
5 Him next in pow'r thou didſt create to thy celeſtial train;
6 Ordain'd with dignity and ſtate. o'er all thy works to reign.
7 They jointly own his pow'rful ſway; the beaſts that prey or graze;
8 The bird that wings its airy way; the fiſh that cuts the ſeas.
9 O thou, to whom all creatures bow within this earthly frame,
Through all the world how great art thou! how glorious is thy Name!

## PSALM IX.

TO celebrate thy praiſe, O Lord, I will my heart prepare;
To all the liſt'ning world thy works, thy wondrous works, declare.
2 The thought of them ſhall to my ſoul exalted pleaſure bring;
Whilſt to thy Name, O thou moſt High, triumphant praiſe I ſing.
3 Thou mad'ſt my haughty foes to turn their backs in ſhameful flight;
Struck with thy preſence, down they fell, they periſh'd at thy ſight.
4 Againſt inſulting foes advanc'd, thou didſt my cauſe maintain;
My right aſſerting from thy throne, where truth and juſtice reign.
5 The inſolence of heathen pride thou haſt reduc'd to ſhame;
Their wicked offſpring quite deſtroy'd, and blotted out their name.
6 Miſtaken foes! your haughty threats are to a period come;
Our city ſtands, which you deſign'd to make our common tomb.
7, 8 The Lord for ever lives, who has his righteous throne prepar'd,
Impartial juſtice to diſpenſe; to puniſh or reward.
9 God is a conſtant ſure defence againſt oppreſſing rage;
As troubles riſe, his needful aids in our behalf engage.
10 All thoſe who have his goodneſs prov'd will in his truth confide;
Whoſe mercy ne'er forſook the man that on his help relied.
11 Sing praiſes, therefore, to the Lord, from Sion, his abode;
Proclaim his deeds, till all the world confeſs no other God.

*The Second Part.*

12 When he enquiry makes for blood, he calls the poor to mind;
The injur'd humble man's complaint relief from him ſhall find.
13 Take pity on my troubles, Lord, which ſpiteful foes create,
Thou, that haſt reſcu'd me ſo oft from death's devouring gate.

14 In Sion then I'll ſing thy praiſe, to all that love thy Name;
And with loud ſhouts of grateful joy thy ſaving pow'r proclaim.
15 Deep in the pit they digg'd for me the heathen pride is laid;
Their guilty feet to their own ſnare inſenſibly betray'd.
16 Thus, by the juſt returns he makes, the mighty Lord is known;
While wicked men by their own plots are ſhamefully o'erthrown.
17 No ſingle ſinner ſhall eſcape by privacy obſcur'd;
Nor nation from his juſt revenge by numbers be ſecur'd.
18 His ſuff'ring ſaints, when moſt diſtreſt, he ne'er forgets to aid;
Their expectation ſhall be crown'd, though for a time delay'd.
19 Ariſe, O Lord, aſſert thy pow'r, and let not man o'ercome;
Deſcend to judgment, and pronounce the guilty heathen's doom.
20 Strike terror through the nations round, till, by conſenting fear,
They to each other, and themſelves, but mortal men appear.

## PSALM X.

WHY preſence why withdraw'ſt thou, Lord? why hid'ſt thou now thy face,
When diſmal times of deep diſtreſs call for thy wonted grace?
2 The wicked, ſwell'd with lawleſs pride, have made the poor their prey;
O let them fall by thoſe deſigns which they for others lay.
3 For ſtraight they triumph, if ſucceſs their thriving crimes attend;
And ſordid wretches, whom God hates, perverſely they commend.
4 To own a pow'r above themſelves their haughty pride diſdains;
And therefore in their ſtubborn mind no thought of God remains.
5 Oppreſſive methods they purſue, and all their foes they ſlight;
Becauſe thy judgments, unobſerv'd, are far above their ſight.
6 They fondly think their proſp'rous ſtate ſhall unmoleſted be;
They think their vain deſigns ſhall thrive, from all misfortune free.
7 Vain and deceitful is their ſpeech, with curſes fill'd and lies;
By which the miſchief of their heart they ſtudy to diſguiſe.
8 Near publick roads they lie conceal'd, and all their art employ,
The innocent and poor at once to rifle and deſtroy.
9 Not lions, couching in their dens, ſurpriſe their heedleſs prey
With greater cunning, or expreſs more ſavage rage than they.
10 Sometimes they act the harmleſs man, and modeſt looks they wear;
That, ſo deceiv'd, the poor may leſs their ſudden onſet fear.

*The Second Part.*

11 For God, they think, no notice takes of their unrighteous deeds;
He never minds the ſuff'ring poor, nor their oppreſſion heeds.
12 But thou, O Lord, at length ariſe; ſtretch forth thy mighty arm;
And, by the greatneſs of thy pow'r, defend the poor from harm.
13 No longer let the wicked vaunt, and proudly boaſting ſay,
"Tuſh, God regards not what we do; he never will repay."
14 But ſure thou ſeeſt, and all their deeds impartially doſt try;
The orphan, therefore, and the poor on thee for aid rely.
15 Defenceleſs let the wicked fall, of all their ſtrength bereſt;
Confound, O God, their dark deſigns, till no remains are left.
16 Aſſert thy juſt dominion, Lord, which ſhall for ever ſtand;
Thou, who the heathen didſt expel from this thy choſen land.
17 Thou doſt the humble ſuppliants hear that to thy throne repair;
Thou firſt prepar'ſt their hearts to pray, and then accept'ſt their pray'r.
18 Thou in thy righteous judgment weigh'ſt the fatherleſs and poor;
That ſo the tyrants of the earth may perſecute no more.

## PSALM XI.

SINCE I have plac'd my truſt in God, a refuge always nigh,
Why ſhould I, like a tim'rous bird, to diſtant mountains fly?
2 Behold, the wicked bend their bow, and ready fix their dart;
Lurking in ambuſh to deſtroy the man of upright heart.
3 When once the firm aſſurance fails which publick faith imparts,
'Tis time for innocence to fly from ſuch deceitful arts.
4 The Lord hath both a temple here, and righteous throne above;
Whence he ſurveys the ſons of men, and how their counſels move.
5 If God the righteous, whom he loves, for trial does correct;
What muſt the ſons of violence, whom he abhors, expect?
6 Snares, fire, and brimſtone on their heads ſhall in one tempeſt ſhow'r;
This dreadful mixture his revenge into their cup ſhall pour.
7 The righteous Lord will righteous deeds with ſignal favour grace;
And to the upright man diſcloſe the brightneſs of his face.

## PSALM XII.

SINCE godly men decay, O Lord, do thou my cauſe defend;
For ſcarce theſe wretched times afford one juſt and faithful friend.
2 One neighbour now can ſcarce believe what t'other doth impart:
With flatt'ring lips they all deceive, and with a double heart.
3 But lips that with deceit abound can never proſper long;
God's righteous vengeance will confound the proud blaſpheming tongue.
4 In vain thoſe fooliſh boaſters ſay, "Our tongues are ſure our own;
"With doubtful words we will betray, and be controll'd by none."
5 For God, who hears the ſuff'ring poor, and their oppreſſion knows,
Will ſoon ariſe and give them reſt, in ſpite of all their foes.
6 The word of God ſhall ſtill abide, and void of falſehood be,
As is the ſilver, ſev'n times tried, from droſſy mixture free.
7 The promiſe of his aiding grace ſhall reach the purpos'd end;
His ſervants from this faithleſs race he ever ſhall defend.
8 Then ſhall the wicked be perplex'd, nor know which way to fly;
When thoſe, whom they deſpis'd and vex'd, ſhall be advanc'd on high.

## PSALM XIII.

HOW long wilt thou forget me, Lord? muſt I for ever mourn?
How long wilt thou withdraw from me, oh! never to return?
2 How long ſhall anxious thoughts my ſoul, and grief my heart oppreſs?
How long my enemies inſult, and I have no redreſs?
3 O hear! and to my longing eyes reſtore thy wonted light!
And ſuddenly, or I ſhall ſleep in everlaſting night.
4 Reſtore me, leſt they proudly boaſt 'twas their own ſtrength o'ercame
Permit not them that vex my ſoul to triumph in my ſhame.
5 Since I have always plac'd my truſt beneath thy mercy's wing,
Thy ſaving health will come, and then my heart with joy ſhall ſpring:
6 Then ſhall my ſong, with praiſe inſpir'd, to thee, my God, aſcend;
Who to thy ſervant in diſtreſs ſuch bounty didſt extend.

## PSALM XIV.

SURE wicked fools muſt needs ſuppoſe that God is nothing but a name;
Corrupt and lewd their practice grows, no breaſt is warm'd with holy flame.
2 The Lord look'd down from heav'n's high tow'r, and all the ſons of men did view
To ſee if any own'd his pow'r, if any truth or juſtice knew.

3 But all, he ſaw, were gone aſide, all were degen'rate grown and baſe;
None took religion for their guide, not one of all the ſinful race.
4 But can theſe workers of deceit be all ſo dull and ſenſeleſs grown;
That they like bread my people eat, and God's almighty pow'r diſown?
5 How will they tremble then for fear, when his juſt wrath ſhall them o'ertake
For to the righteous God is near, and never will their cauſe forſake.
6 Ill men in vain with ſcorn expoſe thoſe methods which the good purſue;
Since God a refuge is for thoſe whom his juſt eyes with favour view.
7 Would he his ſaving pow'r employ to break his people's ſervile band;
Then ſhouts of univerſal joy ſhould loudly echo through the land.

## PSALM XV.

LORD, who's the happy man that may to thy bleſt courts repair?
Not, ſtranger-like, to viſit them, but to inhabit there?
2 'Tis he, whoſe every thought and deed by rules of virtue moves;
Whoſe gen'rous tongue diſdains to ſpeak the thing his heart diſproves.
3 Who never did a ſlander forge his neighbour's fame to wound;
Nor hearken to a falſe report, by malice whiſper'd round.
4 Who vice in all its pomp and pow'r can treat with juſt neglect;
And piety, though cloth'd in rags, religiouſly reſpect.
5 Who to his plighted vows and truſt has ever firmly ſtood;
And, though he promiſe to his loſs, he makes his promiſe good.
6 Whoſe ſoul in uſury diſdains his treaſure to employ;
Whom no rewards can ever bribe the guiltleſs to deſtroy.
7 The man, who by this ſteady courſe has happineſs inſur'd,
When earth's foundation ſhakes, ſhall ſtand, by Providence ſecur'd.

## PSALM XVI.

PROTECT me from my cruel foes, and ſhield me, Lord, from harm,
Becauſe my truſt I ſtill repoſe on thy Almighty arm.
2 My ſoul all help but thine does ſlight, all gods but thee diſown;
Yet can no deeds of mine requite the goodneſs thou haſt ſhown.
3 But thoſe that ſtrictly virtuous are, and love the thing that's right,
To favour always and prefer ſhall be my chief delight.
4 How ſhall their ſorrows be increas'd, who other gods adore!
Their bloody off'rings I deteſt, their very names abhor.
5 My lot is fall'n in that bleſt land where God is truly known;
He fills my cup with lib'ral hand; 'tis he ſupports my throne.
6 In nature's moſt delightful ſcene my happy portion lies;
The place of my appointed reign all other lands outvies.
7 Therefore my ſoul ſhall bleſs the Lord, whoſe precepts give me light,
And private counſel ſtill afford in ſorrow's diſmal night.
8 I ſtrive each action to approve to his all-ſeeing eye;
No danger ſhall my hopes remove, becauſe he ſtill is nigh.
9 Therefore my heart all grief defies, my glory does rejoice;
My fleſh ſhall reſt in hope to riſe, wak'd by his pow'rful voice.
10 Thou, Lord, when I reſign my breath, my ſoul from hell ſhalt free;
Nor let thy Holy One in death the leaſt corruption ſee.
11 Thou ſhalt the paths of life diſplay, that to thy preſence lead;
Where pleaſures dwell without allay, and joys that never fade.

## PSALM XVII.

TO my juſt plea and ſad complaint, attend, O righteous Lord,
And to my pray'r, as 'tis unfeign'd, a gracious ear afford.
2 As in thy ſight I am approv'd, ſo let my ſentence be;
And with impartial eyes, O Lord, my upright dealing ſee.
3 For thou haſt ſearch'd my heart by day, and viſited by night;
And on the ſtricteſt trial found its ſecret motions right.
Nor ſhall thy juſtice, Lord, alone my heart's deſigns acquit;
For I have purpos'd that my tongue ſhall no offence commit.
4 I know what wicked men would do their ſafety to maintain;
But me thy juſt and mild commands from bloody paths reſtrain.
5 That I may ſtill, in ſpite of wrongs, my innocence ſecure;
O guide me in thy righteous ways, and make my footſteps ſure.
6 Since heretofore I ne'er in vain to thee my pray'r addreſt;
O now, my God, incline thine ear to this my juſt requeſt.
7 The wonders of thy truth and love in my defence engage;
Thou, whoſe right hand preſerves thy ſaints from their oppreſſors' rage.

*The Second Part.*

8, 9 O! keep me in thy tend'reſt care; thy ſhelt'ring wings ſtretch out,
To guard me ſafe from ſavage foes, that compaſs me about.
10 O'ergrown with luxury, inclos'd in their own fat they lie;
And with a proud blaſpheming mouth both God and man defy.
11 Well may they boaſt, for they have now my paths encompaſs'd round;
Their eyes at watch, their bodies bow'd, and couching on the ground,
12 In poſture of a lion ſet, when greedy of his prey;
Or a young lion, when he lurks within a covert way.
13 Ariſe, O Lord, defeat their plots, their ſwelling rage control;
From wicked men, who are thy ſword, deliver thou my ſoul.
14 From worldly men, thy ſharpeſt ſcourge, whoſe portion's here below;
Who, fill'd with earthly ſtores, deſire no other bliſs to know.
15 Their race is num'rous that partake their ſubſtance while they live:
Their heirs ſurvive, to whom they may the vaſt remainder give.
16 But I, in uprightneſs, thy face ſhall view without control;
And, waking, ſhall its image find reflected in my ſoul.

## PSALM XVIII.

NO change of times ſhall ever ſhock my firm affection, Lord, to thee;
For thou haſt always been my rock, a fortreſs and defence to me.
2 Thou my deliv'rer art, my God, my truſt is in thy mighty pow'r;
Thou art my ſhield from foes abroad, at home my ſafeguard and my tow'r.
3 To thee I will addreſs my pray'r, (to whom all praiſe we juſtly owe;)
So ſhall I, by thy watchful care, be guarded from my treach'rous foe.
4, 5 By floods of wicked men diſtreſs'd, with deadly ſorrows compaſs'd round;
With dire infernal pangs oppreſs'd, in death's unwieldy fetters bound.
6 To heav'n I made my mournful pray'r; to God addreſs'd my humble moan;
Who graciouſly inclin'd his ear, and heard me from his lofty throne.

*The Second Part.*

7 When God aroſe to take my part, the conſcious earth did quake for fear;
From their firm poſts the hills did ſtart, nor could his dreadful fury bear.
8 Thick clouds of ſmoke diſpers'd abroad, enſigns of wrath before him came;
Devouring fire around him glow'd; that coals were kindled at its flame.

9 He left the beauteous realms of light, whilſt heav'n bow'd down its awful head,
Beneath his feet ſubſtantial night. was like a ſable carpet ſpread.
10 The chariot of the King of kings; which active troops of angels drew,
On a ſtrong tempeſt's rapid wings, with moſt amazing ſwiftneſs flew.
11, 12 Black wat'ry miſts and clouds conſpir'd with thickeſt ſhades his face to vail;
But at his brightneſs ſoon retir'd, and fell in ſhow'rs of fire and hail.
13 Thro' heav'n's wide arch a thund'ring peal God's angry voice did loudly roar,
While earth's ſad face with heaps of hail, and flakes of fire, was cover'd o'er.
14 His ſharpen'd arrows round he threw, which made his ſcatter'd foes retreat;
Like darts his nimble lightnings flew, and quickly finiſh'd their defeat.
15 The deep its ſecret ſtores diſclos'd, the world's foundations naked lay;
By his avenging wrath expos'd, which fiercely rag'd that dreadful day.

*The Third Part.*

16 The Lord did on my ſide engage, from heav'n, his throne, my cauſe upheld;
And ſnatch'd me from the furious rage of threat'ning waves that proudly ſwell'd.
17 God his reſiſtleſs pow'r employ'd, my ſtrongeſt foes' attempts to break;
Who elſe with eaſe had ſoon deſtroy'd the weak defence that I could make.
18 Their ſubtle rage had near prevail'd, when I diſtreſs'd and friendleſs lay;
But ſtill, when other ſuccours fail'd, God was my firm ſupport and ſtay.
19 From dangers that inclos'd me round, he brought me forth and ſet me free;
For ſome juſt cauſe his goodneſs found, that mov'd him to delight in me.
20 Becauſe in me no guilt remains, God does his gracious help extend;
My hands are free from bloody ſtains, therefore the Lord is ſtill my friend.
21, 22 For I his judgments kept in ſight, in his juſt paths I always trod;
I never did his ſtatutes ſlight, nor looſely wander'd from my God.
23, 24 But ſtill my ſoul, ſincere and pure, did e'en from darling ſins refrain;
His favours, therefore, yet endure, becauſe my heart and hands are clean.

*The Fourth Part.*

25, 26 Thou ſuit'ſt, O Lord, thy righteous ways to various paths of human kind;
They, who for mercy merit praiſe, with thee ſhall wondrous mercy find.
Thou to the juſt ſhalt juſtice ſhow, the pure thy purity ſhall ſee;
Such as perverſely chooſe to go, ſhall meet with due returns from thee.
27, 28 That he the humble ſoul will ſave, and cruſh the haughty's boaſted might,
In me the Lord an inſtance gave, whoſe darkneſs he has turn'd to light.
29 On his firm ſuccour I relied, and did o'er num'rous foes prevail;
Nor fear'd, whilſt he was on my ſide, the beſt defended walls to ſcale.
30 For God's deſigns ſhall ſtill ſucceed; his word will bear the utmoſt teſt:
He's a ſtrong ſhield to all that need, and on his ſure protection reſt.
31 Who then deſerves to be ador'd, but God, on whom my hopes depend?
Or who, except the mighty Lord, can with reſiſtleſs pow'r defend?

*The Fifth Part.*

32, 33 'Tis God that girds my armour on, and all my juſt deſigns fulfils;
Through him my feet can ſwiftly run, and nimbly climb the ſteepeſt hills.
34 Leſſons of war from him I take, and manly weapons learn to wield;
Strong bows of ſteel with eaſe to break, forc'd by my ſtronger arms to yield.
35 The buckler of his ſaving health protects me from aſſaulting foes;
His hand ſuſtains me ſtill, my wealth and greatneſs from his bounty flows.
36 My goings he enlarg'd abroad, till then to narrow paths confin'd;
And, when in ſlippery ways I trod, the method of my ſteps deſign'd.

37 Through him I num'rous hoſts defeat, and flying ſquadrons captive take;
Nor from my fierce purſuit retreat, till I a final conqueſt make.
38 Cover'd with wounds, in vain they try their vanquiſh'd heads again to rear;
Spite of their boaſted ſtrength they lie beneath my feet, and grovel there.
39 God, when freſh armies take the field, recruits my ſtrength, my courage warms;
He makes my ſtrong oppoſers yield, ſubdu'd by my prevailing arms.
40 Through him the necks of proſtrate foes my conqu'ring feet in triumph preſs;
Aided by him, I root out thoſe who hate and envy my ſucceſs.
41 With loud complaints all friends they tried, but none was able to defend;
At length to God for help they cried, but God would no aſſiſtance lend.
42 Like flying duſt which winds purſue, their broken troops I ſcatter'd round,
Their ſlaughter'd bodies forth I threw, like loathſome dirt that clogs the ground.

*The Sixth Part.*

43 Our factious tribes, at ſtrife till now, by God's appointment me obey;
The heathen to my ſceptre bow, and foreign nations own my ſway.
44 Remoteſt realms their homage ſend, when my ſucceſsful name they hear;
Strangers for my commands attend, charm'd with reſpect, or aw'd by fear.
45 All to my ſummons tamely yield, or ſoon in battle are diſmay'd;
For ſtronger holds they quit the field, and ſtill in ſtrongeſt holds afraid.
46 Let the eternal Lord be prais'd, the rock on whoſe defence I reſt;
O'er higheſt heav'ns his Name be rais'd, who me with his ſalvation bleſt.
47 'Tis God that ſtill ſupports my right, his juſt revenge my foes purſues;
'Tis he that with reſiſtleſs might fierce nations to my yoke ſubdues.
48 My univerſal ſafeguard he! from whom my laſting honours flow;
He made me great, and ſet me free from my remorſeleſs bloody foe.
49 Therefore to celebrate his fame my grateful voice to heav'n I'll raiſe;
And nations, ſtrangers to his Name, ſhall thus be taught to ſing his praiſe.
50 "God to his king deliv'rance ſends, ſhows his anointed ſignal grace,
"His mercy evermore extends to David and his promis'd race."

## PSALM XIX.

THE heav'ns declare thy glory, Lord, which that alone can fill;
The firmament and ſtars expreſs their great Creator's ſkill.
2 The dawn of each returning day freſh beams of knowledge brings;
From darkeſt night's ſucceſſive rounds divine inſtruction ſprings.
3 Their pow'rful language to no realm or region is confin'd;
'Tis nature's voice, and underſtood alike by all mankind.
4 Their doctrine does its ſacred ſenſe through earth's extent diſplay;
Whoſe bright contents the circling ſun does round the world convey.
5 No bridegroom, for his nuptials dreſt, has ſuch a cheerful face;
No giant does like him rejoice to run his glorious race.
6 From eaſt to weſt, from weſt to eaſt, his reſtleſs courſe he goes;
And through his progreſs cheerful light and vital warmth beſtows.

*The Second Part.*

7 God's perfect law converts the ſoul, reclaims from falſe deſires;
With ſacred wiſdom his ſure word the ignorant inſpires.
8 The ſtatutes of the Lord are juſt, and bring ſincere delight;
His pure commands, in ſearch of truth, aſſiſt the feebleſt ſight.
9 His perfect worſhip here is fix'd, on ſure foundations laid;
His equal laws are in the ſcales of truth and juſtice weigh'd.
10 Of more eſteem than golden mines, or gold refin'd with ſkill;
More ſweet than honey, or the drops that from the comb diſtil.

11 My truſty counſellors they are, and friendly warnings give;
Divine rewards attend on thoſe who by thy precepts live.
12 But what frail man obſerves how oft he does from virtue fall?
O cleanſe me from my ſecret faults, thou God that know'ſt them all.
13 Let no preſumptuous ſin, O Lord, dominion have o'er me;
That, by thy grace preſerv'd, I may the great tranſgreſſion flee.
14 So ſhall my pray'r and praiſes be with thy acceptance bleſt;
And I, ſecure on thy defence, my ſtrength and ſaviour, reſt.

## PSALM XX.

THE Lord to thy requeſt attend, and hear thee in diſtreſs:
The Name of Jacob's God defend, and grant thy arms ſucceſs.
2 To aid thee from on high repair, and ſtrength from Sion give;
3 Remember all thy off'rings there, thy ſacrifice receive.
4 To compaſs thy own heart's deſire, thy counſels ſtill direct;
Make kindly all events conſpire to bring them to effect.
5 To thy ſalvation, Lord, for aid we cheerfully repair,
With banners in thy name diſplay'd, "The Lord accept thy pray'r."
6 Our hopes are fix'd, that now the Lord our ſov'reign will defend;
From heav'n reſiſtleſs aid afford, and to his pray'r attend.
7 Some truſt in ſteeds for war deſign'd, on chariots ſome rely;
Againſt them all we'll call to mind the pow'r of God moſt high.
8 But, from their ſteeds and chariots thrown, behold them through the plain,
Diſorder'd, broke, and trampled down, whilſt firm our troops remain.
9 Still ſave us, Lord, and ſtill proceed our rightful cauſe to bleſs;
Hear, King of heav'n, in times of need, the pray'rs that we addreſs.

## PSALM XXI.

THE king, O Lord, with ſongs of praiſe ſhall in thy ſtrength rejoice;
With thy ſalvation crown'd, ſhall raiſe to heav'n his cheerful voice.
2 For thou, whate'er his lips requeſt, not only didſt impart;
But haſt with thy acceptance bleſt the wiſhes of his heart.
3 Thy goodneſs and thy tender care have all his hopes outgone;
A crown of gold thou mad'ſt him wear, and ſett'ſt it firmly on.
4 He pray'd for life, and thou, O Lord, didſt his ſhort ſpan extend;
And graciouſly to him afford a life that ne'er ſhall end.
5 Thy ſure defence through nations round has ſpread his glorious name;
And his ſucceſsful actions crown'd with majeſty and fame.
6 Eternal bleſſings thou beſtow'ſt, and mak'ſt his joys increaſe;
Whilſt thou to him unclouded ſhow'ſt the brightneſs of thy face.

*The Second Part.*

7 Becauſe the king on God alone for timely aid relies;
His mercy ſtill ſupports his throne, and all his wants ſupplies.
8 But, righteous Lord, thy ſtubborn foes ſhall feel thy heavy hand;
Thy vengeful arm ſhall find out thoſe that hate thy mild command.
9 When thou againſt them doſt engage, thy juſt but dreadful doom
Shall, like a glowing oven's rage, their hopes and them conſume.
10 Nor ſhall thy furious anger ceaſe, or with their ruin end;
But root out all their guilty race, and to their ſeed extend.
11 For all their thoughts were ſet on ill, their hearts on malice bent;
But thou, with watchful care, didſt ſtill the ill effects prevent.

12 In vain, by ſhameful flight, they'll try to 'ſcape thy dreadful might,
While thy ſwift darts ſhall faſter fly, and gall them in their flight.
13 Thus, Lord, thy wondrous ſtrength diſcloſe, and thus exalt thy fame;
Whilſt we glad ſongs of praiſe compoſe to thy Almighty Name.

## PSALM XXII.

MY God, my God, why leav'ſt thou me when I with anguiſh faint?
O why ſo far from me remov'd, and from my loud complaint?
2 All day, but all the day unheard, to thee do I complain;
With cries implore relief all night, but cry all night in vain.
3 Yet thou art ſtill the righteous judge of innocence oppreſs'd:
And therefore Iſrael's praiſes are of right to thee addreſs'd.
4, 5 On thee our anceſtors relied, and thy deliv'rance found;
With pious confidence they pray'd, and with ſucceſs were crown'd.
6 But I am treated like a worm, like none of human birth;
Not only by the great revil'd, but made the rabble's mirth.
7 With laughter all the gazing crowd my agonies ſurvey;
They ſhoot the lip, they ſhake the head, and thus deriding ſay:
8 "In God he truſted, boaſting oft that he was Heav'n's delight;
"Let God come down to ſave him now, and own his favourite."

*The Second Part.*

9 Thou mad'ſt my teeming mother's womb a living offspring bear;
When but a ſuckling at the breaſt I was thy early care.
10 Thou, guardian-like, didſt ſhield from wrongs my helpleſs infant days;
And ſince haſt been my God and guide through life's bewilder'd ways.
11 Withdraw not then ſo far from me, when trouble is ſo nigh;
O ſend me help! thy help, on which I only can rely.
12 High pamper'd bulls, a frowning herd, from Baſan's foreſt met,
With ſtrength proportion'd to their rage, have me around beſet.
13 They gape on me, and ev'ry mouth a yawning grave appears;
The deſert lion's ſavage roar leſs dreadful is than their's.

*The Third Part.*

14 My blood like water's ſpill'd, my joints are rack'd and out of frame;
My heart diſſolves within my breaſt, like wax before the flame.
15 My ſtrength like potter's earth is parch'd, my tongue cleaves to my jaws;
And to the ſilent ſhades of death my fainting ſoul withdraws.
16 Like blood-hounds, to ſurround me, they in pack'd aſſemblies meet;
They pierc'd my inoffenſive hands, they pierc'd my harmleſs feet.
17 My body's rack'd, till all my bones diſtinctly may be told:
Yet ſuch a ſpectacle of woe as paſtime they behold.
18 As ſpoil, my garments they divide, lots for my veſture caſt:
19 Therefore approach, O Lord, my ſtrength, and to my ſuccour haſte.
20 From their ſharp ſword protect thou me, of all but life bereft!
Nor let my darling in the pow'r of cruel dogs be left.
21 To ſave me from the lion's jaws thy preſent ſuccour ſend;
As once from goring unicorns thou didſt my life defend.
22 Then to my brethren I'll declare the triumphs of thy Name,
In preſence of aſſembled ſaints thy glory thus proclaim:
23 "Ye worſhippers of Jacob's God, all you of Iſrael's line,
"O praiſe the Lord, and to your praiſe ſincere obedience join.
24 "He ne'er diſdain'd on low diſtreſs to caſt a gracious eye;
"Nor turn'd from poverty his face, but hears its humble cry."

*The Fourth Part.*

25 Thus in thy ſacred courts will I my cheerful thanks expreſs;
In preſence of thy ſaints perform the vows of my diſtreſs.
26 The meek companions of my grief ſhall find my table ſpread;
And all that ſeek the Lord ſhall be with joys immortal fed.

27 Then ſhall the glad converted world to God their homage pay;
And ſcatter'd nations of the earth one ſov'reign Lord obey.
28 'Tis his ſupreme prerogative o'er ſubject kings to reign;
'Tis juſt that he ſhould rule the world, who does the world ſuſtain.

29 The rich, who are with plenty fed, his bounty muſt confeſs;
The ſons of want, by him reliev'd, their gen'rous patron bleſs.
With humble worſhip to his throne they all for aid reſort;
That pow'r, which firſt their beings gave, can only them ſupport.

30, 31 Then ſhall a choſen ſpotleſs race, devoted to his Name,
To their admiring heirs his truth and glorious acts proclaim.

## PSALM XXIII.

THE Lord himſelf, the mighty Lord, vouchſafes to be my guide;
The ſhepherd, by whoſe conſtant care my wants are all ſupplied.
2 In tender graſs he makes me feed, and gently there repoſe;
Then leads me to cool ſhades, and where refreſhing water flows.

3 He does my wand'ring ſoul reclaim, and, to his endleſs praiſe,
Inſtruct with humble zeal to walk in his moſt righteous ways.
4 I paſs the gloomy vale of death, from fear and danger free;
For there his aiding rod and ſtaff defend and comfort me.

5 In preſence of my ſpiteful foes he does my table ſpread,
He crowns my cup with cheerful wine, with oil anoints my head.
6 Since God does thus his wondrous love through all my life extend,
That life to him I will devote, and in his temple ſpend.

## PSALM XXIV.

THIS ſpacious earth is all the Lord's, the Lord's her fulneſs is;
The world, and they that dwell therein, by ſov'reign right are his.
2 He fram'd and fix'd it on the ſeas, and his Almighty hand
Upon inconſtant floods has made the ſtable fabrick ſtand.

3 But for himſelf this Lord of all one choſen ſeat deſign'd;
O! who ſhall to that ſacred hill deſir'd admittance find!
4 The man whoſe hands and heart are pure, whoſe thoughts from pride are free;
Who honeſt poverty prefers to gainful perjury.

5 This, this is he, on whom the Lord ſhall ſhow'r his bleſſings down,
Whom God his Saviour ſhall vouchſafe with righteouſneſs to crown.
6 Such is the race of ſaints, by whom the ſacred courts are trod;
And ſuch the proſelytes that ſeek the face of Jacob's God.

7 Erect your heads, eternal gates, unfold to entertain
The King of glory: ſee, he comes with his celeſtial train.
8 Who is this King of glory? who? the Lord for ſtrength renown'd;
In battle mighty, o'er his foes eternal victor crown'd.

9 Erect your heads, ye gates, unfold in ſtate to entertain
The King of glory; ſee, he comes with all his ſhining train.
10 Who is this King of glory? who? the Lord of hoſts renown'd;
Of glory he alone is King, who is with glory crown'd.

## PSALM XXV.

TO God, in whom I truſt, I lift my heart and voice;
2 O let me not be put to ſhame, nor let my foes rejoice.
3 Thoſe who on thee rely, let no diſgrace attend;
Be that the ſhameful lot of ſuch as wilfully offend.
4, 5 To me thy truth impart, and lead me in thy way;
For thou art he that brings me help, on thee I wait all day.
6 Thy mercies and thy love, O Lord, recall to mind;
And graciouſly continue ſtill, as thou wert ever, kind.
7 Let all my youthful crimes be blotted out by thee;
And, for thy wondrous goodneſs' ſake, in mercy think on me.
8 His mercy and his truth the righteous Lord diſplays,
In bringing wand'ring ſinners home, and teaching them his ways.
9 He thoſe in juſtice guides who his direction ſeek;
And in his ſacred paths ſhall lead the humble and the meek.
10 Through all the ways of God both truth and mercy ſhine,
To ſuch as with religious hearts to his bleſt will incline.

*The Second Part.*

11 Since mercy is the grace that moſt exalts thy fame,
Forgive my heinous ſin, O Lord, and ſo advance thy Name.
12 Whoe'er with humble fear to God his duty pays,
Shall find the Lord a faithful guide in all his righteous ways.
13 His quiet ſoul with peace ſhall be for ever bleſt,
And by his num'rous race the land ſucceſſively poſſeſt.
14 For God to all his ſaints his ſecret will imparts,
And does his gracious cov'nant write in their obedient hearts.
15 To him I lift my eyes, and wait his timely aid,
Who breaks the ſtrong and treach'rous ſnare, which for my feet was laid.
16 O turn, and all my griefs, in mercy, Lord, redreſs;
For I am compaſs'd round with woes, and plung'd in deep diſtreſs.
17 The ſorrows of my heart to mighty ſums increaſe;
O from this dark and diſmal ſtate my troubled ſoul releaſe.
18 Do thou with tender eyes my ſad afflictions ſee;
Acquit me, Lord, and from my guilt entirely ſet me free.
19 Conſider, Lord, my foes, how vaſt their numbers grow;
What lawleſs force and rage they uſe, what boundleſs hate they ſhow!
20 Protect and ſet my ſoul from their fierce malice free;
Nor let me be aſham'd, who place my ſteadfaſt truſt in thee.
21 Let all my righteous acts to full perfection riſe,
Becauſe my firm and conſtant hope on thee alone relies.
22 To Iſrael's choſen race continue ever kind;
And in the midſt of all their wants let them thy ſuccour find.

## PSALM XXVI.

JUDGE me, O Lord, for I the paths of righteouſneſs have trod;
I cannot fail, who all my truſt repoſe on thee, my God.
2, 3 Search, prove my heart, whoſe innocence will ſhine the more 'tis tried;
For I have kept thy grace in view, and made thy truth my guide.
4 I never for companions took the idle or profane;
No hypocrite, with all his arts, could e'er my friendſhip gain.
5 I hate the buſy plotting crew, who make diſtracted times;
And ſhun their wicked company, as I avoid their crimes.

6 I'll waſh my hands in innocence, and bring a heart ſo pure,
That when thy altar I approach, my welcome ſhall ſecure:
7, 8 My thanks I'll publiſh there, and tell how thy renown excels;
That ſeat affords me moſt delight, in which thy honour dwells.
9 Paſs not on me the ſinners' doom, who murder make their trade;
10 Who others' rights, by ſecret bribes, or open force invade.
11 But I will walk in paths of truth, and innocence purſue:
Protect me, therefore, and to me thy mercies, Lord; renew.
12 In ſpite of all aſſaulting foes I ſtill maintain my ground;
And ſhall ſurvive amongſt thy ſaints, thy praiſes to reſound.

## PSALM XXVII.

WHOM ſhould I fear, ſince God to me is ſaving health and light?
Since ſtrongly he my life ſupports, what can my ſoul affright?
2 With fierce intent my fleſh to tear, when foes beſet me round,
They ſtumbled, and their lofty creſts were made to ſtrike the ground.
3 Through him my heart, undaunted, dares with num'rous hoſts to cope;
Through him in doubtful ſtraits of war, for good ſucceſs I hope.
4 Henceforth within his houſe to dwell I earneſtly deſire,
His wondrous beauty there to view, and his bleſt will enquire.
5 For there may I with comfort reſt, in times of deep diſtreſs;
And ſafe as on a rock abide, in that ſecure receſs;
6 Whilſt God o'er all my haughty foes my lofty head ſhall raiſe,
And I my joyful off'ring bring, and ſing glad ſongs of praiſe.

### *The Second Part.*

7 Continue, Lord, to hear my voice, whene'er to thee I cry;
In mercy all my pray'rs receive, nor my requeſts deny.
8 When us to ſeek thy glorious face thou kindly doſt adviſe;
Thy glorious face I'll always ſeek, my grateful heart replies.
9 Then hide not thou thy face, O Lord, nor me in wrath rejeſt;
My God and Saviour, leave not him thou didſt ſo oft protect.
10 Though all my friends and neareſt kin their helpleſs charge forſake,
Yet thou, whoſe love excels them all, wilt care and pity take.
11 Inſtruct me in thy paths, O Lord, my ways directly guide;
Leſt envious men, who watch my ſteps, ſhould ſee me tread aſide.
12 Lord, diſappoint my cruel foes, defeat their ill deſire,
Whoſe lying lips and bloody hands againſt my peace conſpire.
13 I truſted that my future life ſhould with thy love be crown'd,
Or elſe my fainting ſoul had ſunk, with ſorrow compaſs'd round.
14 God's time with patient faith expect, and he'll inſpire thy breaſt
With inward ſtrength; do thou thy part, and leave to him the reſt.

## PSALM XXVIII.

O Lord, my rock, to thee I cry, in ſighs conſume my breath;
O anſwer, or I ſhall become like thoſe that ſleep in death.
2 Regard my ſupplication, Lord, the cries that I repeat,
With weeping eyes and lifted hands before thy mercy ſeat.
3 Let me eſcape the ſinners' doom, who make a trade of ill;
And ever ſpeak the perſon fair, whoſe blood they mean to ſpill.
4 According to their crimes' extent let juſtice have its courſe:
Relentleſs be to them, as they have ſinn'd without remorſe.
5 Since they the works of God deſpiſe, nor will his grace adore;
His wrath ſhall utterly deſtroy, and build them up no more.

6 But I, with due acknowledgment,
From whom the cries of my diſtreſs
7 My heart its confidence repos'd
In him I truſted, and return'd

As he hath made my joys complete,
The cheerful tribute of my thanks,
8 "His aiding pow'r ſupports the troops
"'Twas he advanc'd me to the throne,

9 Preſerve thy choſen, and proceed
With plenty proſper them in peace;

his praiſes will reſound,
a gracious anſwer found.
in God, my ſtrength and ſhield;
triumphant from the field.

'tis juſt that I ſhould raiſe
and thus reſound his praiſe:
that my juſt cauſe maintain:
'tis he ſecures my reign."

thine heritage to bleſs;
in battle with ſucceſs.

## PSALM XXIX.

YE princes that in might excel,
God's glorious actions loudly tell,
2 To his great Name freſh altars raiſe,
Him in his holy temple praiſe,

3 'Tis he that with amazing noiſe
The ocean trembles at his voice,
4, 5 How full of power his voice appears!
Which from their roots tall cedars tears,

6 They, and the hills on which they grow,
And leap like hinds that bounding go,
7, 8 When God in thunder loudly ſpeaks,
The foreſt nods, the deſert quakes,

9 He makes the hinds to caſt their young,
While thoſe that to his courts belong
10, 11 God rules the angry floods on high;
His people he'll with ſtrength ſupply,

your grateful ſacrifice prepare;
his wondrous pow'r to all declare.
devoutly due reſpect afford;
where he's with ſolemn ſtate ador'd.

the wat'ry clouds in ſunder breaks;
when he from heav'n in thunder ſpeaks.
with what majeſtick terror crown'd!
and ſtrews their ſcatter'd branches round.

are ſometimes hurried far away;
or unicorns in youthful play.
and ſcatter'd flames of lightning ſend;
and ſtubborn Kadeſh lowly bends.

and lays the beaſts' dark coverts bare;
ſecurely ſing his praiſes there.
his boundleſs ſway ſhall never ceaſe;
and bleſs his own with conſtant peace.

## PSALM XXX.

I'LL celebrate thy praiſes, Lord,
To raiſe my drooping head, and check
2, 3 In my diſtreſs I cried to thee,
And from the grave's expecting jaws

4 Thus to his courts, ye ſaints of his,
With me commemorate his truth,
5 His wrath has but a moment's reign,
Your night of grief is recompens'd

6 But I in proſp'rous days preſum'd;
Whilſt in my ſunſhine of ſucceſs
7 But ſoon I found thy favour, Lord,
For when thou hid'ſt thy face, I ſaw

8 Then, as I vainly had preſum'd,
And thus, with ſupplicating voice,
9 "What profit is there in my blood,
"Can ſilent aſhes ſpeak thy praiſe,

10 "Hear me, O Lord; in mercy, hear:
"Do thou ſend help, on whom alone
11 'Tis done! Thou haſt my mournful ſcene
Inveſted me with robes of ſtate,

12 Exalted thus, I'll gladly ſing
And, as thy favours endleſs are,

who didſt thy pow'r employ
my foes' inſulting joy.
who kindly didſt relieve,
my hopeleſs life retrieve.

with ſongs of praiſe repair;
and providential care.
his favour no decay;
with joy's returning day.

no ſudden change I fear'd,
no low'ring cloud appear'd.
my empire's only truſt;
my honour laid in duſt.

my error I confeſs'd;
thy mercy's throne addreſs'd:
congeal'd by death's cold night?
thy wondrous truth recite?

thy wonted aid extend;
I can for help depend."
to ſongs and dances turn'd;
who late in ſackcloth mourn'd.

thy praiſe in grateful verſe;
thy endleſs praiſe rehearſe.

## PSALM XXXI.

DEFEND me, Lord, from ſhame,
As juſt and righteous is thy Name,
for ſtill I truſt in thee;
from danger ſet me free.
2 Bow down thy gracious ear,
Do thou my ſteadfaſt rock appear,
and ſpeedy ſuccour ſend;
to ſhelter and defend.
3 Since thou, when foes oppreſs,
To guide me forth from this diſtreſs
my rock and fortreſs art,
thy wonted help impart.
4 Releaſe me from the ſnare
Since I, O God my ſtrength, repair
which they have cloſely laid,
to thee alone for aid.
5 To thee, the God of truth,
(For thou preſerv'ſt me from my youth,)
my life, and all that's mine,
I willingly reſign.
6 All vain deſigns I hate,
And ſtill my ſoul in every ſtate
of thoſe that truſt in lies;
to God for ſuccour flies.

*The Second Part.*

7 Thoſe mercies thou haſt ſhown
For thou haſt ſeen my ſtraits, and known
I'll cheerfully expreſs;
my ſoul in deep diſtreſs.
8 When Keilah's treach'rous race
Thou gav'ſt my feet a larger ſpace
did all my ſtrength encloſe,
to ſhun my watchful foes.
9 Thy mercy, Lord, diſplay,
For both my ſoul and fleſh decay,
and hear my juſt complaint;
with grief and hunger faint.
10 Sad thoughts my life oppreſs;
My ſins have made my ſtrength decreaſe,
my years are ſpent in groans;
and e'en conſum'd my bones.
11 My foes my ſuff'rings mock'd;
My friends, at ſight of me, were ſhock'd,
my neighbours did upbraid;
and fled as men diſmay'd.
12 Forſook by all am I,
And like a ſhatter'd veſſel lie,
as dead and out of mind;
whoſe parts can ne'er be join'd.
13 Yet ſland'ring words they ſpeak,
Whilſt they together counſel take
and ſeem my pow'r to dread;
my guiltleſs blood to ſhed.
14 But ſtill my ſteadfaſt truſt
That thou, my God, art good and juſt,
I on thy help repoſe;
my ſoul with comfort knows.

*The Third Part.*

15 Whate'er events betide,
Then, Lord, thy ſervant ſafely hide
thy wiſdom times them all:
from thoſe that ſeek his fall.
16 The brightneſs of thy face
And, as thy mercies ſtill increaſe,
to me, O Lord, diſcloſe;
preſerve me from my foes.
17 Me from diſhonour ſave,
Let that, and ſilence in the grave,
who ſtill have call'd on thee;
the ſinner's portion be.
18 Do thou their tongues reſtrain,
Who falſe reports, with proud diſdain,
whoſe breath in lies is ſpent;
againſt the righteous vent.
19 How great thy mercies are
Which thou, for thoſe that truſt thy care,
to ſuch as fear thy Name,
doſt to the world proclaim!
20 Thou keep'ſt them in thy ſight,
From tongues that do in ſtrife delight
from proud oppreſſors free;
they are preſerv'd by thee.
21 With glory and renown
Whoſe love in Keilah's well-fenc'd town
God's Name be ever bleſs'd;
was wondrouſly expreſs'd!
22 I ſaid, in haſty flight,
Yet ſtill thou kept'ſt me in thy ſight,
"I'm baniſh'd from thine eyes!"
and heard'ſt my earneſt cries.
23 O all ye ſaints, the Lord
Who to the juſt will help afford,
with eager love purſue;
and give the proud their due.
24 Ye that on God rely,
For he will ſtill your hearts ſupply
courageouſly proceed:
with ſtrength in time of need.

## PSALM XXXII.

HE's bleſs'd whoſe ſins have pardon gain'd, no more in judgment to appear;
2 Whoſe guilt remiſſion has obtain'd, and whoſe repentance is ſincere.
3 While I conceal'd the fretting ſore, my bones conſum'd without relief;
All day did I with anguiſh roar, but no complaint aſſwag'd my grief.
4 Heavy on me thy hand remain'd, by day and night alike diſtreſs'd;
Till quite of vital moiſture drain'd, like land with ſummer's drought oppreſs'd.
5 No ſooner I my wound diſclos'd, the guilt that tortur'd me within,
But thy forgiveneſs interpos'd, and mercy's healing balm pour'd in.
6 True penitents ſhall thus ſucceed, who ſeek thee whilſt thou may'ſt be found;
And, from the common deluge freed, ſhall ſee remorſeleſs ſinners drown'd.
7 Thy favour, Lord, in all diſtreſs, my tow'r of refuge I muſt own;
Thou ſhalt my haughty foes ſuppreſs, and me with ſongs of triumph crown.
8 In my inſtruction then confide, you that would truth's ſafe path deſcry;
Your progreſs I'll ſecurely guide, and keep you in my watchful eye.
9 Submit yourſelves to wiſdom's rule, like men that reaſon have attain'd;
Not like th' ungovern'd horſe and mule, whoſe fury muſt be curb'd and rein'd.
10 Sorrows on ſorrows multiplied the harden'd ſinner ſhall confound,
But them who in his truth confide, bleſſings of mercy ſhall ſurround.
11 His ſaints that have perform'd his laws their life in triumph ſhall employ;
Let them, as they alone have cauſe, in grateful raptures ſhout for joy.

## PSALM XXXIII.

LET all the juſt to God with joy their cheerful voices raiſe,
For well the righteous it becomes to ſing glad ſongs of praiſe.
2, 3 Let harps, and pſalteries, and lutes in joyful concert meet,
And new-made ſongs of loud applauſe the harmony complete.
4, 5 For faithful is the word of God, his works with truth abound;
He juſtice loves, and all the earth is with his goodneſs crown'd.
6 By his Almighty word at firſt heav'n's glorious arch was rear'd,
And all the beauteous hoſts of light at his command appear'd.
7 The ſwelling floods, together roll'd, he makes in heaps to lie;
And lays, as in a ſtorehouſe ſafe, the wat'ry treaſures by.
8, 9 Let earth and all that dwell therein before him trembling ſtand;
For when he ſpake the word 'twas made, 'twas fix'd at his command.
10 He, when the heathen cloſely plot, their counſels undermines;
His wiſdom ineffectual makes the people's raſh deſigns.
11 Whate'er the mighty Lord decrees ſhall ſtand for ever ſure;
The ſettled purpoſe of his heart to ages ſhall endure.

*The Second Part.*

12 How happy then are they, to whom the Lord for God is known!
Whom he from all the world beſides has choſen for his own!
13, 14, 15 He all the nations of the earth from heav'n, his throne, ſurvey'd;
He ſaw their works, and view'd their thoughts, by him their hearts were made.
16, 17 No king is ſafe by num'rous hoſts, their ſtrength the ſtrong deceives;
No manag'd horſe, by force or ſpeed, his warlike rider ſaves.
18, 19 'Tis God, who thoſe that truſt in him beholds with gracious eyes;
He frees their ſoul from death, their want in time of dearth ſupplies.
20, 21 Our ſoul on God with patience waits, our help and ſhield is he;
Then, Lord, let ſtill our hearts rejoice, becauſe we truſt in thee.
22 The riches of thy mercy, Lord, do thou to us extend;
Since we for all we want or wiſh on thee alone depend.

## PSALM XXXIV.

THROUGH all the changing ſcenes of life, in trouble and in joy,
The praiſes of my God ſhall ſtill my heart and tongue employ.
2 Of his deliv'rance I will boaſt, till all that are diſtreſt,
From my example comfort take, and charm their griefs to reſt.
3 O magnify the Lord with me, with me exalt his Name;
4 When in diſtreſs to him I call'd, he to my reſcue came.
5 Their drooping hearts were ſoon refreſh'd, who look'd to him for aid;
Deſir'd ſucceſs in ev'ry face a cheerful air diſplay'd.
6 "Behold," ſay they, "behold the man whom Providence reliev'd;
"So dang'rouſly with woes beſet, ſo wondrouſly retriev'd."
7 The hoſts of God encamp around the dwellings of the juſt;
Deliv'rance he affords to all who on his ſuccour truſt.
8 O make but trial of his love, experience will decide,
How bleſs'd they are, and only they, who in his truth confide.
9 Fear him, ye ſaints, and you will then have nothing elſe to fear;
Make you his ſervice your delight, your wants ſhall be his care.
10 While hungry lions lack their prey, the Lord will food provide
For ſuch as put their truſt in him, and ſee their wants ſupplied.

*The Second Part.*

11 Approach, ye piouſly diſpos'd, and my inſtruction hear:
I'll teach you the true diſcipline of his religious fear.
12 Let him, who length of life deſires, and proſp'rous days would ſee,
13 From ſland'ring language keep his tongue, his lips from falſehood free.
14 The crooked paths of vice decline, and virtue's ways purſue;
Eſtabliſh peace where 'tis begun, and where 'tis loſt renew.
15 The Lord from heav'n beholds the juſt with favourable eyes;
And, when diſtreſs'd, his gracious ear is open to their cries:
16 But turns his wrathful look on thoſe, whom mercy can't reclaim,
To cut them off, and from the earth blot out their hated name.
17 Deliv'rance to his ſaints he gives, when his relief they crave;
18 He's nigh to heal the broken heart, and contrite ſpirit ſave.
19 The wicked oft, but ſtill in vain, againſt the juſt conſpire;
20 For under their affliction's weight he keeps their bones entire.
21 The wicked from their wicked arts their ruin ſhall derive;
Whilſt righteous men, whom they deteſt, ſhall them and theirs ſurvive.
22 For God preſerves the ſouls of thoſe who on his truth depend,
To them and their poſterity his bleſſings ſhall deſcend.

## PSALM XXXV.

AGAINST all thoſe that ſtrive with me, O Lord, aſſert my right;
With ſuch as war unjuſtly wage do thou my battles fight.
2 Thy buckler take, and bind thy ſhield upon thy warlike arm;
Stand up, my God, in my defence, and keep me ſafe from harm.
3 Bring forth thy ſpear, and ſtop their courſe, that haſte my blood to ſpill;
Say to my ſoul, "I am thy health, and will preſerve thee ſtill."
4 Let them with ſhame be cover'd o'er, who my deſtruction ſought;
And ſuch as did my harm deviſe be to confuſion brought.
5 Then ſhall they fly, diſpers'd like chaff before the driving wind;
God's vengeful miniſter of wrath ſhall follow cloſe behind.

6 And when through dark and ſlipp'ry-ways they ſtrive his rage to ſhun,
His vengeful miniſters of wrath ſhall goad them as they run.
7 Since, unprovok'd by any wrong, they hid their treach'rous ſnare;
And for my harmleſs ſoul a pit did without cauſe prepare.
8 Surpris'd by miſchiefs unforeſeen, by their own arts betray'd;
Their feet ſhall fall into the net which they for me had laid.
9 Whilſt my glad ſoul ſhall God's great Name for this deliv'rance bleſs,
And, by his ſaving health ſecur'd, its grateful joy expreſs;
10 My very bones ſhall ſay, O Lord, who can compare with thee,
Who ſett'ſt the poor and helpleſs man from ſtrong oppreſſors free?

*The Second Part.*

11 Falſe witneſſes, with forg'd complaints, againſt my truth combin'd;
And to my charge ſuch things they laid as I had ne'er deſign'd.
12 The good which I to them had done, with evil they repaid;
And did, by malice undeſerv'd, my harmleſs life invade.
13 But as for me, when they were ſick, I ſtill in ſackcloth mourn'd;
I pray'd and faſted, and my pray'r to my own breaſt return'd.
14 Had they my friends or brethren been, I could have done no more;
Nor with more decent ſigns of grief a mother's loſs deplore.
15 How diff'rent did their carriage prove in times of my diſtreſs;
When they, in crowds together met, did ſavage joy expreſs.
The rabble too, in num'rous throngs, by their example came,
And ceas'd not, with reviling words, to wound my ſpotleſs fame.
16 Scoffers, that noble tables haunt, and earn their bread with lies,
Did gnaſh their teeth, and ſland'ring jeſts maliciouſly deviſe.
17 But, Lord, how long wilt thou look on? on my behalf appear:
And ſave my guiltleſs ſoul, which they, like ravening beaſts, would tear.

*The Third Part.*

18 So I, before the liſt'ning world, ſhall grateful thanks expreſs;
And, where the great aſſembly meets, thy Name with praiſes bleſs.
19 Lord, ſuffer not my cauſeleſs foes, who me unjuſtly hate,
With open joy, or ſecret ſigns, to mock my ſad eſtate.
20 For they, with hearts averſe from peace, induſtriouſly deviſe
Againſt the men of quiet minds to forge malicious lies.
21 Nor with theſe private arts content, aloud they vent their ſpite;
And ſay, "At laſt we found him out, he did it in our ſight."
22 But thou, who doſt both them and me with righteous eyes ſurvey,
Aſſert my innocence, O Lord, and keep not far away.
23 Stir up thyſelf in my behalf; to judgment, Lord, awake;
Thy righteous ſervant's cauſe, O God, to thy deciſion take.
24 Lord, as my heart has upright been, let me thy juſtice find;
Nor let my cruel foes obtain the triumph they deſign'd.
25 O let them not amongſt themſelves in boaſting language ſay,
"At length our wiſhes are complete, at laſt he's made our prey."
26 Let ſuch as in my harm rejoic'd for ſhame their faces hide;
And foul diſhonour wait on thoſe that proudly me defied.
27 Whilſt they with cheerful voices ſhout, who my juſt cauſe befriend;
And bleſs the Lord, who loves to make ſucceſs his ſaints attend.
28 So ſhall my tongue thy judgments ſing, inſpir'd with grateful joy;
And cheerful hymns in praiſe of thee ſhall all my days employ.

## PSALM XXXVI.

MY crafty foe, with flatt'ring art, his wicked purpoſe would diſguiſe;
But reaſon whiſpers to my heart, he ne'er ſets God before his eyes.
2 He ſoothes himſelf, retir'd from ſight, ſecure he thinks his treach'rous game;
Till his dark plots, expos'd to light, their falſe contriver brand with ſhame.
3 In deeds he is my foe confeſt, whilſt with his tongue he ſpeaks me fair;
True wiſdom's baniſh'd from his breaſt, and vice has ſole dominion there.
4 His wakeful malice ſpends the night in forging his accurs'd deſigns;
His obſtinate ungen'rous ſpite no execrable means declines.
5 But, Lord, thy mercy, my ſure hope, above the heav'nly orb aſcends;
Thy ſacred truth's unmeaſur'd ſcope beyond the ſpreading ſky extends.
6 Thy juſtice, like the hills, remains; unfathom'd depths thy judgments are;
Thy providence the world ſuſtains; the whole creation is thy care.
7 Since of thy goodneſs all partake, with what aſſurance ſhould the juſt
Thy ſhelt'ring wings their refuge make, and ſaints to thy protection truſt.
8 Such gueſts ſhall to thy courts be led to banquet on thy love's repaſt;
And drink, as from a fountain's head, of joys that ſhall for ever laſt.
9 With thee the ſprings of life remain; thy preſence is eternal day:
10 O! let thy ſaints thy favour gain; to upright hearts thy truth diſplay.
11 Whilſt pride's inſulting foot would ſpurn, and wicked hands my life ſurpriſe;
12 Their miſchiefs on themſelves return; down, down they're fall'n, no more to riſe.

## PSALM XXXVII.

THOUGH wicked men grow rich or great, yet let not their ſucceſsful ſtate
Thy anger or thy envy raiſe:
2 For they, cut down like tender graſs, or like young flow'rs, away ſhall paſs,
Whoſe blooming beauty ſoon decays.
3 Depend on God, and him obey; ſo thou within the land ſhalt ſtay,
Secure from danger and from want:
4 Make his commands thy chief delight; and he, thy duty to requite,
Shall all thy earneſt wiſhes grant.
5 In all thy ways truſt thou the Lord, and he will needful help afford
To perfect ev'ry juſt deſign:
6 He'll make, like light, ſerene and clear, thy clouded innocence appear,
And as a midday ſun to ſhine.
7 With quiet mind on God depend, and patiently for him attend;
Nor let thy anger fondly riſe:
Though wicked men with wealth abound, and with ſucceſs the plots are crown'd,
Which they malicioufly deviſe.
8 From anger ceaſe, and wrath forſake; let no ungovern'd paſſion make
Thy wav'ring heart eſpouſe their crime:
9 For God ſhall ſinful men deſtroy; whilſt only they the land enjoy,
Who truſt on him, and wait his time.
10 How ſoon ſhall wicked men decay! their place ſhall vaniſh quite away,
Nor by the ſtricteſt ſearch be found;
11 Whilſt humble ſouls poſſeſs the earth, rejoicing ſtill with godly mirth,
With peace and plenty always crown'd.

*The Second Part.*

12 Whilſt ſinful crowds, with falſe deſign, againſt the righteous few combine,
And gnaſh their teeth and threat'ning ſtand;
13 God ſhall their empty plots deride, and laugh at their defeated pride;
He ſees their ruin near at hand.

14 They draw the ſword, and bend the bow, the poor and needy to o'erthrow,
And men of upright lives to ſlay;
15 But their ſtrong bows ſhall ſoon be broke, their ſharpen'd weapon's *mortal ſtroke*
Through their own hearts ſhall force its way.
16 A little, with God's favour bleſt, that's by one righteous man poſſeſs'd,
The wealth of many bad excels:
17 For God ſupports the juſt man's cauſe, but as for thoſe that break his laws,
Their unſucceſsful pow'r he quells.
18 His conſtant care the upright guides, and over all their life preſides;
Their portion ſhall for ever laſt:
19 They, when diſtreſs o'erwhelms the earth, ſhall be unmov'd, and e'en in dearth
The happy fruits of plenty taſte.
20 Not ſo the wicked men, and thoſe who proudly dare God's will oppoſe;
Deſtruction is their hapleſs ſhare:
Like fat of lambs, their hopes and they ſhall in an inſtant melt away,
And vaniſh into ſmoke and air.

*The Third Part.*

21 While ſinners, brought to ſad decay, ſtill borrow on and never pay,
The juſt have will and pow'r to give;
22 For ſuch as God vouchſafes to bleſs, ſhall peaceably the earth poſſeſs,
And thoſe he curſes ſhall not live.
23 The good man's way is God's delight, he orders all the ſteps aright
Of him that moves by his command;
24 Though he ſometimes may be diſtreſs'd, yet ſhall he ne'er be quite oppreſs'd
For God upholds him with his hand.
25 From my firſt youth, till age prevail'd, I never ſaw the righteous fail'd,
Or want o'ertake his num'rous race;
26 Becauſe compaſſion fill'd his heart, and he did cheerfully impart,
God made his offſpring's wealth increaſe.
27 With caution ſhun each wicked deed, in virtue's ways with zeal proceed,
And ſo prolong your happy days:
28 For God, who judgment loves, does ſtill preſerve his ſaints ſecure from ill,
While ſoon the wicked race decays.
29, 30, 31 The upright ſhall poſſeſs the land, his portion ſhall for ages ſtand;
His mouth with wiſdom is ſupplied;
His tongue by rules of judgment moves, his heart the law of God approves,
Therefore his footſteps never ſlide.

*The Fourth Part.*

32 In wait the watchful ſinner lies, in vain the righteous to ſurpriſe;
In vain his ruin doth decree:
33 God will not him defenceleſs leave, to his revenge expos'd, but ſave;
And, when he's ſentenc'd, ſet him free.
34 Wait ſtill on God, keep his command, and thou, exalted in the land,
Thy bleſs'd poſſeſſion ne'er ſhall quit:
The wicked ſoon deſtroy'd ſhall be, and, at his diſmal tragedy,
Thou ſhalt a ſafe ſpectator ſit.
35 The wicked I in pow'r have ſeen, and like a bay tree, freſh and green,
That ſpreads its pleaſant branches round;
36 But he was gone as ſwift as thought, and, though in ev'ry place I ſought,
No ſign or track of him I found.

37 Obſerve the perfect man with care, and mark all ſuch as upright are;
Their rougheſt days in peace ſhall end:
38 While on the latter end of thoſe, who dare God's ſacred will oppoſe,
A common ruin ſhall attend.
39 God to the juſt will aid afford, their only ſafeguard is the Lord;
Their ſtrength in time of need is he:
40 Becauſe on him they ſtill depend, the Lord will timely ſuccour ſend,
And from the wicked ſet them free.

## PSALM XXXVIII.

THY chaſt'ning wrath, O Lord, reſtrain, though I deſerve it all;
Nor let at once on me the ſtorm of thy diſpleaſure fall.
2 In ev'ry wretched part of me thy arrows deep remain;
Thy heavy hand's afflicting weight I can no more ſuſtain.
3 My fleſh is one continued wound, thy wrath ſo fiercely glows;
Betwixt my puniſhment and guilt my bones have no repoſe.
4 My ſins, that to a deluge ſwell, my ſinking head o'erflow,
And for my feeble ſtrength to bear too vaſt a burden grow.
5 Stench and corruption fill my wounds, my folly's juſt return;
6 With trouble I am warp'd and bow'd, and all day long I mourn.
7 A loath'd diſeaſe afflicts my loins, infecting ev'ry part;
8 With ſickneſs worn, I groan and roar, through anguiſh of my heart.

*The Second Part.*

9 But, Lord, before thy ſearching eyes all my deſires appear;
And ſure my groans have been too loud not to have reach'd thine ear.
10 My heart's oppreſs'd, my ſtrength's decay'd, my eyes depriv'd of light;
11 Friends, lovers, kinſmen, gaze aloof on ſuch a diſmal ſight.
12 Meanwhile the foes that ſeek my life, their ſnares to take me ſet;
Vent ſlanders, and contrive all day to forge ſome new deceit.
13 But I, as if both deaf and dumb, nor heard, nor once replied;
14 Quite deaf and dumb, like one whoſe tongue with conſcious guilt is tied.
15 For, Lord, to thee I do appeal, my innocence to clear;
Aſſur'd that thou, the righteous God, my injur'd cauſe wilt hear.
16 "Hear me," ſaid I, "leſt my proud foes a ſpiteful joy diſplay,
"Inſulting if they ſee my foot but once to go aſtray."
17 And, with continual grief oppreſt, to ſink I now begin:
18 To thee, O Lord, I will confeſs, to thee bewail my ſin.
19 But whilſt I languiſh, my proud foes their ſtrength and vigour boaſt;
And they that hate me without cauſe are grown a dreadful hoſt.
20 E'en they, whom I oblig'd, return my kindneſs with deſpite;
And are mine enemies, becauſe I chooſe the path that's right.
21 Forſake me not, O Lord my God, nor far from me depart;
22 Make haſte to my relief, O thou, who my ſalvation art.

## PSALM XXXIX.

RESOLV'D to watch o'er all my ways, I kept my tongue in awe;
I curb'd my haſty words when I the wicked proſp'rous ſaw.
2 Like one that's dumb I ſilent ſtood, and did my tongue refrain
From good diſcourſe; but that reſtraint increas'd my inward pain.
3 My heart did glow, which working thoughts did hot and reſtleſs make;
And warm reflections fann'd the fire, till thus at length I ſpake:
4 Lord, let me know my term of days, how ſoon my life will end;
The num'rous train of ills diſcloſe, which this frail ſtate attend.

5 My life, thou know'ſt, is but a ſpan, a cypher ſums my years;
And ev'ry man, in beſt eſtate, but vanity appears.
6 Man like a ſhadow vainly walks, with fruitleſs cares oppreſs'd;
He heaps up wealth, but cannot tell by whom 'twill be poſſeſs'd.
7 Why then ſhould I on worthleſs toys with anxious care attend?
On thee alone my ſteadfaſt hope ſhall ever, Lord, depend.
8, 9 Forgive my ſins, nor let me ſcorn'd by fooliſh ſinners be;
For I was dumb, and murmur'd not, becauſe 'twas done by thee.
10 The dreadful burden of thy wrath in mercy ſoon remove;
Leſt my frail fleſh too weak to bear the heavy load ſhould prove.
11 For when thou chaſt'neſt man for ſin thou mak'ſt his beauty fade,
(So vain a thing is he,) like cloth by fretting moths decay'd.
12 Lord, hear my cry, accept my tears, and liſten to my pray'r;
Who ſojourn like a ſtranger here, as all my fathers were.
13 O ſpare me yet a little time, my waſted ſtrength reſtore;
Before I vaniſh quite from hence, and ſhall be ſeen no more.

## PSALM XL.

I Waited meekly for the Lord, till he vouchſaf'd a kind reply;
Who did his gracious ear afford, and heard from heav'n my humble cry.
2 He took me from the diſmal pit, when founder'd deep in miry clay;
On ſolid ground he plac'd my feet, and ſuffer'd not my ſteps to ſtray.
3 The wonders he for me has wrought ſhall fill my mouth with ſongs of praiſe;
And others, to his worſhip brought, to hopes of like deliv'rance raiſe.
4 For bleſſings ſhall that man reward, who on th' Almighty Lord relies;
Who treats the proud with diſregard, and hates the hypocrite's diſguiſe.
5 Who can the wondrous works recount, which thou, O God, for us haſt wrought!
The treaſures of thy love ſurmount the pow'r of numbers, ſpeech, and thought.
6 I've learnt, that thou haſt not deſir'd offrings and ſacrifice alone;
Nor blood of guiltleſs beaſts requir'd for man's tranſgreſſion to atone.
7 I therefore come—come to fulfil the oracles thy books impart:
8 'Tis my delight to do thy will; thy law is written in my heart.

### *The Second Part.*

9 In full aſſemblies I have told thy truth and righteouſneſs at large;
Nor did, thou know'ſt, my lips withhold from utt'ring what thou gav'ſt in charge.
10 Nor kept within my breaſt confin'd thy faithfulneſs and ſaving grace;
But preach'd thy love, for all deſign'd, that all might that and truth embrace.
11 Then let thoſe mercies I declar'd to others, Lord, extend to me;
Thy lovingkindneſs my reward, thy truth my ſafe protection be.
12 For I with troubles am diſtreſs'd, too vaſt and numberleſs to bear;
Nor leſs with loads of guilt oppreſs'd, that plunge and ſink me to deſpair.
13 As ſoon, alas! may I recount the hairs on this afflicted head:
My vanquiſh'd courage they ſurmount, and fill my drooping ſoul with dread.

### *The Third Part.*

14 But, Lord, to my relief draw near, for never was more preſſing need!
In my deliv'rance, Lord, appear, and add to that deliv'rance ſpeed.
15 Confuſion on their heads return, who to deſtroy my ſoul combine;
Let them, defeated, bluſh and mourn, enſnar'd in their own vile deſign.
16 Their doom let deſolation be, with ſhame their malice be repaid;
Who mock'd my confidence in thee, and ſport of my affliction made:

17 While thoſe, who humbly ſeek thy face, to joyful triumphs ſhall be rais'd;
And all who prize thy ſaving grace with me reſound, The Lord be prais'd.
18 Thus, wretched though I am and poor, of me th' Almighty Lord takes care;
Thou, God, who only can'ſt reſtore, to my relief with ſpeed repair.'

## PSALM XLI.

HAPPY the man whoſe tender care relieves the poor diſtreſt:
When he's by trouble compaſs'd round the Lord ſhall give him reſt.
2 The Lord his life, with bleſſings crown'd, in ſafety ſhall prolong;
And diſappoint the will of thoſe that ſeek to do him wrong.
3 If he, in languiſhing eſtate, oppreſs'd with ſickneſs lie;
The Lord will eaſy make his bed, and inward ſtrength ſupply.
4 Secure of this, to thee, my God, I thus my pray'r addreſs'd:
"Lord, for thy mercy, heal my ſoul, though I have much tranſgreſs'd."
5 My cruel foes, with ſland'rous words, attempt to wound my fame;
"When ſhall he die, (ſay they,) and men forget his very name?"
6 Suppoſe they formal viſits make, 'tis all but empty ſhow,
They gather miſchief in their hearts, and vent it where they go.
7, 8 With private whiſpers ſuch as theſe, to hurt me they deviſe:
"A ſore diſeaſe afflicts him now, he's fall'n no more to riſe."
9 My own familiar boſom friend, on whom I moſt relied,
Has me, whoſe daily gueſt he was, with open ſcorn defied.
10 But thou my ſad and wretched ſtate in mercy, Lord, regard;
And raiſe me up, that all their crimes may meet their juſt reward.
11 By this I know thy gracious ear is open when I call;
Becauſe thou ſuffer'ſt not my foes to triumph in my fall.
12 Thy tender care ſecures my life from danger and diſgrace;
And thou vouchſaf'ſt to ſet me ſtill before thy glorious face.
13 Let therefore Iſrael's Lord and God from age to age be bleſs'd;
And all the people's glad applauſe with loud Amens expreſs'd.

## PSALM XLII.

AS pants the hart for cooling ſtreams, when heated in the chaſe;
So longs my ſoul, O God, for thee, and thy refreſhing grace.
2 For thee, my God, the living God, my thirſty ſoul doth pine:
O! when ſhall I behold thy face, thou Majeſty divine?
3 Tears are my conſtant food, while thus inſulting foes upbraid:
"Deluded wretch! where's now thy God? and where his promis'd aid?
4 I ſigh whene'er my muſing thoughts thoſe happy days preſent,
When I with troops of pious friends thy temple did frequent:
When I advanc'd with ſongs of praiſe my ſolemn vows to pay,
And led the joyful ſacred throng, that kept the feſtal day.
5 Why reſtleſs, why caſt down, my ſoul? truſt God, and he'll employ
His aid for thee, and change theſe ſighs to thankful hymns of joy.
6 My ſoul's caſt down, O God, but thinks on thee and Sion ſtill;
From Jordan's bank, and Hermon's heights, and Mizar's humbler hill.
7 One trouble calls another on, and burſting o'er my head,
Falls ſpouting down, till round my ſoul a roaring ſea is ſpread.
8 But when thy preſence, Lord of life, has once diſpell'd this ſtorm,
To thee I'll midnight anthems ſing, and all my vows perform.
9 God of my ſtrength, how long ſhall I, like one forgotten, mourn?
Forlorn, forſaken, and expos'd to my oppreſſor's ſcorn.

10 My heart is pierc'd, as with a ſword, whilſt thus my foes upbraid,
"Vain boaſter, where is now thy God? and where his promis'd aid?"
11 Why reſtleſs, why caſt down, my ſoul? hope ſtill, and thou ſhalt ſing
The praiſe of him who is thy God, thy health's eternal ſpring.

## PSALM XLIII.

JUST Judge of heav'n, againſt my foes do thou aſſert my injur'd right;
O ſet me free, my God, from thoſe that in deceit and wrong delight.
2 Since thou art ſtill my only ſtay, why leav'ſt thou me in deep diſtreſs?
Why go I mourning all the day, whilſt me inſulting foes oppreſs?
3 Let me with light and truth be bleſt, be theſe my guides, and lead the way,
Till on thy holy hill I reſt, and in thy ſacred temple pray.
4 Then will I there freſh altars raiſe to God, who is my only joy;
And well-tun'd harps, with ſongs of praiſe, ſhall all my grateful hours employ.
5 Why then caſt down, my ſoul? and why ſo much oppreſt with anxious care?
On God, thy God, for aid rely, who will thy ruin'd ſtate repair.

## PSALM XLIV.

O Lord, our fathers oft have told in our attentive ears,
Thy wonders in their days perform'd, and elder times than theirs:
2 How thou, to plant them here, didſt drive the heathen from this land;
Diſpeopled by repeated ſtrokes of thy avenging hand.
3 For, not their courage, nor their ſword, to them poſſeſſion gave;
Nor ſtrength, that from unequal force their fainting troops could ſave:
But thy right hand and pow'rful arm, whoſe ſuccour they implor'd;
Thy preſence with the choſen race, who thy great Name ador'd.
4 As thee their God our fathers own'd, thou art our ſov'reign King;
O therefore, as thou didſt to them, to us deliv'rance bring.
5 Through thy victorious Name our arms the proudeſt foes ſhall quell,
And cruſh them with repeated ſtrokes, as oft as they rebel.
6 I'll neither truſt my bow nor ſword, when I in fight engage;
7 But thee, who haſt our foes ſubdu'd, and ſham'd their ſpiteful rage.
8 To thee the triumph we aſcribe, from whom the conqueſt came;
In God we will rejoice all day, and ever bleſs his Name.

*The Second Part.*

9 But thou haſt caſt us off, and now moſt ſhamefully we yield;
For thou no more vouchſaf'ſt to lead our armies to the field.
10 Since when, to ev'ry upſtart foe we turn our backs in fight;
And with our ſpoil their malice feaſt, who bear us ancient ſpite.
11 To ſlaughter doom'd, we fall, like ſheep, into their butch'ring hands;
Or (what's more wretched yet) ſurvive, diſpers'd through heathen lands.
12 Thy people thou haſt ſold for ſlaves, and ſet their price ſo low,
That not thy treaſure by the ſale, but their diſgrace might grow.
13, 14 Reproach'd by all the nations round, the heathen's byword grown,
Whoſe ſcorn of us is both in ſpeech and mocking geſtures ſhown.
15 Confuſion ſtrikes me blind, my face in conſcious ſhame I hide,
16 While we are ſcoff'd, and God blaſphem'd, by their licentious pride.

*The Third Part.*

17 On us this heap of woes is fall'n, all this we have endur'd;
Yet have not, Lord, renounc'd thy Name, or faith to thee abjur'd.
18 But in thy righteous paths have kept, our hearts and ſteps with care;
19 Though thou haſt broken all our ſtrength, and we almoſt deſpair.

20 Could we, forgetting thy great Name, on other gods rely,
21 And not the Searcher of all hearts the treach'rous crime descry?
22 Thou seest what suff'rings for thy sake we every day sustain;
All slaughter'd, or reserv'd like sheep appointed to be slain.
23 Awake, arise; let seeming sleep no longer thee detain;
Nor let us, Lord, who sue to thee, for ever sue in vain.
24 O wherefore hidest thou thy face from our afflicted state?
25 Whose souls and bodies sink to earth, with grief's oppressive weight.
26 Arise, O Lord, and timely haste to our deliv'rance make;
Redeem us, Lord,—if not for ours, yet for thy mercy's sake.

## PSALM XLV.

WHILE I the King's loud praise rehearse, indited by my heart,
My tongue is like the pen of him that writes with ready art.
2 How matchless is thy form, O King! thy mouth with grace o'erflows;
Because fresh blessings God on thee eternally bestows.
3 Gird on thy sword, most mighty prince; and, clad in rich array,
With glorious ornaments of pow'r majestick pomp display.
4 Ride on in state, and still protect the meek, the just, and true;
Whilst thy right hand with swift revenge does all thy foes pursue.
5 How sharp thy weapons are to them, that dare thy pow'r despise!
Down, down they fall, while through their heart the feather'd arrow flies.
6 But thy firm throne, O God, is fix'd for ever to endure;
Thy sceptre's sway shall always last, by righteous laws secure.
7 Because thy heart, by justice led, did upright ways approve,
And hated still the crooked paths where wand'ring sinners rove:
Therefore did God, thy God, on thee the oil of gladness shed;
And hath, above thy fellows round, advanc'd thy lofty head.
8 With cassia, aloes, and myrrh, thy royal robes abound;
Which, from the stately wardrobe brought, spread grateful odours round.
9 Among the honourable train did princely virgins wait;
The queen was plac'd at thy right hand in golden robes of state.

### *The Second Part.*

10 But thou, O royal bride, give ear, and to my words attend;
Forget thy native country now, and ev'ry former friend.
11 So shall thy beauty charm the King; nor shall his love decay:
For he is now become thy Lord; to him due rev'rence pay.
12 The Tyrian matrons, rich and proud, shall humble presents make;
And all the wealthy nations sue thy favour to partake.
13 The King's fair daughter's beauteous soul all inward graces fill;
Her raiment is of purest gold, adorn'd with costly skill.
14 She, in her nuptial garments dress't, with needles richly wrought,
Attended by her virgin train, shall to the King be brought.
15 With all the state of solemn joy the triumph moves along,
Till with wide gates the royal court receives the pompous throng.
16 Thou, in thy royal father's room, must princely sons expect;
Whom thou to diff'rent realms may'st send to govern and protect.
17 Whilst this my song to future times transmits thy glorious Name;
And makes the world, with one consent, thy lasting praise proclaim.

## PSALM XLVI.

GOD is our refuge in diſtreſs, a preſent help when dangers preſs;
In him undaunted we'll confide:
2, 3 Though earth were from her centre toſt, and mountains in the ocean loſt,
Torn piece-meal by the roaring tide.
4 A gentler ſtream with gladneſs ſtill the city of our Lord ſhall fill,
The royal ſeat of God moſt high:
5 God dwells in Sion, whoſe fair tow'rs ſhall mock th' aſſaults of earthly pow'rs,
While his almighty aid is nigh.
6 In tumults when the heathen rag'd, and kingdoms war againſt us wag'd,
He thunder'd, and diſpers'd their pow'rs:
7 The Lord of hoſts conducts our arms, our tow'r of refuge in alarms,
Our fathers' guardian God and ours.
8 Come ſee the wonders he hath wrought, on earth what deſolation brought;
How he has calm'd the jarring world:
9 He broke the warlike ſpear and bow; with them the thund'ring chariots too
Into devouring flames were hurl'd.
10 Submit to God's almighty ſway, for him the heathen ſhall obey,
And earth her ſov'reign Lord confeſs:
11 The God of hoſts conducts our arms, our tow'r of refuge in alarms,
As to our fathers in diſtreſs.

## PSALM XLVII.

1, 2 O All ye people, clap your hands, and with triumphant voices ſing;
No force the mighty pow'r withſtands, of God, the univerſal King.
3, 4 He ſhall oppoſing nations quell, and with ſucceſs our battles fight;
Shall fix the place where we muſt dwell, the pride of Jacob, his delight.
5, 6 God is gone up, our Lord and King, with ſhouts of joy and trumpet's ſound;
To him repeated praiſes ſing, and let the cheerful ſong go round.
7, 8 Your utmoſt ſkill in praiſe be ſhown, for him, who all the world commands;
Who ſits upon his righteous throne, and ſpreads his ſway o'er heathen lands.
9 Our chiefs and tribes, that far from hence to ſerve the God of Ab'ram came,
Found him their conſtant ſure defence: how great and glorious is his Name!

## PSALM XLVIII.

THE Lord, the only God, is great, and greatly to be prais'd
In Sion, on whoſe happy mount his ſacred throne is rais'd.
2 Her tow'rs, the joy of all the earth, with beauteous proſpect riſe;
On her north ſide th' Almighty King's imperial city lies.
3 God in her palaces is known; his preſence is her guard:
4 Confed'rate kings withdrew their ſiege, and of ſucceſs deſpair'd.
5 They view'd her walls, admir'd and fled, with grief and terror ſtruck;
6 Like women whom the ſudden pangs of travail had o'ertook.
7 No wretched crew of mariners appear like them forlorn,
When fleets from Tarſhiſh' wealthy coaſts by eaſtern winds are torn.
8 In Sion we have ſeen perform'd a work that was foretold;
In pledge that God, for times to come, his city will uphold.
9 Not in our fortreſſes and walls did we, O God, confide;
But on the temple fix'd our hopes, in which thou doſt reſide.
10 According to thy ſov'reign Name, thy praiſe through earth extends;
Thy pow'rful arm, as juſtice guides, chaſtiſes or defends.

11 Let Sion's mount with joy resound, her daughters all be taught
In songs his judgments to extol, who this deliv'rance wrought.
12 Compass her walls in solemn pomp, your eyes quite round her cast;
Count all her tow'rs, and see if there you find one stone displac'd.
13 Her forts and palaces survey, observe their order well;
That with assurance to your heirs this wonder you may tell.
14 This God is ours, and will be ours, whilst we in him confide;
Who, as he has preserv'd us now, till death will be our guide.

## PSALM XLIX.

1, 2 LET all the list'ning world attend, and my instruction hear;
Let high and low, and rich and poor, with joint consent give ear.
3 My mouth, with sacred wisdom fill'd, shall good advice impart,
The sound result of prudent thoughts, digested in my heart.
4 To parables of weighty sense I will my ear incline;
Whilst to my tuneful harp I sing dark words of deep design,
5 Why should my courage fail in times of danger and of doubt?
When sinners, that would me supplant, have compass'd me about?
6 Those men that all their hope and trust in heaps of treasure place,
And boast and triumph, when they see their ill-got wealth increase,
7 Are yet unable from the grave their dearest friend to free;
Nor can by force or bribes reverse th' Almighty Lord's decree.
8, 9 Their vain endeavours they must quit; the price is held too high:
No sums can purchase such a grant, that man should never die.
10 Not wisdom can the wise exempt, nor fools their folly save;
But both must perish, and in death their wealth to others leave.
11 For though they think their stately seats shall ne'er to ruin fall;
But their remembrance last in lands which by their names they call:
12 Yet shall their fame be soon forgot, how great soe'er their state,
With beasts their memory and they shall share one common fate.

*The Second Part.*

13 How great their folly is, who thus absurd conclusions make!
And yet their children, unreclaim'd, repeat the gross mistake.
14 They all, like sheep to slaughter led, the prey of death are made;
Their beauty, while the just rejoice, within the grave shall fade.
15 But God will yet redeem my soul, and from the greedy grave
His greater pow'r shall set me free, and to himself receive.
16 Then fear not thou, when worldly men in envied wealth abound,
Nor though their prosp'rous house increase, with state and honour crown'd.
17 For when they're summon'd hence by death, they leave all this behind;
No shadow of their former pomp within the grave they find:
18 And yet they thought their state was bless'd, caught in the flatt'rers snare,
Who with their vanity complied, and prais'd their selfish care.
19 In their forefathers' steps they tread; and when, like them, they die,
Their wretched ancestors and they in endless darkness lie.
20 For man, how great soe'er his state, unless he's truly wise,
As like a sensual beast he lives, so like a beast he dies.

## PSALM L.

1, 2 THE Lord hath spoke, the mighty God hath sent his summons all abroad,
From dawning light, till day declines:
The list'ning earth his voice hath heard, and he from Sion hath appear'd,
Where beauty in perfection shines.

## PSALM LI.

3, 4 Our God ſhall come, and keep no more miſconſtru'd ſilence, as before;
But waſting flames before him ſend:
Around ſhall tempeſts fiercely rage, while he does heav'n and earth engage
His juſt tribunal to attend.
5, 6 Aſſemble all my ſaints to me, (thus runs the great divine decree,)
That in my laſting cov'nant live:
And off'rings bring with conſtant care; (the heav'ns his juſtice ſhall declare;)
For God himſelf ſhall ſentence give.
7 Attend, my people; Iſrael, hear; thy ſtrong accuſer I'll appear;
Thy God, thy only God, am I:
8 'Tis not of off'rings I complain, which, daily in my temple ſlain,
My ſacred altar did ſupply.
9 Will this alone atonement make? no bullock from thy ſtall I'll take,
Nor he-goat from thy fold accept;
10 The foreſt beaſts that range alone, the cattle too are all my own,
That on a thouſand hills are kept.
11 I know the fowls, that build their neſts in craggy rocks; and ſavage beaſts,
That looſely haunt the open fields:
12 If ſeiz'd with hunger I could be, I need not ſeek relief from thee,
Since the world's mine, and all it yields.
13 Think'ſt thou that I have any need on ſlaughter'd bulls and goats to feed;
To eat their fleſh and drink their blood?
14 The ſacrifices I require, are hearts which love and zeal inſpire,
And vows with ſtricteſt care made good.
15 In time of trouble call on me, and I will ſet thee ſafe and free,
And thou returns of praiſe ſhalt make.
16 But to the wicked thus ſaith God, How dar'ſt thou teach my laws abroad,
Or in thy mouth my cov'nant take?
17 For ſtubborn thou, confirm'd in ſin, haſt proof againſt inſtruction been,
And of my word didſt ſlightly ſpeak.
18 When thou a ſubtil thief didſt ſee, thou gladly didſt with him agree,
And with adult'rers didſt partake.
19 Vile ſlander is thy chief delight, thy tongue, by envy mov'd and ſpite,
Deceitful tales doth hourly ſpread;
20 Thou doſt with hateful ſcandals wound thy brother, and with lies confound
The offſpring of thy mother's bed.
21 Theſe things didſt thou, whom ſtill I ſtrove to gain with ſilence and with love;
Till thou didſt wickedly ſurmiſe,
That I was ſuch a one as thou; but I'll reprove and ſhame thee now,
And ſet thy ſins before thine eyes.
22 Mark this, ye wicked fools, leſt I let all my bolts of vengeance fly,
Whilſt none ſhall dare your cauſe to own.
23 Who praiſes me, due honour gives; and to the man that juſtly lives,
My ſtrong ſalvation ſhall be ſhewn.

## PSALM LI.

HAVE mercy, Lord, on me, as thou wert ever kind;
Let me, oppreſt with loads of guilt, thy wonted mercy find.
2, 3 Waſh off my foul offence, and cleanſe me from my ſin;
For I confeſs my crime, and ſee how great my guilt has been.
4 Againſt thee, Lord, alone, and only in thy ſight,
Have I tranſgreſs'd, and, though condemn'd, muſt own thy judgments right.

5 In guilt each part was form'd of all this ſinful frame;
In guilt I was conceiv'd, and born the heir of ſin and ſhame.
6 Yet thou, whoſe ſearching eye doth inward truth require,
In ſecret didſt with wiſdom's laws my tender ſoul inſpire.
7 With hyſſop purge me, Lord, and ſo I clean ſhall be;
I ſhall with ſnow in whiteneſs vie, when purified by thee.
8 Make me to hear with joy thy kind forgiving voice;
That ſo the bones which thou haſt broke may with freſh ſtrength rejoice.
9, 10 Blot out my crying ſins, nor me in anger view;
Create in me a heart that's clean, and upright mind renew.

*The Second Part.*

11 Withdraw not thou thy help, nor caſt me from thy ſight;
Nor let thy holy Spirit take its everlaſting flight.
12 The joy thy favour gives let me again obtain;
And thy free Spirit's firm ſupport my fainting ſoul ſuſtain.
13 So I thy righteous ways to ſinners will impart,
Whilſt my advice ſhall wicked men to thy juſt laws convert.
14 My guilt of blood remove, my Saviour and my God;
And my glad tongue ſhall loudly tell thy righteous acts abroad.
15 Do thou unlock my lips, with ſorrow clos'd and ſhame;
So ſhall my mouth thy wond'rous praiſe to all the world proclaim.
16 Could ſacrifice atone, whole flocks and herds ſhould die;
But on ſuch off'rings thou diſdain'ſt to caſt a gracious eye.
17 A broken ſpirit is by God moſt highly priz'd;
By him a broken contrite heart ſhall never be deſpis'd.
18 Let Sion favour find, of thy good-will aſſur'd;
And thy own city flouriſh long, by lofty walls ſecur'd.
19 The juſt ſhall then attend, and pleaſing tribute pay;
And ſacrifice of choiceſt kind upon thy altar lay.

## PSALM LII.

IN vain, O man of lawleſs might, thou boaſt'ſt thyſelf in ill;
Since God, the God in whom I truſt, vouchſafes his favour ſtill.
2 Thy wicked tongue doth ſland'rous tales maliciouſly deviſe;
And, ſharper than a razor ſet, it wounds with treach'rous lies.
3, 4 Thy thoughts are more on ill than good, on lies than truth employ'd;
Thy tongue delights in words, by which the guiltleſs are deſtroy'd.
5 God ſhall for ever blaſt thy hopes, and ſnatch thee ſoon away;
Nor in thy dwelling-place permit, nor in the world to ſtay.
6 The juſt, with pious fear, ſhall ſee the downfall of thy pride;
And at thy ſudden ruin laugh, and thus thy fall deride:
7 "See there the man that haughty was, who proudly God defied,
"Who truſted in his wealth, and ſtill on wicked arts relied."
8 But I am like thoſe olive plants that ſhade God's temple round;
And hope with his indulgent grace to be for ever crown'd.
9 So ſhall my ſoul with praiſe, O God, extol thy wondrous love;
And on thy Name with patience wait; for this thy ſaints approve.

## PSALM LIII.

THE wicked fools muſt ſure ſuppoſe that God is but a name;
This groſs miſtake their practice ſhows, ſince virtue all diſclaim.
2 The Lord look'd down from heav'n's high tow'r, the ſons of men to view;
To ſee if any own'd his pow'r, or truth or juſtice knew.

3 But all, he ſaw, were backwards gone, degen'rate grown, and baſe;
None for religion car'd, not one of all the ſinful race.
4 But are thoſe workers of deceit ſo dull and ſenſeleſs grown,
That they, like bread, my people eat, and God's juſt pow'r diſown?
5 Their cauſeleſs fears ſhall ſtrangely grow, and they, deſpis'd of God,
Shall ſoon be foil'd; his hand ſhall throw their ſhatter'd bones abroad.
6 Would he his ſaving pow'r employ to break our ſervile band,
Loud ſhouts of univerſal joy ſhould echo through the land.

## PSALM LIV.

1, 2 LORD, ſave me, for thy glorious Name, and in thy ſtrength appear,
To judge my cauſe, accept my pray'r, and to my words give ear.
3 Mere ſtrangers, whom I never wrong'd, to ruin me deſign'd;
And cruel men, that fear no God, againſt my ſoul combin'd.
4, 5 But God takes part with all my friends, and he's the ſureſt guard;
The God of truth ſhall give my foes their falſehood's juſt reward:
6 While I my grateful off'rings bring, and ſacrifice with joy;
And in his praiſe my time to come delightfully employ.
7 From dreadful danger and diſtreſs the Lord hath ſet me free;
Through him ſhall I of all my foes the juſt deſtruction ſee.

## PSALM LV.

GIVE ear, thou Judge of all the earth, and liſten when I pray;
Nor from thy humble ſuppliant turn thy glorious face away.
2 Attend to this my ſad complaint, and hear my grievous moans;
Whilſt I my mournful caſe declare with artleſs ſighs and groans.
3 Hark, how the foe inſults aloud! how fierce oppreſſors rage!
Whoſe ſland'rous tongues, with wrathful hate, againſt my fame engage.
4, 5 My heart is rack'd with pain, my ſoul with deadly frights diſtreſs'd;
With fear and trembling compaſs'd round, with horror quite oppreſs'd.
6 How often wiſh'd I then, that I the dove's ſwift wings could get;
That I might take my ſpeedy flight, and ſeek a ſafe retreat.
7, 8 Then would I wander far from hence, and in wild deſerts ſtray,
Till all this furious ſtorm were ſpent, this tempeſt paſt away.

*The Second Part.*

9 Deſtroy, O Lord, their ill deſigns, their counſels ſoon divide;
For through the city my griev'd eyes have ſtrife and rapine ſpied.
10 By day and night on ev'ry wall they walk'd their conſtant round;
And in the midſt of all her ſtrength are grief and miſchief found.
11 Whoe'er through ev'ry part ſhall roam, with freſh diſorders meet;
Deceit and guile their conſtant poſts maintain in ev'ry ſtreet.
12 For 'twas not any open foe that falſe reflections made;
For then I could with eaſe have borne the bitter things he ſaid:
'Twas none who hatred had profeſs'd, that did againſt me riſe;
For then I had withdrawn myſelf from his malicious eyes.
13, 14 But 'twas e'en thou, my guide, my friend, whom tend'reſt love did join;
Whoſe ſweet advice I valu'd moſt, whoſe pray'rs were mix'd with mine.
15 Sure vengeance, equal to their crimes, ſuch traitors muſt ſurpriſe;
And ſudden death requite thoſe ills, they wickedly deviſe.
16, 17 But I will call on God, who ſtill ſhall in my aid appear;
At morn, at noon, at night I'll pray, and he my voice ſhall hear.

*The Third Part.*

18 God has releas'd my ſoul from thoſe that did with me contend;
And made a num'rous hoſt of friends my righteous cauſe defend.
19 For he, who was my help of old, ſhall now his ſuppliant hear;
And puniſh them, whoſe proſp'rous ſtate makes them no God to fear.
20 Whom can I truſt, if faithleſs men perfidiouſly deviſe
To ruin me, their peaceful friend, and break the ſtrongeſt ties?
21 Though ſoft and melting are their words, their hearts with war abound;
Their ſpeeches are more ſmooth than oil, and yet like ſwords they wound.
22 Do thou, my ſoul, on God depend, and he ſhall thee ſuſtain;
He aids the juſt, whom to ſupplant the wicked ſtrive in vain.
23 My foes, that trade in lies and blood, ſhall all untimely die;
Whilſt I for health and length of days on thee, my God, rely.

## PSALM LVI.

DO thou, O God, in mercy help, for man my life purſues;
To cruſh me with repeated wrongs he daily ſtrife renews.
2 Continually my ſpiteful foes to ruin me combine;
Thou ſeeſt, who ſitt'ſt enthron'd on high, what mighty numbers join.
3 But though ſometimes ſurpris'd by fear, (on danger's firſt alarm,)
Yet ſtill for ſuccour I depend on thy Almighty arm.
4 God's faithful promiſe I ſhall praiſe, on which I now rely:
In God I truſt, and, truſting him, the arm of fleſh defy.
5 They wreſt my words, and make them ſpeak a ſenſe they never meant:
Their thoughts are all, with reſtleſs ſpite, on my deſtruction bent.
6 In cloſe aſſemblies they combine, and wicked projects lay;
They watch my ſteps, and lie in wait to make my ſoul their prey.
7 Shall ſuch injuſtice ſtill eſcape? O righteous God, ariſe;
Let thy juſt wrath, (too long provok'd,) this impious race chaſtiſe.
8 Thou number'ſt all my ſteps, ſince firſt I was compell'd to flee;
My very tears are treaſur'd up, and regiſter'd by thee.
9 When therefore I invoke thy aid, my foes ſhall be o'erthrown;
For I am well aſſur'd that God my righteous cauſe will own.
10, 11 I'll truſt God's word, and ſo deſpiſe the force that man can raiſe;
12 To thee, O God, my vows are due; to thee I'll render praiſe.
13 Thou haſt retriev'd my ſoul from death, and thou wilt ſtill ſecure
The life thou haſt ſo oft preſerv'd, and make my footſteps ſure;
That thus protected by thy pow'r, I may this light enjoy,
And in the ſervice of my God my lengthen'd days employ.

## PSALM LVII.

THY mercy, Lord, to me extend, on thy protection I depend;
And to thy wing for ſhelter haſte, till this outrageous ſtorm is paſt.
2 To thy tribunal, Lord, I fly, thou ſov'reign Judge and God moſt high,
Who wonders haſt for me begun, and wilt not leave thy work undone.
3 From heav'n protect me by thine arm, and ſhame all thoſe who ſeek my harm;
To my relief thy mercy ſend, and truth, on which my hopes depend.
4 For I with ſavage men converſe, like hungry lions wild and fierce,
With men whoſe teeth are ſpears, their words envenom'd darts, and two-edg'd ſwords.
5 Be thou, O God, exalted high; and, as thy glory fills the ſky,
So let it be on earth diſplay'd, till thou art here, as there, obey'd.
6 To take me they their net prepar'd, and had almoſt my ſoul enſnar'd;
But fell themſelves, by juſt decree, into the pit they made for me.

7 O God, my heart is fix'd, 'tis bent, its thankful tribute to preſent;
And with my heart my voice I'll raiſe to thee, my God, in ſongs of praiſe.
8 Awake, my glory, harp and lute, no longer let your ſtrings be mute;
And I, my tuneful part to take, will with the early dawn awake.
9 Thy praiſes, Lord, I will reſound to all the liſt'ning nations round;
10 Thy mercy higheſt heav'n tranſcends, thy truth beyond the clouds extends.
11 Be thou, O God, exalted high; and, as thy glory fills the ſky,
So let it be on earth diſplay'd, till thou art here, as there, obey'd.

## PSALM LVIII.

SPEAK, O ye judges of the earth, if juſt your ſentence be;
Or, muſt not innocence appeal to Heav'n from your decree?
2 Your wicked hearts and judgments are alike by malice ſway'd;
Your griping hands, by weighty bribes, to violence betray'd.
3 To virtue ſtrangers from the womb, their infant ſteps went wrong;
They prattled ſlander, and in lies employ'd their liſping tongue.
4 No ſerpent of parch'd Afric's breed does ranker poiſon bear;
The drowſy adder will as ſoon unlock his ſullen ear.
5 Unmov'd by good advice, and deaf as adders they remain;
From whom the ſkilful charmer's voice can no attention gain.
6 Defeat, O God, their threat'ning rage, and timely break their pow'r;
Diſarm theſe growing lions' jaws, ere practis'd to devour.
7 Let now their inſolence, at height, like ebbing tides be ſpent:
Their ſhiver'd darts deceive their aim, when they their bow have bent.
8 Like ſnails let them diſſolve to ſlime; like haſty births become,
Unworthy to behold the ſun, and dead within the womb.
9 Ere thorns can make the fleſhpots boil, tempeſtuous wrath ſhall come
From God, and ſnatch them hence alive to their eternal doom.
10 The righteous ſhall rejoice to ſee their crimes ſuch vengeance meet,
And ſaints in perſecutors' blood ſhall dip their harmleſs feet.
11 Tranſgreſſors then with grief ſhall ſee juſt men rewards obtain;
And own a God, whoſe juſtice will the guilty earth arraign.

## PSALM LIX.

DELIVER me, O Lord my God, from all my ſpiteful foes;
In my defence oppoſe thy pow'r to their's, who me oppoſe.
2 Preſerve me from a wicked race, who make a trade of ill;
Protect me from remorſeleſs men, who ſeek my blood to ſpill.
3 They lie in wait, and mighty pow'rs againſt my life combine:
Implacable; yet, Lord, thou know'ſt for no offence of mine.
4 In haſte they run about, and watch my guiltleſs life to take:
Look down, O Lord, on my diſtreſs, and to my help awake!
5 Thou, Lord of hoſts, and Iſrael's God, their heathen rage ſuppreſs:
Relentleſs vengeance take on thoſe who ſtubbornly tranſgreſs.
6 At ev'ning to beſet my houſe like growling dogs they meet;
While others through the city range, and ranſack ev'ry ſtreet.
7 Their throats envenom'd ſlander breathe, their tongues are ſharpen'd ſwords;
Who hears, (ſay they,) or, hearing, dares reprove our lawleſs words?
8 But from thy throne thou ſhalt, O Lord, their baffled plots deride;
And ſoon to ſcorn and ſhame expoſe their boaſted heathen pride.
9 On thee I wait, 'tis on thy ſtrength for ſuccour I depend;
'Tis thou, O God, art my defence, who only canſt defend.

10 Thy mercy, Lord, which haſt ſo oft from danger ſet me free,
Shall crown my wiſhes, and ſubdue my haughty foes to me.
11 Deſtroy them not, O Lord, at once, reſtrain thy vengeful blow,
Leſt we, ingratefully, too ſoon forget their overthrow.
Diſperſe them through the nations round by thy avenging pow'r:
Do thou bring down their haughty pride, O Lord, our ſhield and tow'r.
12 Now, in the height of all their hopes, their arrogance chaſtiſe;
Whoſe tongues have ſinn'd without reſtraint, and curſes join'd with lies.
13 Nor ſhalt thou, whilſt their race endures, thine anger, Lord, ſuppreſs,
That diſtant lands, by their juſt doom, may Iſrael's God confeſs.
14 At ev'ning let them ſtill perſiſt like growling dogs to meet,
Still wander all the city round, and traverſe ev'ry ſtreet.
15 Then, as for malice now they do, for hunger let them ſtray,
And yell their vain complaints aloud, defeated of their prey.
16 Whilſt early I thy mercy ſing, thy wondrous pow'r confeſs
For thou haſt been my ſure defence, my refuge in diſtreſs.
17 To thee with never-ceaſing praiſe, O God, my ſtrength, I'll ſing;
Thou art my God, the rock from whence my health and ſafety ſpring.

## PSALM LX.

O God, who haſt our troops diſpers'd, forſaking thoſe who left thee firſt;
As we thy juſt diſpleaſure mourn, to us in mercy, Lord, return.
2 Our ſtrength, that firm as earth did ſtand, is rent by thy avenging hand:
O heal the breaches thou haſt made; we ſhake, we fall, without thy aid!
3 Our folly's ſad effects we feel, for, drunk with diſcord's cup, we reel;
4 But now for them who thee rever'd, thou haſt thy truth's bright banner rear'd.
5 Let thy right hand thy ſaints protect: Lord, hear the pray'rs that we direct!
6 The holy God hath ſpoke; and I, o'erjoy'd, on his firm word rely.
To thee in portions I'll divide fair Sichem's ſoil, Samaria's pride;
To Sichem, Succoth next I'll join, and meaſure out her vale by line.
7 Manaſſeh, Gilead, both ſubſcribe to my commands, with Ephraim's tribe;
Ephraim by arms ſupports my cauſe, and Judah by religious laws.
8 Moab my ſlave and drudge ſhall be, nor Edom from my yoke get free;
Proud Paleſtine's imperious ſtate ſhall humbly on our triumph wait.
9 But who ſhall quell theſe mighty pow'rs, and clear my way to Edom's tow'rs?
Or through her guarded frontiers tread the path that does to conqueſt lead?
10 E'en thou, O God, who haſt diſperſt our troops, (for we forſook thee firſt,)
Thoſe whom thou didſt in wrath forſake, aton'd, thou wilt victorious make.
11 Do thou our fainting cauſe ſuſtain, for human ſuccours are but vain:
12 Freſh ſtrength and courage God beſtows, 'tis he treads down our proudeſt foes.

## PSALM LXI.

LORD, hear my cry, regard my pray'r, which I, oppreſs'd with grief,
2 From earth's remoteſt parts addreſs to thee for kind relief.
O lodge me ſafe beyond the reach of perſecuting pow'r;
3 Thou, who ſo oft from ſpiteful foes haſt been my ſhelt'ring tow'r.
4 So ſhall I in thy ſacred courts ſecure from danger lie;
Beneath the covert of thy wings all future ſtorms defy.
5 In ſign my vows are heard, once more I o'er thy choſen reign;
6 O bleſs with long and proſp'rous life the king thou didſt ordain.
7 Confirm his throne, and make his reign accepted in thy ſight,
And let thy truth and mercy both in his defence unite,
8 So ſhall I ever ſing thy praiſe, thy name for ever bleſs;
Devote my proſp'rous days to pay the vows of my diſtreſs.

## PSALM LXII.

MY ſoul for help on God relies, from him alone my ſafety flows;
2 My rock, my health, that ſtrength ſupplies, to bear the ſhock of all my foes.
3 How long will ye contrive my fall, which will but haſten on your own?
You'll totter like a bending wall, or fence of uncemented ſtone.
4 To make my envied honours leſs they ſtrive with lies, their chief delight;
For they, tho' with their mouths they bleſs, in private curſe with inward ſpite.
5, 6 But thou, my ſoul, on God rely; on him alone thy truſt repoſe;
My rock and health will ſtrength ſupply to bear the ſhock of all my foes.
7 God does his ſaving health diſpenſe, and flowing bleſſings daily ſend;
He is my fortreſs and defence, on him my ſoul ſhall ſtill depend.
8 In him, ye people, always truſt, before his throne pour out your hearts;
For God, the merciful and juſt, his timely aid to us imparts.
9 The vulgar fickle are and frail; the great diſſemble and betray;
And laid in truth's impartial ſcale, the lighteſt things will both outweigh.
10 Then truſt not in oppreſſive ways, by ſpoil and rapine grow not vain;
Nor let your hearts, if wealth increaſe, be ſet too much upon your gain.
11 For God has oft his will expreſs'd, and I this truth have fully known;
To be of boundleſs pow'r poſſeſs'd belongs of right to God alone.
12 Though mercy is his darling grace, in which he chiefly takes delight,
Yet will he all the human race according to their works requite.

## PSALM LXIII.

O God, my gracious God, to thee my morning pray'rs ſhall offer'd be;
For thee my thirſty ſoul doth pant:
My fainting fleſh implores thy grace, within this dry and barren place,
Where I refreſhing waters want.
2 O to my longing eyes once more that view of glorious pow'r reſtore,
Which thy majeſtic houſe diſplays:
3 Becauſe to me thy wondrous love than life itſelf does dearer prove,
My lips ſhall always ſpeak thy praiſe.
4 My life, while I that life enjoy, in bleſſing God I will employ,
With lifted hands adore his Name:
5 My ſoul's content ſhall be as great as theirs who choiceſt dainties eat,
While I with joy his praiſe proclaim.
6 When down I lie, ſweet ſleep to find, thou, Lord, art preſent to my mind;
And when I wake in dead of night:
7 Becauſe thou ſtill doſt ſuccour bring, beneath the ſhadow of thy wing
I reſt with ſafety and delight.
8 My ſoul, when foes would me devour, cleaves faſt to thee, whoſe matchleſs pow'r
In her ſupport is daily ſhown:
9 But thoſe the righteous Lord ſhall ſlay that my deſtruction wiſh, and they
That ſeek my life ſhall loſe their own.
10, 11 They by untimely ends ſhall die, their fleſh a prey to foxes lie;
But God ſhall fill the king with joy:
Who thee confeſs ſhall ſtill rejoice, whilſt the falſe tongue, and lying voice,
Thou, Lord, ſhalt ſilence and deſtroy.

## PSALM LXIV.

LORD, hear the voice of my complaint, to my requeſt give ear;
Preſerve my life from cruel foes, and free my ſoul from fear.
2 O hide me with thy tend'reſt care in ſome ſecure retreat,
From ſinners that againſt me riſe, and all their plots defeat.

3 See how, intent to work my harm, they whet their tongues like ſwords;
And bend their bows to ſhoot their darts, ſharp lies and bitter words;
4 Lurking in private, at the juſt they take their ſecret aim;
And ſuddenly at him they ſhoot, quite void of fear and ſhame.
5 To carry on their ill deſigns they mutually agree;
They ſpeak of laying private ſnares, and think that none ſhall ſee.
6 With utmoſt diligence and care their wicked plots they lay;
The deep deſigns of all their hearts are only to betray.
7 But God, to anger juſtly mov'd, his dreadful bow ſhall bend;
And on his flying arrow's point ſhall ſwift deſtruction ſend.
8 Thoſe ſlanders, which their mouths did vent, upon themſelves ſhall fall;
Their crimes diſclos'd, ſhall make them be deſpis'd and ſhunn'd by all.
9 The world ſhall then God's pow'r confeſs, and nations trembling ſtand,
Convinc'd that 'tis the mighty work of his avenging hand.
10 Whilſt righteous men, whom God ſecures, in him ſhall gladly truſt;
And all the liſt'ning earth ſhall hear loud triumphs of the juſt.

## PSALM LXV.

FOR thee, O God, our conſtant praiſe in Sion waits, thy choſen ſeat;
Our promis'd altars there we'll raiſe, and all our zealous vows complete.
2 O thou, who to my humble pray'r didſt always bend thy liſt'ning ear,
To thee ſhall all mankind repair, and at thy gracious throne appear.
3 Our ſins (though numberleſs) in vain to ſtop thy flowing mercy try;
Whilſt thou o'erlook'ſt the guilty ſtain, and waſheſt out the crimſon dye.
4 Bleſt is the man, who near thee plac'd, within thy ſacred dwelling lives!
Whilſt we at humbler diſtance taſte the vaſt delights thy temple gives.
5 By wond'rous acts, O God, moſt juſt, have we thy gracious anſwer found;
In thee remoteſt nations truſt, and thoſe whom ſtormy waves ſurround.
6, 7 God, by his ſtrength, ſets faſt the hills, and does his matchleſs pow'r engage,
With which the ſea's loud waves he ſtills, and angry crowds' tumultuous rage.

*The Second Part.*

8 Thou, Lord, doſt barb'rous lands diſmay, when they thy dreadful tokens view,
With joy they ſee the night and day each other's track by turns purſue.
9 From out thy unexhauſted ſtore thy rain relieves the thirſty ground;
Makes lands, that barren were before, with corn and uſeful fruits abound.
10 On riſing ridges down it pours, and ev'ry furrow'd valley fills;
Thou mak'ſt them ſoft with gentle ſhow'rs, in which a bleſt increaſe diſtils.
11 Thy goodneſs does the circling year with freſh returns of plenty crown;
And, where thy glorious paths appear, thy fruitful clouds drop fatneſs down.
12 They drop on barren foreſts, chang'd by them to paſtures freſh and green;
The hills about in order rang'd in beauteous robes of joy are ſeen.
13 Large flocks with fleecy wool adorn the cheerful downs; the vallies bring
A plenteous crop of full-ear'd corn, and ſeem for joy to ſhout and ſing.

## PSALM LXVI.

1, 2 LET all the lands with ſhouts of joy to God their voices raiſe;
Sing pſalms in honour of his Name, and ſpread his glorious praiſe.
3 And let them ſay, How dreadful, Lord, in all thy works art thou!
To thy great pow'r thy ſtubborn foes ſhall all be forc'd to bow.
4 Through all the earth the nations round ſhall thee their God confeſs;
And with glad hymns their awful dread of thy great Name expreſs.

5 O come, behold the works of God, and then with me you'll own,
That he to all the ſons of men has wondrous judgments ſhown.
6 He made the ſea become dry land, through which our fathers walk'd;
Whilſt to each other of his might with joy his people talk'd.
7 He by his power for ever rules; his eyes the world ſurvey;
Let no preſumptuous man rebel againſt his ſov'reign ſway.

*The Second Part.*

8, 9 O all ye nations, bleſs our God, and loudly ſpeak his praiſe;
Who keeps our ſoul alive, and ſtill confirms our ſteadfaſt ways.
10 For thou haſt tried us, Lord, as fire does try the precious ore;
11 Thou brought'ſt us into ſtraits, where we oppreſſing burdens bore.
12 Inſulting foes did us, their ſlaves, through fire and water chaſe;
But yet at laſt thou brought'ſt us forth into a wealthy place.
13 Burnt off'rings to thy houſe I'll bring, and there my vows I'll pay,
14 Which I with ſolemn zeal did make in trouble's diſmal day.
15 Then ſhall the richeſt incenſe ſmoke, the fatteſt rams ſhall fall;
The choiceſt goats from out the fold, and bullocks from the ſtall.
16 O come, all ye that fear the Lord, attend with heedful care;
Whilſt I, what God for me has done, with grateful joy declare.
17, 18 As I before his aid implor'd, ſo now I praiſe his Name;
Who, if my heart had harbour'd ſin, would all my pray'rs diſclaim.
19 But God to me, whene'er I cried, his gracious ear did bend;
And to the voice of my requeſt with conſtant love attend.
20 Then bleſs'd for ever be my God, who never, when I pray,
Withholds his mercy from my ſoul, nor turns his face away.

## PSALM LXVII.

TO bleſs thy choſen race, in mercy, Lord, incline;
And cauſe the brightneſs of thy face on all thy ſaints to ſhine.
2 That ſo thy wondrous ways may through the world be known,
Whilſt diſtant lands their tribute pay, and thy ſalvation own.
3 Let diff'ring nations join to celebrate thy fame;
Let all the world, O Lord, combine to praiſe thy glorious Name.
4 O let them ſhout and ſing with joy and pious mirth,
For thou, the righteous Judge and King, ſhalt govern all the earth.
5 Let diff'ring nations join to celebrate thy fame;
Let all the world, O Lord, combine to praiſe thy glorious Name.
6 Then ſhall the teeming ground a large increaſe diſcloſe;
And we with plenty ſhall be crown'd, which God, our God, beſtows.
7 Then God upon our land ſhall conſtant bleſſings ſhow'r,
And all the world in awe ſhall ſtand of his reſiſtleſs pow'r.

## PSALM LXVIII.

LET God, the God of battle riſe, and ſcatter his preſumptuous foes;
Let ſhameful rout their hoſt ſurpriſe, who ſpitefully his pow'r oppoſe.
2 As ſmoke in tempeſt rage is loſt, or wax into the furnace caſt,
So let the ſacrilegious hoſt before his wrathful preſence waſte.
3 But let the ſervants of his will his favour's gentle beams enjoy;
Their upright hearts let gladneſs fill, and cheerful ſongs their tongues employ.
4 To him your voice in anthems raiſe, Jehovah's awful name he bears;
In him rejoice, extol his praiſe, who rides upon high rolling ſpheres.

5 Him, from his empire of the ſkies, to this low world compaſſion draws,
The orphan's claim to patronize, and judge the injur'd widow's cauſe.
6 'Tis God, who from a foreign ſoil reſtores poor exiles to their home,
Makes captives free, and fruitleſs toil their proud oppreſſors' righteous doom.
7 'Twas ſo of old, when thou didſt lead in perſon, Lord, our armies forth,
Strange terrors through the deſert ſpread, convulſions ſhook th' aſtoniſh'd earth.
8 The breaking clouds did rain diſtil, and heav'n's high arches ſhook with fear;
How then ſhould Sinai's humble hill of Iſrael's God the preſence bear?
9 Thy hand, at famiſh'd earth's complaint, reliev'd her from celeſtial ſtores;
And, when thy heritage was faint, aſſwag'd the drought with plenteous ſhow'rs.
10 Where ſavages had rang'd before, at eaſe thou mad'ſt our tribes reſide;
And in the deſert for the poor thy gen'rous bounty didſt provide.

*The Second Part.*

11 Thou gav'ſt the word, we ſallied forth, and in that pow'rful word o'ercame;
While virgin troops, with ſongs of mirth, in ſtate our conqueſt did proclaim.
12 Vaſt armies, by ſuch gen'rals led, as yet had ne'er receiv'd a foil,
Forſook their camp with ſudden dread, and to our women left the ſpoil.
13 Though Egypt's drudges you have been, your army's wings ſhall ſhine as bright
As doves, in golden ſunſhine ſeen, or ſilver'd o'er with paler light.
14 'Twas ſo, when God's almighty hand o'er ſcatter'd kings the conqueſt won;
Our troops, drawn up on Jordan's ſtrand, high Salmon's glitt'ring ſnow outſhone.
15 From thence to Jordan's farther coaſt, and Baſhan's hill we did advance;
No more her height ſhall Baſhan boaſt, but that ſhe's God's inheritance.
16 But wherefore (tho' the honour's great) ſhould this, O mountains, ſwell your pride?
For Sion is his choſen ſeat, where he for ever will reſide.
17 His chariots numberleſs, his pow'rs are heav'nly hoſts that wait his will;
His preſence now fills Sion's tow'rs, as once it honour'd Sinai's hill.
18 Aſcending high in triumph thou captivity haſt captive led,
And on thy people didſt beſtow the ſpoil of armies, once their dread.
E'en rebels ſhall partake thy grace, and humble proſelytes repair
To worſhip at thy dwelling-place, and all the world pay homage there.
19 For benefits each day beſtow'd, be daily his great Name ador'd;
20 Who is our Saviour and our God, of life and death the ſov'reign Lord.
21 But juſtice for his harden'd foes proportion'd vengeance hath decreed,
To wound the hoary head of thoſe who in preſumptuous crimes proceed.
22 The Lord hath thus in thunder ſpoke: "As I ſubdu'd proud Baſhan's king,
"Once more I'll break my people's yoke, and from the deep my ſervants bring.
23 "Their feet ſhall with a crimſon flood of ſlaughter'd foes be cover'd o'er;
"Nor earth receive ſuch impious blood, but leave for dogs th' unhallow'd gore."

*The Third Part.*

24 When marching to thy bleſt abode, the wond'ring multitude ſurvey'd
The pompous ſtate of thee, our God, in robes of majeſty array'd;
25 Sweet-ſinging Levites led the van, loud inſtruments brought up the rear;
Between both troops a virgin train with voice and timbrel charm'd the ear.
26 This was the burden of their ſong, "In full aſſemblies bleſs the Lord,
"All, who to Iſrael's tribes belong, the God of Iſrael's praiſe record."
27 Nor little Benjamin alone from neighb'ring bounds did there attend,
Nor only Judah's nearer throne her counſellors in ſtate did ſend;
But Zebulon's remoter ſeat, and Naphtali's more diſtant coaſt,
(The grand proceſſion to complete,) ſent up their tribes, a princely hoſt.

28 Thus God to ſtrength and union brought our tribes, at ſtrife till that bleſt hour;
This work, which thou, O God, haſt wrought, confirm with freſh recruits of pow'r.
29 To viſit Salem, Lord, deſcend, and Sion thy terreſtrial throne;
Where kings with preſents ſhall attend, and thee with offer'd crowns atone.
30 Break down the ſpearmen's ranks, who threat like pamper'd herds of ſavage might;
Their ſilver armour'd chiefs defeat, who in deſtructive war delight.
31 Egypt ſhall then to God ſtretch forth her hands, and Afric homage bring:
32 The ſcatter'd kingdoms of the earth their common Sov'reign's praiſes ſing.
33 Who, mounted on the loftieſt ſphere of ancient heav'n, ſublimely rides;
From whence his dreadful voice we hear, like that of warring winds and tides.
34 Aſcribe ye pow'r to God moſt high, of humble Iſrael he takes care;
Whoſe ſtrength from out the duſky ſky darts ſhining terrors through the air.
35 How dreadful are the ſacred courts, where God has fix'd his earthly throne!
His ſtrength his feeble ſaints ſupports; to God give praiſe, and him alone.

## PSALM LXIX.

SAVE me, O God, from waves that roll, and preſs to overwhelm my ſoul:
2 With painful ſteps in mire I tread, and deluges o'erflow my head.
3 With reſtleſs cries my ſpirits faint, my voice is hoarſe with long complaint;
My ſight decays with tedious pain, whilſt for my God I wait in vain.
4 My hairs, though num'rous, are but few compar'd with foes that me purſue:
With groundleſs hate, grown now of might, to execute their lawleſs ſpite:
They force me guiltleſs to reſign as rapine, what by right was mine.
5 Thou, Lord, my innocence doſt ſee, nor are my ſins conceal'd from thee.
6 Lord God of hoſts, take timely care, leſt for my ſake thy ſaints deſpair;
7 Since I have ſuffer'd for thy name reproach, and hid my face in ſhame.
8 A ſtranger to my country grown, nor to my neareſt kindred known;
A foreigner, expos'd to ſcorn by brethren of my mother born.
9 For zeal to thy lov'd houſe and name conſumes me like devouring flame,
Concern'd at their affronts to thee, more than at ſlanders caſt on me.
10 My very tears and abſtinence they conſtrue in a ſpiteful ſenſe:
11 When cloth'd with ſackcloth for their ſake, they me their common proverb make.
12 Their judges at my wrongs do jeſt, thoſe wrongs they ought to have redreſt!
How ſhould I then expect to be from libels of lewd drunkards free?
13 But, Lord, to thee I will repair for help with humble timely pray'r;
Relieve me from thy mercy's ſtore, diſplay thy truth's preſerving pow'r.
14 From threat'ning dangers me relieve, and from the mire my feet retrieve;
From ſpiteful foes in ſafety keep, and ſnatch me from the raging deep.
15 Control the deluge ere it ſpread, and roll its waves above my head;
Nor deep deſtruction's open pit to cloſe her jaws on me permit.
16 Lord, hear the humble pray'r I make, for thy tranſcending goodneſs' ſake;
Relieve thy ſupplicant once more from thy abounding mercy's ſtore.
17 Nor from thy ſervant hide thy face; make haſte, for deſp'rate is my caſe;
18 Thy timely ſuccour interpoſe, and ſhield me from remorſeleſs foes.
19 Thou know'ſt what infamy and ſcorn I from my enemies have borne,
Nor can their cloſe diſſembled ſpite, or darkeſt plots, eſcape thy ſight.
20 Reproach and grief have broke my heart; I look'd for ſome to take my part,
To pity or relieve my pain; but look'd, alas! for both in vain.
21 With hunger pin'd, for food I call, inſtead of food they give me gall;
And when with thirſt my ſpirits ſink, they give me vinegar to drink.
22 Their table therefore to their health ſhall prove a ſnare, a trap their wealth;
23 Perpetual darkneſs ſeize their eyes, and ſudden blaſts their hopes ſurpriſe.

24 On them thou ſhalt thy fury pour, till thy fierce wrath their race devour;
25 And make their houſe a diſmal cell, where none will e'er vouchſafe to dwell.
26 For new afflictions they procur'd for him, who had thy ſtripes endur'd;
And made the wounds thy ſcourge had torn to bleed afreſh with ſharper ſcorn.
27 Sin ſhall to ſin their ſteps betray, till they to truth have loſt the way:
28 From life thou ſhalt exclude their ſoul, nor with the juſt their names enrol.
29 But me, howe'er diſtreſs'd and poor, thy ſtrong ſalvation ſhall reſtore:
30 Thy pow'r with ſongs I'll then proclaim, and celebrate with thanks thy Name.
31 Our God ſhall this more highly prize than herds or flocks in ſacrifice;
32 Which humble ſaints with joy ſhall ſee, and hope for like redreſs with me.
33 For God regards the poor's complaint, ſets pris'ners free from cloſe reſtraint.
34 Let heav'n, earth, ſea, their voices raiſe, and all the world reſound his praiſe.
35 For God will Sion's walls erect; and Judah's cities ſtill protect,
Till all her ſcatter'd ſons repair to undiſturb'd poſſeſſion there.
36 This bleſſing they ſhall at their death to their religious heirs bequeath;
And they to endleſs ages more of ſuch as his bleſt name adore.

## PSALM LXX.

O Lord, to my relief draw near, for never was more preſſing need;
For my deliv'rance, Lord, appear, and add to that deliv'rance ſpeed.
2 Confuſion on their heads return, who to deſtroy my ſoul combine;
Let them, defeated, bluſh and mourn, enſnar'd in their own vile deſign.
3 Their doom let deſolation be, with ſhame their malice be repaid,
Who mock'd my confidence in thee, and ſport of my affliction made.
4 While thoſe, who humbly ſeek thy face, to joyful triumph ſhall be rais'd,
And all who prize thy ſaving grace, with me ſhall ſing, The Lord be prais'd.
5 Thus wretched though I am and poor, the mighty Lord of me takes care;
Thou, God, who only canſt reſtore, to my relief with ſpeed repair.

## PSALM LXXI.

1, 2 IN thee I put my ſteadfaſt truſt, defend me, Lord, from ſhame;
Incline thine ear, and ſave my ſoul, for righteous is thy Name.
3 Be thou my ſtrong abiding place, to which I may reſort;
'Tis thy decree that keeps me ſafe; thou art my rock and fort.
4, 5 From cruel and ungodly men protect and ſet me free;
For, from my earlieſt youth till now, my hope has been in thee.
6 Thy conſtant care did ſafely guard my tender infant days;
Thou took'ſt me from my mother's womb to ſing thy conſtant praiſe.
7, 8 While ſome on me with wonder gaze, thy hand ſupports me ſtill;
Thy honour, therefore, and thy praiſe my mouth ſhall always fill.
9 Reject not then thy ſervant, Lord, when I with age decay,
Forſake me not when, worn with years, my vigour fades away.
10 My foes againſt my fame and me with crafty malice ſpeak;
Againſt my ſoul they lay their ſnares, and mutual counſel take.
11 His God, ſay they, forſakes him now, on whom he did rely;
Purſue and take him, whilſt no hope of timely aid is nigh.
12 But thou, my God, withdraw not far, for ſpeedy help I call;
13 To ſhame and ruin bring my foes, that ſeek to work my fall.
14 But as for me, my ſteadfaſt hope ſhall on thy pow'r depend,
And I in grateful ſongs of praiſe my time to come will ſpend.

*The Second Part.*

15 Thy righteous acts and ſaving health my mouth ſhall ſtill declare;
Unable yet to count them all, though ſumm'd with utmoſt care.
16 While God vouchſafes me his ſupport, I'll in his ſtrength go on;
All other righteouſneſs diſclaim, and mention his alone.
17 Thou, Lord, haſt taught me from my youth to praiſe thy glorious Name;
And ever ſince thy wondrous works have been my conſtant theme.
18 Then now forſake me not when I am grey and feeble grown,
Till I to theſe, and future times, thy ſtrength and pow'r have ſhown.
19 How high thy juſtice ſoars, O God! how great and wondrous are
The mighty works which thou haſt done! who may with thee compare?
20 Me, whom thy hand has ſorely preſs'd, thy grace ſhall yet relieve,
And from the loweſt depth of woe with tender care retrieve.
21 Through thee, my time to come ſhall be with pow'r and greatneſs crown'd;
And me, who diſmal years have paſs'd, thy comforts ſhall ſurround.
22 Therefore with pſaltery and harp thy truth, O Lord, I'll praiſe;
To thee, the God of Jacob's race, my voice in anthems raiſe.
23 Then joy ſhall fill my mouth, and ſongs employ my cheerful voice;
My grateful ſoul, by thee redeem'd, ſhall in thy ſtrength rejoice.
24 My tongue thy juſt and righteous acts ſhall all the day proclaim;
Becauſe thou didſt confound my foes, and brought'ſt them all to ſhame.

## PSALM LXXII.

LORD, let thy juſt decrees the king in all his ways direct;
And let his ſon, throughout his reign, thy righteous laws reſpect.
2 So ſhall he ſtill thy people judge with pure and upright mind,
Whilſt all the helpleſs poor ſhall him their juſt protector find.
3 Then hills and mountains ſhall bring forth the happy fruits of peace,
Which all the land ſhall own to be the work of righteouſneſs;
4 Whilſt he the poor and needy race ſhall rule with gentle ſway,
And from their humble necks ſhall take oppreſſive yokes away.
5 In ev'ry heart thy awful fear ſhall then be rooted faſt,
As long as ſun and moon endure, or time itſelf ſhall laſt.
6 He ſhall deſcend like rain that cheers the meadows' ſecond birth,
Or like warm ſhow'rs, whoſe gentle drops refreſh the thirſty earth.
7 In his bleſt days the juſt and good ſhall be with favour crown'd;
The happy land ſhall every where with endleſs peace abound.
8 His uncontroll'd dominion ſhall from ſea to ſea extend,
Begin at proud Euphrates' ſtreams, at nature's limits end.
9 To him the ſavage nations round ſhall bow their ſervile heads;
His vanquiſh'd foes ſhall lick the duſt, where he his conqueſt ſpreads.
10 The kings of Tarſhiſh and the iſles ſhall coſtly preſents bring;
From ſpicy Sheba gifts ſhall come, and wealthy Seba's king.
11 To him ſhall ev'ry king on earth his humble homage pay,
And diff'ring nations gladly join to own his righteous ſway.
12 For he ſhall ſet the needy free, when they for ſuccour cry,
Shall ſave the helpleſs and the poor, and all their wants ſupply.

*The Second Part.*

13 His providence for needy ſouls ſhall due ſupplies prepare;
And over their defenceleſs lives ſhall watch with tender care.
14 He ſhall preſerve and keep their ſouls from fraud and rapine free,
And in his ſight their guiltleſs blood of mighty price ſhall be.

15 Therefore ſhall God his life and reign to many years extend,
Whilſt eaſtern princes tribute pay, and golden preſents ſend.
For him ſhall conſtant pray'rs be made through all his proſp'rous days;
His juſt dominion ſhall afford a laſting theme of praiſe.

16 Of uſeful grain, through all the land, great plenty ſhall appear;
A handful ſown on mountain tops a mighty crop ſhall bear.
Its fruit, like cedars ſhook by winds, a rattling noiſe ſhall yield;
The city too ſhall thrive, and vie for plenty with the field.

17 The mem'ry of his glorious Name through endleſs years ſhall run;
His ſpotleſs fame ſhall ſhine as bright and laſting as the ſun.
In him the nations of the world ſhall be completely bleſs'd,
And his unbounded happineſs by ev'ry tongue confeſs'd.

18 Then bleſs'd be God, the mighty Lord, the God whom Iſrael fears;
Who only wondrous in his works beyond compare appears.
19 Let earth be with his glory fill'd; and ever bleſs his Name;
Whilſt to his praiſe the liſt'ning world their glad aſſent proclaim.

## PSALM LXXIII.

AT length, by certain proofs, 'tis plain that God will to his ſaints be kind;
That all whoſe hearts are pure and clean ſhall his protecting favour find.
2, 3 Till this ſuſtaining truth I knew, my ſtagg'ring feet had almoſt fail'd;
I griev'd the ſinner's wealth to view, and envied when the fools prevail'd.

4, 5 They to the grave in peace deſcend, and whilſt they live are hale and ſtrong;
No plague or troubles them offend, which oft to other men belong.
6, 7 With pride, as with a chain, they're held, and rapine ſeems their robe of ſtate;
Their eyes ſtand out, with fatneſs ſwell'd, they grow beyond their wiſhes great.

8, 9 With hearts corrupt, and lofty talk, oppreſſive methods they defend;
Their tongue through all the earth does walk, their blaſphemies to Heav'n aſcend.
10 And yet admiring crowds are found, who ſervile viſits duly make,
Becauſe with plenty they abound, of which their flatt'ring ſlaves partake.

11 Their fond opinions theſe purſue, till they with them profanely cry,
"How ſhould the Lord our actions view, can he perceive who dwells ſo high?"
12 Behold the wicked! theſe are they who openly their ſins profeſs;
And yet their wealth's increas'd each day, and all their actions meet ſucceſs.

13, 14 Then have I cleans'd my heart, ſaid I, and waſh'd my hands from guilt in vain,
If all the day oppreſs'd I lie, and every morning ſuffer pain.
15 Thus did I once to ſpeak intend; but, if ſuch things I raſhly ſay,
Thy children, Lord, I muſt offend, and baſely ſhould their cauſe betray.

*The Second Part.*

16, 17 To fathom this my thoughts I bent, but found the caſe too hard for me;
Till to the houſe of God I went, then I their end did plainly ſee.
18 How high ſoe'er advanc'd, they all on ſlipp'ry places looſely ſtand;
Thence into ruin headlong fall, caſt down by thy avenging hand.

19, 20 How dreadful and how quick their fate! deſpis'd by thee when they're deſtroy'd;
As waking men with ſcorn do treat the fancies that their dreams employ'd.
21, 22 Thus was my heart with grief oppreſt, my reins were rack'd with reſtleſs pains;
So ſtupid was I, like a beaſt, who no reflecting thought retains.

23, 24 Yet ſtill thy preſence me ſupplied, and thy right hand aſſiſtance gave:
Thou firſt ſhalt with thy counſel guide, and then to glory me receive.
25 Whom then in heav'n, but thee alone, have I, whoſe favour I require?
Throughout the ſpacious earth there's none that I beſides thee can deſire.

26 My trembling fleſh and aching heart may often fail to ſuccour me,
But God ſhall inward ſtrength impart, and my eternal portion be.

27 For they that far from thee remove, shall into ſudden ruin fall;
If after other gods they rove, thy vengeance ſhall deſtroy them all.
28 But as for me, 'tis good and juſt that I ſhould ſtill to God repair;
In him I always put my truſt, and will his wondrous works declare.

## PSALM LXXIV.

WHY haſt thou caſt us off, O God? wilt thou no more return?
O why againſt thy choſen flock does thy fierce anger burn?
2 Think on thy ancient purchaſe, Lord, the land that is thy own;
By thee redeem'd, and Sion's mount, where once thy glory ſhone.
3 O come, and view our ruin'd ſtate! how long our troubles laſt!
See how the foe, with wicked rage, has laid thy temple waſte!
4 Thy foes blaſpheme thy Name, where late thy zealous ſervants pray'd;
The heathen there, with haughty pomp, their banners have diſplay'd.
5, 6 Thoſe curious carvings, which did once advance the artiſt's fame,
With ax and hammer they deſtroy, like works of vulgar frame.
7 Thy holy temple they have burnt: and what eſcap'd the flame
Has been profan'd, and quite defac'd, though ſacred to thy Name.
8 Thy worſhip wholly to deſtroy maliciouſly they aim'd;
And all the ſacred places burn'd, where we thy praiſe proclaim'd.
9 Yet of thy preſence thou vouchſaf'ſt no tender ſigns to ſend;
We have no prophet now, that knows when this ſad ſtate ſhall end.

*The Second Part.*

10 But, Lord, how long wilt thou permit th' inſulting foe to boaſt?
Shall all the honour of thy Name for evermore be loſt?
11 Why hold'ſt thou back thy ſtrong right hand, and on thy patient breaſt;
When vengeance calls to ſtretch it forth, ſo calmly lett'ſt it reſt?
12 Thou heretofore, with kingly pow'r, in our defence haſt fought;
For us, throughout the wond'ring world, haſt great ſalvation wrought.
13 'Twas thou, O God, that didſt the ſea by thy own ſtrength divide;
Thou brak'ſt the wat'ry monſters' heads, the waves o'erwhelm'd their pride.
14 The greateſt, fierceſt of them all, that ſeem'd the deep to ſway,
Was by thy pow'r deſtroy'd, and made to ſavage beaſts a prey.
15 Thou clav'ſt the ſolid rock, and mad'ſt the waters largely flow;
Again thou mad'ſt through parting ſtreams thy wond'ring people go.
16 Thine is the cheerful day, and thine the black return of night;
Thou haſt prepar'd the glorious ſun, and ev'ry feebler light:
17 By thee the borders of the earth in perfect order ſtand;
The ſummer's warmth, and winter's cold, attend on thy command.

*The Third Part.*

18 Remember, Lord, how ſcornful foes have daily urg'd our ſhame;
And how the fooliſh people have blaſphem'd thy holy Name.
19 O free thy mourning turtle-dove, by ſinful crowds beſet;
Nor the aſſembly of thy poor for evermore forget.
20 Thy ancient cov'nant, Lord, regard, and make thy promiſe good;
For now each corner of the land is fill'd with men of blood.
21 O let not the oppreſs'd return with ſorrow cloth'd and ſhame;
But let the helpleſs and the poor for ever praiſe thy Name.
22 Ariſe, O God, in our behalf, thy cauſe and ours maintain;
Remember how inſulting fools each day thy Name profane!
23 Make thou the boaſtings of thy foes for evermore to ceaſe;
Whoſe inſolence, if unchaſtis'd, will more and more increaſe.

## PSALM LXXV.

TO thee, O God, we render praiſe, to thee with thanks repair;
For that thy Name to us is nigh, thy wondrous works declare.
2 In Iſrael when my throne is fix'd, with me ſhall juſtice reign:
3 The land with diſcord ſhakes, but I the ſinking frame ſuſtain.
4 Deluded wretches I adviſ'd their errors to redreſs,
And warn'd bold ſinners, that they ſhould their ſwelling pride ſuppreſs.
5 Bear not yourſelves ſo high, as if no pow'r could yours reſtrain;
Submit your ſtubborn necks, and learn to ſpeak with leſs diſdain.
6 For that promotion, which to gain your vain ambition ſtrives,
From neither eaſt, nor weſt, nor yet from ſouthern climes arrives.
7 For God the great diſpoſer is, and ſov'reign Judge alone,
Who caſts the proud to earth, and lifts the humble to a throne.
8 His hand holds forth a dreadful cup, with purple wine 'tis crown'd;
The deadly mixture, which his wrath deals out to nations round.
Of this his ſaints ſometimes may taſte; but wicked men ſhall ſqueeze
The bitter dregs, and be condemn'd to drink the very lees.
9 His prophet, I to all the world this meſſage will relate;
The juſtice then of Jacob's God my ſong ſhall celebrate.
10 The wicked's pride I will reduce, their cruelty diſarm;
Exalt the juſt, and ſeat him high, above the reach of harm.

## PSALM LXXVI.

IN Judah the Almighty's known, (Almighty there by wonders ſhown,)
His Name in Jacob does excel;
2 His ſanctuary in Salem ſtands; the Majeſty that heav'n commands
In Sion condeſcends to dwell.
3 He brake the bow and arrows there, the ſhield, the temper'd ſword, and ſpear,
There ſlain the mighty army lay;
4 Whence Sion's fame through earth is ſpread, of greater glory, greater dread,
Than hills where robbers lodge their prey.
5 Their valiant chiefs, who came for ſpoil, themſelves met there a ſhameful foil;
Securely down to ſleep they lay:
But wak'd no more; their ſtouteſt band ne'er lifted one reſiſting hand
'Gainſt his, that did their legions ſlay.
6 When Jacob's God began to frown, both horſe and charioteers o'erthrown,
Together ſlept in endleſs night.
7 When thou, whom earth and heav'n revere, doſt once with wrathful look appear,
What mortal pow'r can ſtand thy ſight? [did'ſt come,
8 Pronounc'd from heav'n, earth heard its doom; grew hush'd with fear, when thou
9 The meek with juſtice to reſtore:
10 The wrath of man ſhall yield thee praiſe; its laſt attempts but ſerve to raiſe
The triumphs of Almighty pow'r.
11 Vow to the Lord, ye nations, bring vow'd preſents to th' eternal King;
Thus to his Name due rev'rence pay:
12 Who proudeſt potentates can quell; to earthly kings more terrible,
Than to their trembling ſubjects they.

## PSALM LXXVII.

TO God I cried, who to my help did graciouſly repair;
2 In trouble's diſmal day I ſought my God with humble pray'r.
All night my feſt'ring wound did run, no med'cine gave relief;
My ſoul no comfort would admit, my ſoul indulg'd her grief.

3 I thought on God, and favours paſt, but that increas'd my pain;
I found my ſpirit more oppreſs'd, the more I did complain.
4 Through ev'ry watch of tedious night thou keep'ſt my eyes awake;
My grief is ſwell'd to that exceſs, I ſigh, but cannot ſpeak.
5 I call to mind the days of old, with ſignal mercy crown'd,
Thoſe famous years of ancient times, for miracles renown'd.
6 By night I recollect my ſongs, on former triumphs made;
Then ſearch, conſult, and aſk my heart, where's now that wondrous aid?
7 Has God for ever caſt us off? withdrawn his favour quite?
8 Are both his mercy and his truth retir'd to endleſs night?
9 Can his long-practis'd love forget its wonted aids to bring?
Has he in wrath ſhut up and ſeal'd his mercy's healing ſpring?
10 I ſaid, My weakneſs hints theſe fears: but I'll my fears diſband;
I'll yet remember the Moſt High, and years of his right hand.
11 I'll call to mind his works of old, the wonders of his might;
12 On them my heart ſhall meditate, my tongue ſhall then recite.
13 Safe lodg'd from human ſearch on high, O God, thy counſels are!
Who is ſo great a God as ours? who can with him compare?
14 Long ſince a God of wonders thee thy reſcu'd people found:
15 Long ſince haſt thou thy choſen ſeed with ſtrong deliv'rance crown'd.
16 When thee, O God, the waters ſaw, the frighted billows ſhrunk;
The troubled depths themſelves, for fear, beneath their channels ſunk.
17 The clouds pour'd down, while rending ſkies did with their noiſe conſpire;
Thy arrows all abroad were ſent, wing'd with avenging fire.
18 Heav'n with thy thunder's voice was torn, whilſt all the lower world
With lightnings blaz'd, earth ſhook, and ſeem'd from her foundations hurl'd.
19 Through rolling ſtreams thou find'ſt thy way, thy paths in waters lie;
Thy wondrous paſſage, where no ſight thy footſteps can deſcry.
20 Thou ledd'ſt thy people like a flock, ſafe through the deſert land,
By Moſes, their meek ſkilful guide, and Aaron's ſacred hand.

## PSALM LXXVIII.

HEAR, O my people; to my law devout attention lend;
Let the inſtruction of my mouth deep in your hearts deſcend.
2 My tongue, by inſpiration taught, ſhall parables unfold,
Dark oracles, but underſtood, and own'd for truths of old.
3 Which we from ſacred regiſters of ancient times have known,
And our forefathers' pious care to us have handed down.
4 We will not hide them from our ſons; our offspring ſhall be taught
The praiſes of the Lord, whoſe ſtrength has works of wonder wrought.
5 For Jacob he this law ordain'd; this league with Iſrael made;
With charge to be from age to age, from race to race convey'd:
6 That generations yet to come ſhould to their unborn heirs
Religiouſly tranſmit the ſame, and they again to theirs.
7 To teach them that in God alone their hope ſecurely ſtands;
That they ſhould ne'er his works forget, but keep his juſt commands.
8 Leſt, like their fathers, they might prove a ſtiff rebellious race,
False-hearted, fickle to their God, unſteadfaſt in his grace.
9 Such were revolting Ephraim's ſons, who, though to warfare bred,
And ſkilful archers, arm'd with bows, from field ignobly fled.
10, 11 They falſified their league with God, his orders diſobey'd,
Forgot his works and miracles before their eyes diſplay'd.

12 Nor wonders which their fathers ſaw did they in mind retain;
Prodigious things in Egypt done, and Zoan's fertile plain.
13 He cut the ſeas to let them paſs, reſtrain'd the preſſing flood;
While, pil'd in heaps, on either ſide the ſolid waters ſtood.
14 A wondrous pillar led them on, compos'd of ſhade and light;
A ſhelt'ring cloud it prov'd by day, a leading fire by night.
15 When drought oppreſs'd them, where no ſtream the wilderneſs ſupply'd,
He cleft the rock, whoſe flinty breaſt diſſolv'd into a tide.
16 Streams from the ſolid rock he brought, which down in rivers fell,
That, trav'ling with their camp, each day renew'd the miracle.
17 Yet there they ſinn'd againſt him more, provoking the Moſt High,
In that ſame deſert, where he did their fainting ſouls ſupply.
18 They firſt incens'd him in their hearts, that did his pow'r diſtruſt,
And long'd for meat, not urg'd by want, but to indulge their luſt.
19 Then utter'd their blaſpheming doubts, "Can God (ſay they) prepare
"A table in the wilderneſs, ſet out with various fare?
20 "He ſmote the flinty rock, 'tis true, and guſhing ſtreams enſu'd;
"But can he corn and fleſh provide for ſuch a multitude?"
21 The Lord with indignation heard: from heav'n avenging flame
On Jacob fell, conſuming wrath on thankleſs Iſrael came.
22 Becauſe their unbelieving hearts in God would not confide,
Nor truſt his care, who had from heav'n their wants ſo oft ſupply'd.
23 Though he had made his clouds diſcharge proviſions down in ſhow'rs;
And, when earth fail'd, reliev'd their needs from his celeſtial ſtores.
24 Though taſteful manna was rain'd down, their hunger to relieve;
Though from the ſtores of heav'n they did ſuſtaining corn receive.
25 Thus man, with angels' ſacred food, ungrateful man, was fed;
Not ſparingly, for ſtill they found a plenteous table ſpread.
26 From heav'n he made an eaſt wind blow, then did the ſouth command,
27 To rain down fleſh, like duſt, and fowls like ſea's unnumber'd ſand.
28 Within their trenches he let fall the luſcious eaſy prey,
And all around their ſpreading camp the ready booty lay.
29 They fed, were fill'd: he gave them leave their appetites to feaſt;
30, 31 Yet ſtill their wanton luſt crav'd on, nor with their hunger ceas'd.
But whilſt in their luxurious mouths they did their dainties chew,
The wrath of God ſmote down their chiefs, and Iſrael's choſen ſlew.

*The Second Part.*

32 Yet ſtill they ſinn'd, nor would afford his miracles belief;
33 Therefore through fruitleſs travels he conſum'd their lives in grief.
34 When ſome were ſlain, the reſt return'd to God with early cry;
35 Own'd him the rock of their defence, their Saviour, God moſt high.
36 But this was feign'd ſubmiſſion all; their heart their tongue bely'd;
37 Their heart was ſtill perverſe, nor would firm in his league abide.
38 Yet, full of mercy, he forgave, nor did with death chaſtiſe;
But turn'd his kindled wrath aſide, nor would not let it riſe.
39 For he remember'd they were fleſh that could not long remain;
A murm'ring wind that's quickly paſt, and ne'er returns again.
40 How oft did they provoke him there, how oft his patience grieve,
In that ſame deſert where he did their fainting ſouls relieve!
41 They tempted him by turning back, and wickedly repin'd,
When Iſrael's God refus'd to be by their deſires confin'd.

42 Nor call'd to mind the hand and day that their redemption brought;
43 His ſigns in Egypt, wondrous works in Zoan's valley wrought.
44 He turn'd their rivers into blood, that man and beaſt forbore,
And rather choſe to die of thirſt, than drink the putrid gore.
45 He ſent devouring ſwarms of flies; hoarſe frogs annoy'd their ſoil;
46 Locuſts and caterpillars reap'd the harveſt of their toil.
47 Their vines with batt'ring hail were broke, with froſt the fig-tree dies;
48 Lightning and hail made flocks and herds one general ſacrifice.
49 He turn'd his anger looſe, and ſet no time for it to ceaſe;
And, with their plagues, bad angels ſent their torments to increaſe.
50 He clear'd a paſſage for his wrath to ravage uncontroll'd;
The murrain on their firſtlings ſeiz'd in ev'ry field and fold.
51 The deadly peſt from beaſt to man, from field to city came;
It ſlew their heirs, their eldeſt hopes, through all the tents of Ham.
52 But his own tribe, like folded ſheep, he brought from their diſtreſs,
And them conducted like a flock throughout the wilderneſs.
53 He led them on, and in their way no cauſe of fear they found;
But march'd ſecurely through thoſe deeps, in which their foes were drown'd.
54 Nor ceas'd his care till them he brought ſafe to his promis'd land,
And to his holy mount, the prize of his victorious hand.
55 To them the outcaſt heathen's land he did by lot divide;
And in their foes' abandon'd tents made Iſrael's tribes reſide.

*The Third Part.*

56 Yet ſtill they tempted, ſtill provok'd the wrath of God moſt high;
Nor would to practiſe his commands their ſtubborn hearts apply.
57 But in their faithleſs fathers' ſteps perverſely choſe to go;
They turn aſide, like arrows ſhot from ſome deceitful bow.
58 For him to fury they provok'd with altars ſet on high;
And with their graven images inflam'd his jealouſy.
59 When God heard this, on Iſrael's tribes his wrath and hatred fell;
60 He quitted Shilo, and the tents where once he choſe to dwell.
61 To vile captivity his ark, his glory to diſdain,
62 His people to the ſword he gave, nor would his wrath reſtrain.
63 Deſtructive war their ableſt youth untimely did confound;
No virgin was to th' altar led with nuptial garlands crown'd.
64 In fight the ſacrificer fell, the prieſt a victim bled;
And widows, who their death ſhould mourn, themſelves of grief were dead.
65 Then, as a giant rous'd from ſleep, whom wine had throughly warm'd,
Shouts out aloud, the Lord awak'd, and his proud foe alarm'd.
66 He ſmote their hoſts, that from the field a ſcatter'd remnant came,
With wounds imprinted on their backs of everlaſting ſhame.
67 With conqueſts crown'd, he Joſeph's tents and Ephraim's tribe forſook;
68 But Judah choſe, and Sion's mount for his lov'd dwelling took.
69 His temple he erected there, with ſpires exalted high,
While deep and fix'd, as that of earth, the ſtrong foundations lie.
70 His faithful ſervant David too he for his choice did own,
And from the ſheepfolds him advanc'd to ſit on Judah's throne.
71 From tending on the teeming ewes, he brought him forth to feed
His own inheritance, the tribes of Iſrael's choſen ſeed.
72 Exalted thus the monarch prov'd a faithful ſhepherd ſtill;
He fed them with an upright heart, and guided them with ſkill.

## PSALM LXXIX.

BEHOLD, O God, how heathen hoſts have thy poſſeſſion ſeiz'd;
Thy ſacred houſe they have defil'd, thy holy city raz'd.
2 The mangled bodies of thy ſaints abroad unbury'd lay;
Their fleſh expos'd to ſavage beaſts, and rav'nous birds of prey.
3 Quite through Jerus'lem was their blood like common water ſhed;
And none were left alive to pay laſt duties to the dead.
4 The neighb'ring lands our ſmall remains with loud reproaches wound;
And we a laughing-ſtock are made to all the nations round.
5 How long wilt thou be angry, Lord; muſt we for ever mourn?
Shall thy devouring jealous rage, like fire, for ever burn?
6 On foreign lands, that know not thee, thy heavy vengeance ſhow'r;
Thoſe ſinful kingdoms let it cruſh, that have not own'd thy pow'r.
7 For their devouring jaws have prey'd on Jacob's choſen race;
And to a barren deſert turn'd their fruitful dwelling-place.
8 O think not on our former ſins, but ſpeedily prevent
The utter ruin of thy ſaints, almoſt with ſorrow ſpent.
9 Thou God of our ſalvation, help, and free our ſouls from blame;
So ſhall our pardon and defence exalt thy glorious Name.
10 Let infidels, that ſcoffing ſay, Where is the God they boaſt?
In vengeance for thy ſlaughter'd ſaints, perceive thee to their coſt.
11 Lord, hear the ſighing pris'ner's moan, thy ſaving pow'r extend;
Preſerve the wretches, doom'd to die, from that untimely end.
12 On them who us oppreſs let all our ſuff'rings be repaid;
Make their confuſion ſeven times more than what on us they laid.
13 So we, thy people and thy flock, ſhall ever praiſe thy Name;
And with glad hearts our grateful thanks from age to age proclaim.

## PSALM LXXX.

O Iſrael's Shepherd, Joſeph's Guide, our pray'rs to thee vouchſafe to hear;
Thou that doſt on the cherubs ride, again in ſolemn ſtate appear.
2 Behold, how Benjamin expects, with Ephraim and Manaſſeh join'd,
In our deliv'rance, the effects of thy reſiſtleſs ſtrength to find.
3 Do thou convert us, Lord, do thou the luſtre of thy face diſplay;
And all the ills we ſuffer now like ſcatter'd clouds ſhall paſs away.
4 O thou, whom heav'nly hoſts obey, how long ſhall thy fierce anger burn?
How long thy ſuff'ring people pray, and to their pray'rs have no return?
5 When hungry, we are forc'd to drench our ſcanty food in floods of woe;
When dry, our raging thirſt we quench with ſtreams of tears that largely flow.
6 For us the heathen nations round, as for a common prey conteſt;
Our foes with ſpiteful joy abound, and at our loſt condition jeſt.
7 Do thou convert us, Lord; do thou the luſtre of thy face diſplay;
And all the ills we ſuffer now like ſcatter'd clouds ſhall paſs away.

*The Second Part.*

8 Thou brought'ſt a vine from Egypt's land, and, caſting out the heathen race,
Didſt plant it with thine own right hand, and firmly fix'd it in their place.
9 Before it thou prepar'ſt the way, and mad'ſt it take a laſting root;
Which, bleſt with thy indulgent ray, o'er all the land did widely ſhoot.
10, 11 The hills were cover'd with its ſhade, its goodly bows did cedars ſeem;
Its branches to the ſea were ſpread, and reach'd to proud Euphrates' ſtream.

12 Why then haſt thou its hedge o'erthrown, which thou hadſt made ſo firm and ſtrong?
Whilſt all its grapes, defenceleſs grown, are pluck'd by thoſe that paſs along.
13 See how the briſtling foreſt boar with dreadful fury lays it waſte;
Hark, how the ſavage monſters roar, and to their helpleſs prey make haſte.

*The Third Part.*

14 To thee, O God of hoſts, we pray; thy wonted goodneſs, Lord, renew;
From heav'n, thy throne, this vine ſurvey, and her ſad ſtate with pity view.
15 Behold the vineyard made by thee, which thy right hand did guard ſo long;
And keep that branch from danger free, which for thyſelf thou mad'ſt ſo ſtrong.
16 To waſting flames 'tis made a prey, and all its ſpreading boughs cut down,
At thy rebuke they ſoon decay, and periſh at thy dreadful frown.
17 Crown thou the king with good ſucceſs, by thy right hand ſecur'd from wrong:
The ſon of man in mercy bleſs, whom for thyſelf thou mad'ſt ſo ſtrong.
18 So ſhall we ſtill continue free from whatſoe'er deſerves thy blame;
And, if once more reviv'd by thee, will always praiſe thy holy Name.
19 Do thou convert us, Lord; do thou the luſtre of thy face diſplay;
And all the ills we ſuffer now, like ſcatter'd clouds, ſhall paſs away.

## PSALM LXXXI.

TO God, our never-failing ſtrength, with loud applauſes ſing;
And jointly make a cheerful noiſe to Jacob's awful King.
2 Compoſe a hymn of praiſe, and touch your inſtruments of joy,
Let pſalteries and pleaſant harps your grateful ſkill employ.
3 Let trumpets at the great new moon their joyful voices raiſe,
To celebrate th' appointed time, the ſolemn day of praiſe.
4 For this a ſtatute was of old, which Jacob's God decreed,
To be with pious care obſerv'd by Iſrael's choſen ſeed.
5 This he for a memorial fix'd, when freed from Egypt's land;
Strange nations' barb'rous ſpeech we heard, but could not underſtand.
6 "Your burden'd ſhoulders I reliev'd, (thus ſeems our God to ſay,)
"Your ſervile hands by me were freed from lab'ring in the clay.
7 "Your anceſtors, with wrongs oppreſs'd, to me for aid did call;
"With pity I their ſuff'rings ſaw, and ſet them free from all.
"They fought for me, and from the cloud in thunder I reply'd;
"At Meribah's contentious ſtream their faith and duty try'd.

*The Second Part.*

8 "While I my ſolemn will declare, my choſen people, hear:
"If thou, O Iſrael, to my words wilt lend thy liſt'ning ear;
9 "Then ſhall no god beſides myſelf within thy coaſts be found;
"Nor ſhalt thou worſhip any god of all the nations round.
10 "The Lord thy God am I, who thee brought forth from Egypt's land:
"'Tis I that all thy juſt deſires ſupply with lib'ral hand.
11 "But they, my choſen race, refus'd to hearken to my voice;
"Nor would rebellious Iſrael's ſons make me their happy choice."
12 So I, provok'd, reſign'd them up to ev'ry luſt a prey,
And in their own perverſe deſigns permitted them to ſtray.
13 O that my people wiſely would my juſt commandments heed!
And Iſrael in my righteous ways with pious care proceed!
14 Then ſhould my heavy judgments fall on all that them oppoſe,
And my avenging hand be turn'd againſt their num'rous foes.
15 Their enemies and mine ſhould all before my footſtool bend;
But as for them, their happy ſtate ſhould never know an end.
16 All parts with plenty ſhould abound; with fineſt wheat their field:
The barren rocks, to pleaſe their taſte, ſhould richeſt honey yield.

## PSALM LXXXII.

GOD in the great aſſembly ſtands, where his impartial eye
In ſtate ſurveys the earthly gods, and does their judgments try.
2, 3 How dare you then unjuſtly judge, or be to ſinners kind?
Defend the orphans and the poor, let ſuch your juſtice find.
4 Protect the humble helpleſs man, reduc'd to deep diſtreſs,
And let not him become a prey to ſuch as would oppreſs.
5 They neither know, nor will they learn, but blindly rove and ſtray;
Juſtice and truth, the world's ſupport, through all the land decay.
6 Well then might God in anger ſay, "I've call'd you by my Name;
"I've ſaid, Y'are gods, the ſons and heirs of my immortal fame.
7 "But ne'ertheleſs your unjuſt deeds to ſtrict account I'll call;
"You all ſhall die like common men, like other tyrants fall."
8 Ariſe, and thy juſt judgments, Lord, throughout the earth diſplay;
And all the nations of the world ſhall own thy righteous ſway.

## PSALM LXXXIII.

HOLD not thy peace, O Lord our God, no longer ſilent be;
Nor with conſenting quiet looks our ruin calmly ſee.
2 For lo! the tumults of thy foes o'er all the land are ſpread;
And thoſe who hate thy ſaints and thee lift up their threat'ning head.
3 Againſt thy zealous people, Lord, they craftily combine;
And to deſtroy thy choſen ſaints have laid their cloſe deſign.
4 "Come, let us cut them off, ſay they, their nation quite deface;
"That no remembrance may remain of Iſrael's hated race."
5 Thus they againſt thy people's peace conſult with one conſent;
And diff'ring nations, jointly leagued, their common malice vent.
6 The Iſhmaelites, that dwell in tents, with warlike Edom join'd,
And Moab's ſons our ruin vow, with Hagar's race combin'd.
7 Proud Ammon's offſpring, Gebal too, with Amalek conſpire;
The lords of Paleſtine, and all the wealthy ſons of Tyre.
8 All theſe the ſtrong Aſſyrian king their firm ally have got;
Who with a pow'rful army aids th' inceſtuous race of Lot.

*The Second Part.*

9 But let ſuch vengeance come to them, as once to Midian came;
To Jabin and proud Siſera, at Kiſhon's fatal ſtream.
10 When thy right hand their num'rous hoſts near Endor did confound;
And left their carcaſes for dung to feed the hungry ground.
11 Let all their mighty men the fate of Zeb and Oreb ſhare;
As Zeba and Zalmunna, ſo let all their princes fare.
12 Who, with the ſame deſign inſpir'd, thus vainly boaſting ſpake,
"In firm poſſeſſion for ourſelves let us God's houſes take."
13 To ruin let them haſte, like wheels which downwards ſwiftly move;
Like chaff before the winds, let all their ſcatter'd forces prove.
14, 15 As flames conſume dry wood or heath that on parch'd mountains grows,
So let thy fierce purſuing wrath with terror ſtrike thy foes.
16, 17 Lord, ſhroud their faces with diſgrace, that they may own thy Name;
Or them confound, whoſe harden'd hearts thy gentler means diſclaim.
18 So ſhall the wond'ring world confeſs, that thou, who claim'ſt alone
Jehovah's Name, o'er all the earth haſt rais'd thy lofty throne.

## PSALM LXXXIV.

O God of hoſts, the mighty Lord,
how lovely is the place,
Where thou, enthron'd in glory, ſhew'ſt the brightneſs of thy face!
2 My longing ſoul faints with deſire
to view thy bleſt abode;
My panting heart and fleſh cry out
for thee, the living God.
3 The birds, more happy far than I,
around thy temple throng;
Securely there they build, and there
ſecurely hatch their young.
4 O Lord of hoſts, my King and God,
how highly bleſt are they,
Who in thy temple always dwell,
and there thy praiſe diſplay!
5 Thrice happy they, whoſe choice has thee
their ſure protection made;
Who long to tread the ſacred ways
that to thy dwelling lead!
6 Who paſs through Baca's thirſty vale,
yet no refreſhment want;
Their pools are fill'd with rain, which thou
at their requeſt doſt grant.
7 Thus they proceed from ſtrength to ſtrength, and ſtill approach more near,
Till all on Sion's holy mount
before their God appear.
8 O Lord, the mighty God of hoſts,
my juſt requeſt regard;
Thou God of Jacob, let my pray'r
be ſtill with favour heard.
9 Behold, O God, for thou alone
canſt timely aid diſpenſe;
On thy anointed ſervant look,
be thou his ſtrong defence:
10 For in thy courts one ſingle day
'tis better to attend,
Than, Lord, in any place beſides
a thouſand days to ſpend.
11 Much rather in God's houſe will I
the meaneſt office take,
Than in the wealthy tents of ſin
my pompous dwelling make.
12 For God, who is our ſun and ſhield,
will grace and glory give;
And no good thing will he withhold
from them that juſtly live.
13 Thou God, whom heav'nly hoſts obey,
how highly bleſt is he,
Whoſe hope and truſt, ſecurely plac'd,
is ſtill repos'd on thee!

## PSALM LXXXV.

LORD, thou haſt granted to thy land
the favours we implor'd,
And faithful Jacob's captive race
haſt graciouſly reſtor'd.
2, 3 Thy people's ſins thou haſt abſolv'd,
and all their guilt defac'd;
Thou haſt not let thy wrath flame on,
nor thy fierce anger laſt.
4 O God our Saviour, all our hearts
to thy obedience turn;
That, quench'd with our repenting tears,
thy wrath no more may burn.
5, 6 For why ſhould'ſt thou be angry ſtill,
and wrath ſo long retain?
Revive us, Lord, and let thy ſaints
thy wonted comfort gain.
7 Thy gracious favour, Lord, diſplay,
which we have long implor'd;
And, for thy wondrous mercy's ſake,
thy wonted aid afford.
8 God's anſwer patiently I'll wait;
for he with glad ſucceſs,
(If they no more to folly turn,)
his mourning ſaints will bleſs.
9 To all that fear his holy Name
his ſure ſalvation's near;
And in its former happy ſtate
our nation ſhall appear.
10 For mercy now with truth is join'd,
and righteouſneſs with peace,
Like kind companions abſent long,
with friendly arms embrace.
11, 12 Truth from the earth ſhall ſpring, whilſt heav'n ſhall ſtreams of juſtice pour;
And God, from whom all goodneſs flows,
ſhall endleſs plenty ſhow'r.
13 Before him righteouſneſs ſhall march,
and his juſt paths prepare;
Whilſt we his holy ſteps purſue,
with conſtant zeal and care.

## PSALM LXXXVI.

TO my complaint, O Lord my God, thy gracious ear incline;
Hear me, diſtreſs'd and deſtitute of all relief but thine!
2 Do thou, O God, preſerve my ſoul, that does thy Name adore;
Thy ſervant keep, and him, whoſe truſt relies on thee, reſtore.
3 To me, who daily thee invoke, thy mercy, Lord, extend;
4 Refreſh thy ſervant's ſoul, whoſe hopes on thee alone depend.
5 Thou, Lord, art good; nor only good, but prompt to pardon too;
Of plenteous mercy to all thoſe who for thy mercy ſue.
6 To my repeated humble pray'r, O Lord, attentive be;
7 When troubled I on thee will call, for thou wilt anſwer me.
8 Among the gods there's none like thee, O Lord, alone divine!
To thee as much inferior they, as are their works to thine.
9 Therefore their great Creator thee, the nation ſhall adore,
Their long miſguided pray'rs and praiſe to thy bleſt Name reſtore.
10 All ſhall confeſs thee great, and great the wonders thou haſt done:
Confeſs thee God, the God ſupreme; confeſs thee God alone.

*The Second Part.*

11 Teach me thy way, O Lord, and I from truth ſhall ne'er depart;
In rev'rence to thy ſacred Name devoutly fix my heart.
12 Thee will I praiſe, O Lord my God, praiſe thee with heart ſincere,
And to thy everlaſting Name eternal trophies rear.
13 Thy boundleſs mercies ſhown to me tranſcend my pow'r to tell,
For thou haſt oft redeem'd my ſoul from loweſt depths of hell.
14 O God, the ſons of pride and ſtriſe have my deſtruction ſought,
Regardleſs of thy pow'r, that oft has my deliv'rance wrought.
15 But thou thy conſtant goodneſs didſt to my aſſiſtance bring;
Of patience, mercy, and of truth, thou everlaſting ſpring!
16 O bounteous Lord, thy grace and ſtrength to me thy ſervant ſhow;
Thy kind protection, Lord, on me, thine handmaid's ſon, beſtow.
17 Some ſignal give, which my proud foes may ſee with ſhame and rage,
When thou, O Lord, for my relief and comfort doſt engage.

## PSALM LXXXVII.

GOD's temple crowns the holy mount, the Lord there condeſcends to dwell;
2 His Sion's gates, in his account, our Iſrael's faireſt tents excel.
3 Fame glorious things of thee ſhall ſing, O city of th' Almighty King!
4 I'll mention Rahab with due praiſe, in Babylon's applauſes join,
The fame of Ethiopia raiſe, with that of Tyre and Paleſtine;
And grant that ſome amongſt them born their age and country did adorn.
5, 6 But ſtill of Sion I'll aver, that many ſuch from her proceed;
Th' Almighty ſhall eſtabliſh her: his gen'ral liſt ſhall ſhew, when read,
That ſuch a perſon there was born, and ſuch did ſuch an age adorn.
7 He'll Sion find with numbers fill'd of ſuch as merit high renown;
For hand and voice muſicians ſkill'd, and (her tranſcending fame to crown)
Of ſuch ſhe ſhall ſucceſſions bring, like waters from a living ſpring.

## PSALM LXXXVIII.

TO thee, my God and Saviour, I by day and night addreſs my cry;
2 Vouchſafe my mournful voice to hear, to my diſtreſs incline thine ear:
3 For ſeas of trouble me invade, my ſoul draws nigh to death's cold ſhade.
4 Like one whoſe ſtrength and hopes are fled, they number me among the dead.

5 Like thoſe who, ſhrouded in the grave, from thee no more remembrance have;
6 Caſt off from thy ſuſtaining care down to the confines of deſpair.
7 Thy wrath has hard upon me lain, afflicting me with reſtleſs pain:
Me all thy mountain waves have preſt, too weak, alas! to bear the leaſt.
8 Remov'd from friends, I ſigh alone in a loath'd dungeon laid, where none
A viſit will vouchſafe to me, confin'd, paſt hopes of liberty.
9 My eyes from weeping never ceaſe, they waſte, but ſtill my griefs increaſe;
Yet daily, Lord, to thee I pray'd, with out-ſtretch'd hands invok'd thy aid.
10 Wilt thou by miracle revive the dead, whom thou forſook'ſt alive?
From death reſtore, thy praiſe to ſing, whom thou from priſon would'ſt not bring?
11 Shall the mute grave thy love confeſs? a mould'ring tomb thy faithfulneſs?
12 Thy truth and pow'r renown obtain, where darkneſs and oblivion reign?
13 To thee, O Lord, I cry forlorn: my pray'r prevents the early morn.
14 Why haſt thou, Lord, my ſoul forſook, nor once vouchſaf'd a gracious look?
15 Prevailing ſorrows bear me down, which from my youth with me have grown;
Thy terrors paſt diſtract my mind, and fears of blacker days behind.
16 Thy wrath hath burſt upon my head, thy terrors fill my ſoul with dread;
17 Environ'd as with waves combin'd, and for a gen'ral deluge join'd.
18 My lovers, friends, familiars, all remov'd from ſight, and out of call;
To dark oblivion all retir'd, dead, or at leaſt to me expir'd.

## PSALM LXXXIX.

THY mercies, Lord, ſhall be my ſong, my ſong on them ſhall ever dwell;
To ages yet unborn my tongue thy never-failing truth ſhall tell.
2 I have affirm'd, and ſtill maintain, thy mercy ſhall for ever laſt;
Thy truth, that does the heav'ns ſuſtain, like them ſhall ſtand for ever faſt.
3 Thus ſpak'ſt thou by the prophet's voice, "With David I a league have made;
"To him, my ſervant and my choice, by ſolemn oath this grant convey'd:
4 "While earth, and ſeas, and ſkies endure, thy ſeed ſhall in my ſight remain;
"To them thy throne I will inſure; they ſhall to endleſs ages reign."
5 For ſuch ſtupendous truth and love both heav'n and earth juſt praiſes owe,
By choirs of angels ſung above, and by aſſembled ſaints below.
6 What ſeraph of celeſtial birth to vie with Iſrael's God ſhall dare?
Or who among the gods of earth with our Almighty Lord compare?
7 With rev'rence and religious dread his ſaints ſhould to his temple preſs;
His fear through all their hearts ſhould ſpread, who his Almighty Name confeſs.
8 Lord God of armies, who can boaſt of ſtrength or pow'r like thine renown'd?
Of ſuch a num'rous faithful hoſt, as that which does thy throne ſurround.
9 Thou doſt the lawleſs ſea control, and change the proſpect of the deep;
Thou mak'ſt the ſleeping billows roll; Thou mak'ſt the rolling billows ſleep.
10 Thou brak'ſt in pieces Rahab's pride, and didſt oppreſſing pow'r diſarm;
Thy ſcatter'd foes have dearly try'd the force of thy reſiſtleſs arm.
11 In thee the ſov'reign right remains of earth and heav'n; thee, Lord, alone,
The world, and all that it contains, their maker and preſerver own.
12 The poles on which the globe doth reſt were form'd by thy creating voice;
Tabor and Hermon, eaſt and weſt, in thy ſuſtaining pow'r rejoice.
13 Thy arm is mighty, ſtrong thy hand, yet, Lord, thou doſt with juſtice reign;
14 Poſſeſs'd of abſolute command, thou truth and mercy doſt maintain.
15 Happy, thrice happy, they who hear thy ſacred trumpet's joyful ſound;
Who may at feſtivals appear, with thy moſt glorious preſence crown'd!

16 Thy ſaints ſhall always be o'erjoy'd, who on thy ſacred Name rely;
And, in thy righteouſneſs employ'd, above their foes be rais'd on high.
17 For in thy ſtrength they ſhall advance, whoſe conqueſts from thy favour ſpring;
18 The Lord of hoſts is our defence, and Iſrael's God our Iſrael's King.

19 Thus ſpak'ſt thou by the prophet's voice: "A mighty champion I will ſend;
"From Judah's tribe have I made choice of one who ſhall the reſt defend.
20 "My ſervant David I have found, with holy oil anointed him;
21 "Him ſhall the hand ſupport that crown'd, and guard that gave the diadem.

22 "No prince from him ſhall tribute force, no ſon of ſtrife ſhall him annoy;
23 "His ſpiteful foes I will diſperſe, and them before his face deſtroy.
24 "My truth and grace ſhall him ſuſtain; his armies, in well order'd ranks,
25 "Shall conquer from the Tyrian main, to Tigris and Euphrates' banks.
26 "Me for his father he ſhall take, his God and rock of ſafety call;
27 "Him I my firſt-born ſon will make, and earthly kings his ſubjects all.
28 "To him my mercy I'll ſecure, my cov'nant make for ever faſt:
29 "His ſeed for ever ſhall endure; his throne, till heav'n diſſolves, ſhall laſt.

*The Second Part.*

30 "But if his heirs my law forſake, and from my ſacred precepts ſtray;
31 "If they my righteous ſtatutes break, nor ſtrictly my commands obey:
32 "Their ſins I'll viſit with a rod, and for their folly make them ſmart;
33 "Yet will not ceaſe to be their God, nor from my truth, like them, depart.
34 "My cov'nant I will ne'er revoke, but in remembrance faſt retain:
"The thing that once my lips have ſpoke ſhall in eternal force remain.
35 "Once have I ſworn, but once for all, and made my holineſs the tie,
"That I my grant will ne'er recall, nor to my ſervant David lie.
36 "Whoſe throne and race the conſtant ſun ſhall, like his courſe, eſtabliſh'd ſee;
37 "Of this my oath, thou conſcious moon, in heav'n my faithful witneſs be."
38 Such was thy gracious promiſe, Lord; but thou haſt now our tribes forſook;
Thy own anointed haſt abhorr'd, and turn'd on him thy wrathful look.
39 Thou ſeemeſt to have render'd void the cov'nant with thy ſervant made;
Thou haſt his dignity deſtroy'd, and in the duſt his honour laid.
40 Of ſtrong holds thou haſt him bereſt, and brought his bulwarks to decay;
41 His frontier coaſts defenceleſs left, a publick ſcorn and common prey.
42 His ruin does glad triumphs yield to foes advanc'd by thee to might;
43 Thou haſt his conqu'ring ſword unſteel'd, his valour turn'd to ſhameful flight.
44 His glory is to darkneſs fled, his throne is levell'd with the ground; [drown'd.
45 His youth to wretched bondage led, with ſhame o'erwhelm'd and ſorrow

46 How long ſhall we thy abſence mourn? wilt thou for ever, Lord, retire?
Shall thy conſuming anger burn, till that and we at once expire?
47 Conſider, Lord, how ſhort a ſpace thou doſt for mortal life ordain;
No method to prolong the race, but loading it with grief and pain.
48 What man is he that can control death's ſtrict unalterable doom?
Or reſcue from the grave his ſoul, the grave that muſt mankind entomb?
49 Lord, where's thy love, thy boundleſs grace, the oath to which thy truth did ſeal,
Conſign'd to David and his race, the grant which time ſhould ne'er repeal?
50 See how thy ſervants treated are with infamy, reproach, and ſpite;
Which in my ſilent breaſt I bear from nations of licentious might.
51 How they, reproaching thy great Name, have made thy ſervant's hope their jeſt,
52 Yet thy juſt praiſes we'll proclaim, and ever ſing, "The Lord be bleſt."

Amen, Amen.

## PSALM XC.

O Lord, the ſaviour and defence of us thy choſen race,
From age to age thou ſtill haſt been our ſure abiding-place.
2 Before thou brought'ſt the mountains forth, or th' earth and world didſt frame,
Thou always wert the mighty God, and ever art the ſame.
3 Thou turneſt man, O Lord, to duſt, of which he firſt was made;
And when thou ſpeak'ſt the word, "Return," 'tis inſtantly obey'd.
4 For in thy ſight a thouſand years are like a day that's paſt,
Or like a watch in dead of night, whoſe hours unminded waſte.
5 Thou ſweep'ſt us off as with a flood, we vaniſh hence like dreams;
At firſt we grow like graſs that feels the ſun's reviving beams:
6 But howſoever freſh and fair its morning beauty ſhews;
'Tis all cut down and wither'd quite before the ev'ning cloſe.
7, 8 We by thine anger are conſum'd, and by thy wrath diſmay'd:
Our publick crimes and ſecret ſins before thy ſight are laid.
9 Beneath thy anger's ſad effects our drooping days we ſpend;
Our unregarded years break off, like tales that quickly end.
10 Our term of life is ſeventy years, an age that few ſurvive;
But if, with more than common ſtrength, to eighty we arrive;
Yet then our boaſted ſtrength decays, to ſorrow turn'd, and pain:
So ſoon the ſlender thread is cut, and we no more remain.

*The Second Part.*

11 But who thy anger's dread effects does, as he ought, revere?
And yet thy wrath does fall or riſe, as more or leſs we fear.
12 So teach us, Lord, th' uncertain ſum of our ſhort days to mind,
That to true wiſdom all our hearts may ever be inclin'd.
13 O to thy ſervants, Lord, return, and ſpeedily relent!
As we of our miſdeeds, do thou of our juſt doom repent.
14 To ſatisfy and cheer our ſouls thy early mercy ſend;
That we may all our days to come in joy and comfort ſpend.
15 Let happy times, with large amends, dry up our former tears,
Or equal at the leaſt the term of our afflicted years.
16 To all thy ſervants, Lord, let this thy wondrous work be known,
And to our offſpring yet unborn thy glorious pow'r be ſhown.
17 Let thy bright rays upon us ſhine; give thou our work ſucceſs:
The glorious work we have in hand do thou vouchſafe to bleſs.

## PSALM XCI.

HE that has God his guardian made, ſhall under the Almighty ſhade
Secure and undiſturb'd abide.
2 Thus to my ſoul of him I'll ſay, He is my fortreſs and my ſtay,
My God, in whom I will confide.
3 His tender love and watchful care ſhall free thee from the fowler's ſnare,
And from the noiſome peſtilence:
4 He over thee his wings ſhall ſpread, and cover thy unguarded head;
His truth ſhall be thy ſtrong defence.
5 No terrors that ſurpriſe by night ſhall thy undaunted courage fright,
Nor deadly ſhafts that fly by day;
6 Nor plague of unknown riſe, that kills in darkneſs, nor infectious ills
That in the hotteſt ſeaſon ſlay.

7 A thouſand at thy ſide ſhall die, at thy right hand ten thouſand lie,
While thy firm health untouch'd remains;
8 Thou only ſhalt look on and ſee the wicked's diſmal tragedy,
And count the ſinner's mournful gains.
9 Becauſe (with well-plac'd confidence) thou mak'ſt the Lord thy ſure defence,
And on the Higheſt doſt rely;
10 Therefore no ill ſhall thee befall, nor to thy healthful dwelling ſhall
Any infectious plague draw nigh.
11 For he, throughout thy happy days, to keep thee ſafe in all thy ways
Shall give his angels ſtrict commands; [feet,
12 And they, leſt thou ſhould'ſt chance to meet with ſome rough ſtone to wound thy
Shall bear thee ſafely in their hands.
13 Dragons and aſps, that thirſt for blood, and lions roaring for their food,
Beneath his conqu'ring feet ſhall lie;
14 Becauſe he lov'd and honour'd me, therefore, ſays God, I'll ſet him free,
And fix his glorious throne on high.
15 He'll call; I'll anſwer, when he calls, and reſcue him when ill befalls;
Increaſe his honour and his wealth:
16 And when with undiſturb'd content his long and happy life is ſpent,
His end I'll crown with ſaving health.

## PSALM XCII.

HOW good and pleaſant muſt it be to thank the Lord moſt high;
And with repeated hymns of praiſe his Name to magnify!
2 With every morning's early dawn his goodneſs to relate;
And of his conſtant truth each night the glad effects repeat!
3 To ten-ſtring'd inſtruments we'll ſing, with tuneful pſalt'ries join'd;
And to the harp with ſolemn ſounds, for ſacred uſe deſign'd.
4 For through thy wondrous works, O Lord, thou mak'ſt my heart rejoice;
The thoughts of them ſhall make me glad, and ſhout with cheerful voice.
5, 6 How wondrous are thy works, O Lord! how deep are thy decrees!
Whoſe winding tracks, in ſecret laid, no ſtupid ſinner ſees.
7 He little thinks, when wicked men, like graſs, look freſh and gay,
How ſoon their ſhort-liv'd ſplendour muſt for ever paſs away.
8, 9 But thou, my God, art ſtill moſt high, and all thy lofty foes,
Who thought they might ſecurely ſin, ſhall be o'erwhelm'd with woes.
10 Whilſt thou exalt'ſt my ſov'reign pow'r, and mak'ſt it largely ſpread;
And with refreſhing oil anoint'ſt my conſecrated head;
11 I ſoon ſhall ſee my ſtubborn foes to utter ruin brought,
And hear the diſmal end of thoſe who have againſt me fought.
12 But righteous men, like fruitful palms, ſhall make a glorious ſhow;
As cedars that in Lebanon in ſtately order grow.
13, 14 Theſe, planted in the houſe of God, within his courts ſhall thrive;
Their vigour and their luſtre both ſhall in old age revive.
15 Thus will the Lord his juſtice ſhow; and God, my ſtrong defence,
Shall due rewards to all the world impartially diſpenſe.

## PSALM XCIII.

WITH glory clad, with ſtrength array'd, the Lord, that o'er all nature reigns,
The world's foundations ſtrongly laid, and the vaſt fabrick ſtill ſuſtains.
2 How ſurely ſtabliſh'd is thy throne, which ſhall no change or period ſee!
For thou, O Lord, and thou alone, art God from all eternity.

3, 4 The floods, O Lord, lift up their voice, and toſs the troubled waves on high;
But God above can ſtill their noiſe, and make the angry ſea comply.
5 Thy promiſe, Lord, is ever ſure, and they that in thy houſe would dwell,
That happy ſtation to ſecure, muſt ſtill in holineſs excel.

## PSALM XCIV.

1, 2 O God, to whom revenge belongs, thy vengeance now diſcloſe;
Ariſe, thou Judge of all the earth, and cruſh thy haughty foes.
3, 4 How long, O Lord, ſhall ſinful men their ſolemn triumphs make?
How long their wicked actions boaſt, and inſolently ſpeak?
5, 6 Not only they thy ſaints oppreſs, but unprovok'd they ſpill
The widow's and the ſtranger's blood, and helpleſs orphans kill.
7 "And yet the Lord ſhall ne'er perceive," (profanely thus they ſpeak,)
"Nor any notice of our deeds the God of Jacob take."
8 At length, ye ſtupid fools, your wants endeavour to diſcern;
In folly will you ſtill proceed, and wiſdom never learn?
9, 10 Can he be deaf, who form'd the ear? or blind, who fram'd the eye?
Shall earth's great Judge not puniſh thoſe who his known will defy?
11 He fathoms all the thoughts of men, to him their hearts lie bare;
His eye ſurveys them all, and ſees how vain their counſels are.

*The Second Part.*

12 Bleſs'd is the man, whom thou, O Lord, in kindneſs doſt chaſtiſe,
And by thy ſacred rules to walk doſt lovingly adviſe.
13 This man ſhall reſt and ſafety find in ſeaſons of diſtreſs,
Whilſt God prepares a pit for thoſe that ſtubbornly tranſgreſs.
14 For God will never from his ſaints his favour wholly take;
His own poſſeſſion and his lot he will not quite forſake.
15 The world ſhall then confeſs thee juſt in all that thou haſt done;
And thoſe that chooſe thy upright ways ſhall in thoſe paths go on.
16 Who will appear in my behalf when wicked men invade?
Or who, when ſinners would oppreſs, my righteous cauſe ſhall plead?
17, 18, 19 Long ſince had I in ſilence ſlept, but that the Lord was near,
To ſtay me when I ſlipt: when ſad, my troubled heart to cheer.
20 Wilt thou, who art a God moſt juſt, their ſinful throne ſuſtain,
Who make the law a fair pretence their wicked ends to gain?
21 Againſt the lives of righteous men they form their cloſe deſign;
And, blood of innocents to ſpill, in ſolemn league combine.
22 But my defence is firmly plac'd in God the Lord moſt high;
He is my rock, to which I may for refuge always fly.
23 The Lord ſhall cauſe their ill deſigns on their own heads to fall;
He in their ſins ſhall cut them off, our God ſhall ſlay them all.

## PSALM XCV.

O Come, loud anthems let us ſing, loud thanks to our Almighty King;
For we our voices high ſhould raiſe when our ſalvation's rock we praiſe.
2 Into his preſence let us haſte, to thank him for his favours paſt;
To him addreſs, in joyful ſongs, the praiſe that to his Name belongs.
3 For God, the Lord, enthron'd in ſtate is with unrivall'd glory great;
A King, ſuperior far to all, whom gods the heathen falſely call.
4 The depths of earth are in his hand, her ſecret wealth at his command;
The ſtrength of hills that reach the ſkies ſubjected to his empire lies.

5 The rolling ocean's vaſt abyſs by the ſame ſov'reign right is his:
'Tis mov'd by his Almighty hand, that form'd and fix'd the ſolid land.
6 O let us to his courts repair, and bow with adoration there;
Down on our knees devoutly all before the Lord our Maker fall.
7 For he's our God, our ſhepherd he, his flock and paſture ſheep are we;
If then you'll (like his flock) draw near, to-day if you his voice will hear,
8 Let not your harden'd hearts renew your fathers' crimes and judgments too;
Nor here provoke my wrath, as they in deſert plains of Meribah.
9 When through the wilderneſs they mov'd, and me with freſh temptations prov'd,
They ſtill, through unbelief, rebell'd, while they my wondrous works beheld.
10, 11 They forty years my patience griev'd, though daily I their wants reliev'd;
Then,—'Tis a faithleſs race, I ſaid, whoſe heart from me has always ſtray'd.
12 They ne'er will tread my righteous path; therefore to them, in ſettled wrath,
Since they deſpis'd my reſt, I ſware that they ſhould never enter there.

## PSALM XCVI.

SING to the Lord a new-made ſong; let earth, in one aſſembled throng,
Her common Patron's praiſe reſound.
2 Sing to the Lord, and bleſs his Name, from day to day his praiſe proclaim,
Who us has with ſalvation crown'd.
3 To heathen lands his fame rehearſe, his wonders to the univerſe.
4 He's great, and greatly to be prais'd; in majeſty and glory rais'd
Above all other deities.
5 For pageantry and idols all are they whom gods the heathen call;
He only rules who made the ſkies.
6 With majeſty and honour crown'd, beauty and ſtrength his throne ſurround.
7 Be therefore both to him reſtor'd, by you who have falſe gods ador'd;
Aſcribe due honour to his Name:
8 Peace off'rings on his altar lay, before his throne your homage pay,
Which he, and he alone, can claim.
9 To worſhip at his ſacred court let all the trembling world reſort.
10 Proclaim aloud, Jehovah reigns, whoſe pow'r the univerſe ſuſtains,
And baniſh'd juſtice will reſtore.
11 Let therefore heav'n new joys confeſs, and heav'nly mirth let earth expreſs;
Its loud applauſe the ocean roar:
Its mute inhabitants rejoice, and for this triumph find a voice.
12 For joy let fertile vallies ſing, the cheerful groves their tribute bring;
The tuneful choir of birds awake,
13 The Lord's approach to celebrate; who now ſets out with awful ſtate,
His circuit through the earth to take.
From heav'n to judge the world he's come, with juſtice to reward and doom.

## PSALM XCVII.

JEHOVAH reigns, let all the earth in his juſt government rejoice;
Let all the iſles, with ſacred mirth, in his applauſe unite their voice.
2 Darkneſs and clouds of awful ſhade his dazzling glory ſhroud in ſtate;
Juſtice and truth his guards are made, and, fix'd by his pavilion, wait.
3 Devouring fire before his face his foes around with vengeance ſtruck;
4 His lightnings ſet the world on blaze; earth ſaw it, and with terror ſhook.
5 The proudeſt hills his preſence felt, their height nor ſtrength could help afford;
The proudeſt hills like wax did melt in preſence of th' Almighty Lord.
6 The heav'ns, his righteouſneſs to ſhow, with ſtorms of fire our foes purſu'd;
And all the trembling world below have his deſcending glory view'd.

7 Confounded be their impious hoſts, who make the gods to whom they pray;
All who of pageant idols boaſt, to him, ye gods, your worſhip pay.
8 Glad Sion of thy triumph heard, and Judah's daughters were o'erjoy'd;
Becauſe thy righteous judgments, Lord, have Pagan pride and pow'r deſtroy'd.
9 For thou, O God, art ſeated high, above earth's potentates enthron'd;
Thou, Lord, unrivall'd in the ſky, ſupreme by all the gods art own'd.
10 You, who to ſerve this Lord aſpire, abhor what's ill, and truth eſteem;
He'll keep his ſervants' ſouls entire, and them from wicked hands redeem.
11 For ſeeds are ſown of glorious light, a future harveſt for the juſt;
And gladneſs for the heart that's right, to recompenſe its pious truſt.
12 Rejoice, ye righteous, in the Lord: memorials of his holineſs
Deep in your faithful breaſts record, and with your thankful tongues confeſs.

## PSALM XCVIII.

SING to the Lord a new made ſong, who wondrous things has done;
With his right hand and holy arm the conqueſt he has won.
2 The Lord has through th' aſtoniſh'd world diſplay'd his ſaving might,
And made his righteous acts appear in all the heathen's ſight.
3 Of Iſrael's houſe his love and truth have ever mindful been;
Wide earth's remoteſt parts the pow'r of Iſrael's God have ſeen.
4 Let therefore earth's inhabitants their cheerful voices raiſe,
And all with univerſal joy reſound their Maker's praiſe.
5 With harp and hymn's ſoft melody into the concert bring,
6 The trumpet and ſhrill cornet's ſound, before th' Almighty King.
7 Let the loud ocean roar her joy, with all that ſeas contain;
The earth and her inhabitants join concert with the main.
8 With joy let riv'lets ſwell to ſtreams, to ſpreading torrents they;
And echoing vales from hill to hill redoubled ſhouts convey;
9 To welcome down the world's great Judge, who does with juſtice come,
And with impartial equity both to reward and doom.

## PSALM XCIX.

JEHOVAH reigns, let therefore all the guilty nations quake:
On cherubs' wings he ſits enthron'd; let earth's foundations ſhake.
2 On Sion's hill he keeps his court, his palace makes her tow'rs;
Yet thence his ſov'reignty extends ſupreme o'er earthly pow'rs.
3 Let therefore all with praiſe addreſs his great and dreadful Name;
And with his unreſiſted might his holineſs proclaim.
4 For truth and juſtice in his reign of ſtrength and pow'r take place
His judgments are with righteouſneſs diſpens'd to Jacob's race.
5 Therefore exalt the Lord our God, before his footſtool fall;
And with his unreſiſted might his holineſs extol.
6 Moſes and Aaron thus of old among his prieſts ador'd;
Among his prophets Samuel thus his ſacred Name implor'd.
Diſtreſs'd, upon the Lord they call'd, who ne'er their ſuit deny'd;
But, as with rev'rence they implor'd, he graciouſly reply'd.
7 For with their camp, to guide their march, the cloudy pillar mov'd:
They kept his laws, and to his will obedient ſervants prov'd.
8 He anſwer'd them, forgiving oft his people for their ſake;
And thoſe who raſhly them oppos'd, did ſad examples make.
9 With worſhip at his ſacred courts exalt our God and Lord;
For he, who only holy is, alone ſhould be ador'd.

## PSALM C.

1 2 WITH one conſent let all the earth to God their cheerful voices raiſe;
Glad homage pay with awful mirth, and ſing before him ſongs of praiſe.
3 Convinc'd that he is God alone, from whom both we and all proceed;
We, whom he chooſes for his own, the flock that he vouchſafes to feed.
4 O enter then his temple gate, thence to his courts devoutly preſs,
And ſtill your grateful hymns repeat, and ſtill his Name with praiſes bleſs.
5 For he's the Lord, ſupremely good, his mercy is for ever ſure:
His truth, which always firmly ſtood, to endleſs ages ſhall endure.

## PSALM CI.

OF mercy's never-failing ſpring, and ſteadfaſt judgment I will ſing;
And ſince they both to thee belong, to thee, O Lord, addreſs my ſong.
2 When, Lord, thou ſhalt with me reſide, wiſe diſcipline my reign ſhall guide;
With blameleſs life myſelf I'll make a pattern for my court to take.
3 No ill deſign will I purſue, nor thoſe my fav'rites make that do.
4 Who to reproof bears no regard, him will I totally diſcard.
5 The private ſlanderer ſhall be in publick juſtice doom'd by me.
From haughty looks I'll turn aſide, and mortify the heart of pride.
6 But honeſty, call'd from her cell, in ſplendour at my court ſhall dwell:
Who virtue's practice make their care, ſhall have the firſt preferments there.
7 No politicks ſhall recommend his country's foe to be my friend:
None e'er ſhall to my favour riſe by flatt'ring or malicious lies.
8 All thoſe who wicked courſes take an early ſacrifice I'll make;
Cut off, deſtroy, till none remain God's holy city to profane.

## PSALM CII.

WHEN I pour out my ſoul in pray'r, do thou, O Lord, attend;
To thy eternal throne of grace let my ſad cry aſcend.
2 O hide not thou thy glorious face in times of deep diſtreſs;
Incline thine ear, and, when I call, my ſorrows ſoon redreſs.
3 Each cloudy portion of my life like ſcatter'd ſmoke expires;
My ſhrivell'd bones are like a hearth parch'd with continual fires.
4 My heart, like graſs that feels the blaſt of ſome infectious wind,
Does languiſh ſo with grief, that ſcarce my needful food I mind.
5 By reaſon of my ſad eſtate I ſpend my breath in groans;
My fleſh is worn away, my ſkin ſcarce hides my ſtarting bones.
6 I'm like a pelican become, that does in deſerts mourn;
Or like an owl, that ſits all day on barren trees forlorn.
7 In watchings or in reſtleſs dreams the night by me is ſpent,
As by thoſe ſolitary birds that loneſome roofs frequent.
8 All day by railing foes I'm made the ſubject of their ſcorn;
Who all, poſſeſs'd with furious rage, have my deſtruction ſworn.
9 When grov'ling on the ground I lie, oppreſs'd with grief and fears,
My bread is ſtrew'd with aſhes o'er, my drink is mix'd with tears.
10 Becauſe on me with double weight thy heavy wrath doth lie;
For thou, to make my fall more great, didſt life me up on high.
11 My days, juſt haſt'ning to their end, are like an ev'ning ſhade;
My beauty does, like wither'd graſs, with waning luſtre fade.
12 But thy eternal ſtate, O Lord, no length of time ſhall waſte;
The mem'ry of thy wondrous works from age to age ſhall laſt.

13 Thou ſhalt ariſe, and Sion view with an unclouded face;
For now her time is come, thy own appointed day of grace.
14 Her ſcatter'd ruins by thy ſaints with pity are ſurvey'd;
They grieve to ſee her lofty ſpires in duſt and rubbiſh laid.
15, 16 The Name and glory of the Lord all heathen kings ſhall fear;
When he ſhall Sion build again, and in full ſtate appear.
17, 18 When he regards the poor's requeſt, nor ſlights their earneſt pray'r;
Our ſons, for this recorded grace, ſhall his juſt praiſe declare.
19 For God, from his abode on high, his gracious beams diſplay'd:
The Lord from heav'n, his lofty throne, has all the earth ſurvey'd.
20 He liſten'd to the captives' moans, he heard their mournful cry,
And freed by his reſiſtleſs pow'r the wretches doom'd to die.
21 That they in Sion, where he dwells, might celebrate his fame,
And through the holy city ſing loud praiſes to his Name.
22 When all the tribes aſſembling there their ſolemn vows addreſs,
And neighb'ring lands, with glad conſent, the Lord their God confeſs.
23 But, ere my race is run, my ſtrength through his fierce wrath decays;
He has, when all my wiſhes bloom'd, cut ſhort my hopeful days.
24 Lord, end not thou my life, ſaid I, when half is ſcarcely paſt:
Thy years, from worldly changes free, to endleſs ages laſt.
25 The ſtrong foundations of the earth of old by thee were laid;
Thy hands the beauteous arch of heav'n with wondrous ſkill have made.
26, 27 Whilſt thou for ever ſhalt endure, they ſoon ſhall paſs away;
And, like a garment often worn, ſhall tarniſh and decay.
Like that, when thou ordain'ſt their change, to thy command they bend:
But thou continu'ſt ſtill the ſame, nor have thy years an end.
28 Thou to the children of thy ſaints ſhall laſting quiet give;
Whoſe happy race, ſecurely fix'd, ſhall in thy preſence live.

## PSALM CIII.

1, 2 MY ſoul, inſpir'd with ſacred love, God's holy Name for ever bleſs;
Of all his favours mindful prove, and ſtill thy grateful thanks expreſs.
3, 4 'Tis he that all thy ſins forgives, and after ſickneſs makes thee ſound;
From danger he thy life retrieves, by him with grace and mercy crown'd.
5, 6 He with good things thy mouth ſupplies; thy vigour, eagle-like, renews:
He, when the guiltleſs ſuff'rer cries, his foe with juſt revenge purſues.
7 God made of old his righteous ways to Moſes and our fathers known;
His works, & his eternal praiſe, were to the ſons of Jacob ſhown.
8 The Lord abounds with tender love, and unexampled acts of grace;
His waken'd wrath does ſlowly move, his willing mercy flows apace.
9, 10 God will not always harſhly chide, but with his anger quickly part;
And loves his puniſhments to guide more by his love than our deſert.
11 As high as heav'n its arch extends above this little ſpot of clay,
So much his boundleſs love tranſcends the ſmall reſpects that we can pay.
12, 13 As far as 'tis from eaſt to weſt, ſo far has he our ſins remov'd,
Who with a father's tender breaſt has ſuch as fear him always lov'd.
14, 15 For God, who all our frame ſurveys, conſiders that we are but clay;
How freſh ſoe'er we ſeem, our days like graſs or flowers muſt fade away.
16, 17 Whilſt they are nipt with ſudden blaſts, nor can we find their former place;
God's faithful mercy ever laſts to thoſe that fear him, and their race.
18 This ſhall attend on ſuch as ſtill proceed in his appointed way;
And who not only know his will, but to it juſt obedience pay.

19, 20 The Lord, the univerſal King, in heav'n has fix'd his lofty throne;
*To him, ye angels, praiſes ſing,* in whoſe great ſtrength his pow'r is ſhown.
*Ye that his juſt commands obey,* and hear and do his ſacred will,
21 *Ye hoſts of his, this tribute pay,* who ſtill what he ordains fulfil.
22 Let ev'ry creature jointly bleſs the mighty Lord: and thou, my heart,
With grateful joy thy thanks expreſs, and in this concert bear thy part.

## PSALM CIV.

BLESS God, my ſoul; thou, Lord, alone poſſeſſeſt empire without bounds;
With honour thou art crown'd, thy throne eternal majeſty ſurrounds.
2 With light thou doſt thyſelf enrobe, and glory for a garment take;
Heav'n's curtains ſtretch beyond the globe, thy canopy of ſtate to make.
3 God builds on liquid air, and forms his palace chambers in the ſkies;
The clouds his chariot are, and ſtorms the ſwift-wing'd ſteeds with which he flies.
4 As bright as flame, and ſwift as wind, his miniſters heaven's palace fill,
To have their ſundry taſks aſſign'd; all proud to ſerve their ſov'reign's will.
5, 6 Earth on her centre fix'd he ſet, her face with waters overſpread,
Nor proudeſt mountains dar'd, as yet, to lift above the waves their head.
7 But when thy awful face appear'd, th' inſulting waves diſpers'd; they fled,
When once thy thunder's voice they heard, and by their haſte confeſs'd their dread.
8 Thence up by ſecret tracks they creep, and, guſhing from the mountain's ſide,
Through vallies travel to the deep, appointed to receive their tide.
9 There haſt thou fix'd the ocean's bounds, the threat'ning ſurges to repel;
That they no more o'erpaſs their mounds, nor to a ſecond deluge ſwell.

### *The Second Part.*

10 Yet thence, in ſmaller parties drawn, the ſea recovers her loſt hills;
And ſtarting ſprings from ev'ry lawn ſurpriſe the vales with plenteous rills.
11 The fields' tame beaſts are thither led, weary with labour, faint with drought:
And aſſes, on wild mountains bred, have ſenſe to find theſe currents out.
12 Their ſhady trees, from ſcorching beams, yield ſhelter to the feather'd throng;
They drink, and to the bounteous ſtreams return the tribute of their ſong.
13 His rains from heav'n parch'd hills recruit, that ſoon tranſmit the liquid ſtore,
Till earth is burden'd with her fruit, and nature's lap can hold no more.
14 Graſs for our cattle to devour, he makes the growth of ev'ry field;
Herbs for man's uſe, of various pow'r, that either food or phyſick yield.
15 With cluſter'd grapes he crowns the vine, to cheer man's heart, oppreſs'd with cares;
Gives oil that makes his face to ſhine, and corn that waſted ſtrength repairs.

### *The Third Part.*

16 The trees of God, without the care or art of man, with ſap are fed;
The mountain cedar looks as fair as thoſe in royal gardens bred.
17 Safe in the lofty cedar's arms the wand'rers of the air may reſt;
The hoſpitable pine from harms protects the ſtork, her pious gueſt.
18 Wild goats the craggy rocks aſcend; its tow'ring heights their fortreſs make,
Whoſe cells in labyrinths extend, where feebler creatures refuge take.
19 The moon's inconſtant aſpect ſhows th' appointed ſeaſons of the year;
Th' inſtructed ſun his duty knows, his hours to riſe and diſappear.
20, 21 Darkneſs he makes the earth to ſhroud, when foreſt beaſts ſecurely ſtray;
Young lions roar their wants aloud to Providence, that ſends them prey.
22 They range all night, on ſlaughter bent, till, ſummon'd by the riſing morn,
To ſculk in dens, with one conſent, the conſcious ravagers return.

23 Forth to the tillage of his ſoil the huſbandman ſecurely goes,
Commencing with the ſun his toil, with him returns to his repoſe.
24 How various, Lord, thy works are found, for which thy wiſdom we adore;
The earth is with thy treaſure crown'd, till nature's hand can graſp no more!

*The Fourth Part.*

25 But ſtill the vaſt unfathom'd main of wonders a new ſcene ſupplies;
Whoſe depths inhabitants contain of ev'ry form and ev'ry ſize.
26 Full-freighted ſhips from ev'ry port there cut their unmoleſted way;
Leviathan, whom there to ſport thou mad'ſt, has compaſs there to play.
27 Theſe various troops of ſea and land in ſenſe of common want agree:
All wait on thy diſpenſing hand, and have their daily alms from thee.
28 They gather what thy ſtores diſperſe, without their trouble to provide:
Thou op'ſt thy hand, the univerſe, the craving world, is all ſupply'd.
29 Thou for a moment hid'ſt thy face, the num'rous ranks of creatures mourn;
Thou tak'ſt their breath, all nature's race forthwith to mother earth return.
30 Again thou ſend'ſt thy Spirit forth t' inſpire the maſs with vital ſeed;
Nature's reſtor'd, and parent earth ſmiles on her new-created breed.
31 Thus through ſucceſſive ages ſtands, firm fix'd, thy providential care;
Pleas'd with the work of thy own hands, thou doſt the waſtes of time repair.
32 One look of thine, one wrathful look, earth's panting breaſt with terror fills;
One touch from thee, with clouds of ſmoke in darkneſs ſhrouds the proudeſt hills.
33 In praiſing God, while he prolongs my breath, I will that breath employ;
34 And join devotion to my ſongs, ſincere as is in him my joy.
35 While ſinners from earth's face are hurl'd, my ſoul, praiſe thou his holy Name,
Till with my ſong the liſt'ning world join concert, and his praiſe proclaim.

## PSALM CV.

O Render thanks, and bleſs the Lord; invoke his ſacred Name;
Acquaint the nations with his deeds, his matchleſs deeds proclaim.
2 Sing to his praiſe, in lofty hymns his wondrous works rehearſe;
Make them the theme of your diſcourſe, and ſubject of your verſe.
3 Rejoice in his Almighty Name, alone to be ador'd;
And let their heart o'erflow with joy that humbly ſeek the Lord.
4 Seek ye the Lord, his ſaving ſtrength devoutly ſtill implore;
And, where he's ever preſent, ſeek his face for evermore.
5 The wonders that his hands have wrought keep thankfully in mind;
The righteous ſtatutes of his mouth, and laws to us aſſign'd.
6 Know ye, his ſervant Abr'am's ſeed, and Jacob's choſen race;
7 He's ſtill our God, his judgments ſtill throughout the earth take place.
8 His cov'nant he hath kept in mind for num'rous ages paſt;
Which yet for thouſand ages more in equal force ſhall laſt.
9 Firſt ſign'd to Abr'am, next by oath to Iſaac made ſecure;
10 To Jacob and his heirs a law for ever to endure.
11 That Canaan's land ſhould be their lot, when yet but few they were;
12 But few in number, and thoſe few all friendleſs ſtrangers there.
13 In pilgrimage from realm to realm ſecurely they remov'd;
14 Whilſt proudeſt monarchs for their ſakes ſeverely he reprov'd.
15 "Theſe mine anointed are, (ſaid he,) let none my ſervants wrong;
"Nor treat the pooreſt prophet ill, that does to me belong."
16 A dearth at laſt, by his command, did through the land prevail;
Till corn, the chief ſupport of life, ſuſtaining corn did fail.

17 But his indulgent providence had pious Joſeph ſent,
Sold into Egypt, but their death who ſold him to prevent.
18 His feet with heavy chains were cruſh'd, with calumny his fame;
19 Till God's appointed time and word to his deliv'rance came.
20 The king his ſov'reign orders ſent, and reſcu'd him with ſpeed;
Whom private malice had confin'd, the people's ruler freed.
21 His court, revenues, realm, were all ſubjected to his will;
22 His greateſt princes to control, and teach his ſtateſmen ſkill.

*The Second Part.*

23 To Egypt then, invited gueſts, half-famiſh'd Iſrael came;
And Jacob held, by royal grant, the fertile ſoil of Ham.
24 Th' Almighty there with ſuch increaſe his people multiply'd,
Till with their proud oppreſſors they in ſtrength and number vy'd.
25 Their vaſt increaſe th' Egyptians' hearts with jealous anger fir'd,
Till they his ſervants to deſtroy by treach'rous arts conſpir'd.
26 His ſervant Moſes then he ſent, his choſen Aaron too;
27 Empower'd with ſigns and miracles to prove their miſſion true.
28 He call'd for darkneſs, darkneſs came; nature his ſummons knew;
29 Each ſtream and lake, transform'd to blood, the wand'ring fiſhes flew.
30 In putrid floods, throughout the land, the peſt of frogs was bred;
From noiſome fens ſent up to croak at Pharaoh's board and bed.
31 He gave the ſign, and ſwarms of flies came down in cloudy hoſts,
Whilſt earth's enliven'd duſt below bred lice through all their coaſts.
32 He ſent them batt'ring hail for rain, and fire for cooling dew;
33 He ſmote their vines and foreſt plants, and garden's pride o'erthrew.
34 He ſpake the word, and locuſts came, with caterpillars join'd;
They prey'd upon the poor remains the ſtorm had left behind.
35 From trees to herbage they deſcend, no verdant thing they ſpare;
But, like the naked fallow field, leave all the paſtures bare.
36 From fields to villages and towns commiſſion'd vengeance flew;
One fatal ſtroke their eldeſt hopes and ſtrength of Egypt ſlew.
37 He brought his ſervants forth, enrich'd with Egypt's borrow'd wealth;
And, what tranſcends all treaſures elſe, enrich'd with vig'rous health.
38 Egypt rejoic'd, in hopes to find her plagues with them remov'd;
Taught dearly now to fear worſe ills by thoſe already prov'd.
39 Their ſhrouding canopy by day a journeying cloud was ſpread;
A fiery pillar all the night their deſert marches led.
40 They long'd for fleſh; with ev'ning quails he furniſh'd ev'ry tent;
From heav'n's own granary, each morn, the bread of angels ſent.
41 He ſmote the rock, whoſe flinty breaſt pour'd forth a guſhing tide;
Whoſe flowing ſtreams, where'er they march'd, the deſert's drought ſupply'd.
42 For ſtill he did on Abr'am's faith an ancient league reflect;
43 He brought his people forth with joy, with triumph his elect.
44 Quite rooting out their heathen foes from Canaan's fertile ſoil,
To them in cheap poſſeſſion gave the fruit of others' toil.
45 That they his ſtatutes might obſerve, his ſacred laws obey;
For benefits ſo vaſt let us our ſongs of praiſe repay.

## PSALM CVI.

O Render thanks to God above, the fountain of eternal love;
Whoſe mercy firm through ages paſt has ſtood, and ſhall for ever laſt.
2 Who can his mighty deeds expreſs, not only vaſt but numberleſs?
What mortal eloquence can raiſe his tribute of immortal praiſe?

3 Happy are they, and only they, who from thy judgments never ſtray:
Who know what's right, nor only ſo, but always practiſe what they know.
4 Extend to me that favour, Lord, thou to thy choſen doſt afford:
When thou return'ſt to ſet them free, let thy ſalvation viſit me.

5 O may I worthy prove to ſee thy ſaints in full proſperity;
That I the joyful choir may join, and count thy people's triumph mine.
6 But ah! can we expect ſuch grace, of parents vile the viler race;
Who their miſdeeds have acted o'er, and with new crimes increas'd the ſcore?

7 Ungrateful, they no longer thought on all his works in Egypt wrought;
The Red ſea they no ſooner view'd but they their baſe diſtruſt renew'd.
8 Yet he, to vindicate his Name, once more to their deliv'rance came,
To make his ſov'reign pow'r be known, that he is God, and he alone.

9 To right and left, at his command, the parting deep diſclos'd her ſand;
Where firm and dry the paſſage lay, as through ſome parch'd and deſert way.
10 Thus reſcu'd from their foes they were, who cloſely preſs'd upon their rear;
11 Whoſe rage purſu'd them to thoſe waves, that prov'd the raſh purſuers' graves.

12 The wat'ry mountain's ſudden fall o'erwhelm'd proud Pharaoh, hoſt and all;
This proof did ſtupid Iſrael move to own God's truth, and praiſe his love.

*The Second Part.*

13 But ſoon theſe wonders they forgot, and for his counſel waited not;
14 But, luſting in the wilderneſs, did him with freſh temptations preſs.
15 Strong food at their requeſt he ſent, but made their ſin their puniſhment;
16 Yet ſtill his ſaints they did oppoſe, the prieſt and prophet whom he choſe.

17 But earth, the quarrel to decide, her vengeful jaws extending wide,
Raſh Dathan to her centre drew, with proud Abiram's factious crew.
18 The reſt of thoſe who did conſpire to kindle wild ſedition's fire,
With all their impious train, became a prey to heav'n's devouring flame.

19 Near Horeb's mount a calf they made, and to the molten image pray'd;
20 Adoring what their hands did frame, they chang'd their glory to their ſhame.
21 Their God and Saviour they forgot, and all his works in Egypt wrought;
22 His ſigns in Ham's aſtoniſh'd coaſt, and where proud Pharaoh's troops were loſt.

23 Thus urg'd, his vengeful hand he rear'd, but Moſes in the breach appear'd;
The ſaint did for the rebels pray, and turn'd heav'n's kindled wrath away.
24 Yet they his pleaſant land deſpis'd, nor his repeated promiſe priz'd;
25 Nor did th' Almighty's voice obey, but when God ſaid, Go up, would ſtay.

26, 27 This ſeal'd their doom without redreſs, to periſh in the wilderneſs;
Or elſe to be by heathen hands o'erthrown, and ſcatter'd thro' the lands.

*The Third Part.*

28 Yet, unreclaim'd, this ſtubborn race Baal-peor's worſhip did embrace;
Became his impious gueſts, and fed on ſacrifices to the dead.
29 Thus they perſiſted to provoke God's vengeance to the final ſtroke;
'Tis come;—the deadly peſt is come, to execute their gen'ral doom.

30 But Phinehas, fir'd with holy rage, (th' Almighty vengeance to aſſwage,)
Did, by two bold offenders' fall, th' atonement make that ranſom'd all.
31 As him a heav'nly zeal had mov'd, ſo Heav'n the zealous act approv'd;
To him confirming, and his race, the prieſthood he ſo well did grace.

32 At Meribah God's wrath they mov'd, who Moſes for their ſakes reprov'd;
33 Whoſe patient ſoul they did provoke, till raſhly the meek prophet ſpoke.
34 Nor, when poſſeſs'd of Canaan's land, did they perform their Lord's command;
Nor his commiſſion'd ſword employ the guilty nations to deſtroy.

35 Nor only ſpar'd the Pagan crew, but, mingling, learnt their vices too;
36 And worſhip to thoſe idols paid, which them to fatal ſnares betray'd.
37, 38 To devils they did ſacrifice their children with relentleſs eyes;
Approach'd their altars through a flood of their own ſons' and daughters' blood.
No cheaper victims would appeaſe Canaan's remorſeleſs deities;
No blood her idols reconcile, but that which did the land defile.

*The Fourth Part.*

39 Nor did theſe ſavage cruelties the harden'd reprobates ſuffice;
For after their hearts' luſt they went, and daily did new crimes invent.
40 But ſins of ſuch infernal hue God's wrath againſt his people drew,
Till he, their once indulgent Lord, his own inheritance abhorr'd.
41 He them, defenceleſs, did expoſe to their inſulting heathen foes;
And made them on the triumphs wait of thoſe who bore them greateſt hate.
42 Nor thus his indignation ceas'd: their liſt of tyrants he increas'd,
Till they, who God's mild ſway declin'd, were made the vaſſals of mankind.
43 Yet when diſtreſs'd they did repent, his anger did as oft relent;
But freed, they did his wrath provoke, renew'd their ſins, and he their yoke.
44 Nor yet implacable he prov'd, nor heard their wretched cries unmov'd;
45 But did to mind his promiſe bring, and mercy's inexhauſted ſpring.
46 Compaſſion too he did impart e'en to their foes' obdurate heart,
And pity for their ſuff'rings bred in thoſe, who them to bondage led.
47 Still ſave us, Lord, and Iſrael's bands together bring from heathen lands,
So to thy Name our thanks we'll raiſe, and ever triumph in thy praiſe.
48 Let Iſrael's God be ever bleſs'd, his name eternally confeſs'd:
Let all his ſaints, with full accord, ſing loud Amens—Praiſe ye the Lord.

## PSALM CVII.

TO God your grateful voices raiſe, who does your daily patron prove;
And let your never-ceaſing praiſe attend on his eternal love.
2, 3 Let thoſe give thanks whom he from bands of proud oppreſſing foes releas'd;
And brought them back from diſtant lands, from north and ſouth, and weſt and eaſt.
4, 5 Through lonely deſert ways they went, nor could a peopled city find;
Till, quite with thirſt and hunger ſpent, their fainting ſoul within them pin'd.
6 Then ſoon to God's indulgent ear did they their mournful cry addreſs;
Who graciouſly vouchſaf'd to hear, and freed them from their deep diſtreſs.
7 From crooked paths he led them forth, and in the certain way did guide
To wealthy towns of great reſort, where all their wants were well ſupply'd.
8 O then that all the earth with me would God for this his goodneſs praiſe,
And for the mighty works which he throughout the wond'ring world diſplays!
9 For he from heav'n the ſad eſtate of longing ſouls with pity views;
To hungry ſouls that pant for meat, his goodneſs daily food renews.

*The Second Part.*

10 Some lie with darkneſs compaſs'd round, in death's uncomfortable ſhade,
And with unwieldy fetters bound, by preſſing cares more heavy made.
11, 12 Becauſe God's counſel they defy'd, and lightly priz'd his holy word,
With theſe afflictions they were try'd: they fell, and none could help afford.
13 Then ſoon to God's indulgent ear did they their mournful cry addreſs;
Who graciouſly vouchſaf'd to hear, and freed them from their deep diſtreſs.
14 From diſmal dungeons, dark as night, and ſhades as black as death's abode,
He brought them forth to cheerful light, and welcome liberty beſtow'd.

15 O then that all the earth with me would God for this his goodneſs praiſe,
And for the mighty works which he throughout the wond'ring world diſplays!
16 For he with his Almighty hand the gates of braſs in pieces broke;
Nor could the maſſy bars withſtand, or temper'd ſteel reſiſt his ſtroke.

*The Third Part.*

17 Remorſeleſs wretches, void of ſenſe, with bold tranſgreſſions God defy,
And, for their multiply'd offence, oppreſs'd with ſore diſeaſes lie.
18 Their ſoul, a prey to pain and fear, abhors to taſte the choiceſt meats;
And they by faint degrees draw near to death's inhoſpitable gates.
19 Then ſtraight to God's indulgent ear do they their mournful cry addreſs,
Who graciouſly vouchſafes to hear, and frees them from their deep diſtreſs.
20 He all their ſad diſtempers heals, his word both health and ſafety gives;
And, when all human ſuccour fails, from near deſtruction them retrieves.
21 O then that all the earth with me would God for this his goodneſs praiſe,
And for the mighty works which he throughout the wond'ring world diſplays!
22 With off'rings let his altar flame, whilſt they their grateful thanks expreſs,
And with loud joy his holy Name for all his acts of wonder bleſs.

*The Fourth Part.*

23, 24 They that in ſhips, with courage bold, o'er ſwelling waves their trade purſue,
Do God's amazing works behold, and in the deep his wonders view.
25 No ſooner his command is paſt, but forth the dreadful tempeſt flies,
Which ſweeps the ſea with rapid haſte, and makes the ſtormy billows riſe.
26 Sometimes the ſhips, toſs'd up to heav'n, on tops of mounting waves appear;
Then down the ſteep abyſs are driven; whilſt ev'ry ſoul diſſolves with fear.
27 They reel and ſtagger to and fro, like men with fumes of wine oppreſt;
Nor do the ſkilful ſeamen know which way to ſteer, what courſe is beſt.
28 Then ſtraight to God's indulgent ear they do their mournful cry addreſs;
Who graciouſly vouchſafes to hear, and frees them from their deep diſtreſs.
29, 30 He does the raging ſtorm appeaſe, and makes the billows calm and ſtill;
With joy they ſee their fury ceaſe, and their intended courſe fulfil.
31 O then that all the earth with me would God for this his goodneſs praiſe,
And for the mighty works which he throughout the wond'ring world diſplays!
32 Let them, where all the tribes reſort, advance to heav'n his glorious Name,
And in the elders' ſov'reign court, with one conſent his praiſe proclaim!

*The Fifth Part.*

33, 34 A fruitful land, where ſtreams abound, God's juſt revenge, if people ſin,
Will turn to dry and barren ground, to puniſh thoſe that dwell therein.
35, 36 The parch'd and deſert heath he makes to flow with ſtreams and ſpringing wells,
Which for his lot the hungry takes, and in ſtrong cities ſafely dwells.
37, 38 He ſows the field, the vineyard plants, which gratefully his toil repay;
Nor can, whilſt God his bleſſing grants, his fruitful ſeed or ſtock decay.
39 But when his ſins heav'n's wrath provoke, his health and ſubſtance fade away;
He feels th' oppreſſor's galling yoke, and is of grief the wretched prey.
40 The prince who ſlights what God commands, expos'd to ſcorn, muſt quit his throne;
And over wild and deſert lands, where no path offers, ſtray alone.
41 Whilſt God, from all afflicting cares, ſets up the humble man on high,
And makes in time his num'rous heirs with his increaſing flocks to vie.
42, 43 Then ſinners ſhall have nought to ſay, the juſt a decent joy ſhall ſhow;
The wiſe theſe ſtrange events ſhall weigh, and thence God's goodneſs fully know.

## PSALM CVIII.

O God, my heart is fully bent to magnify thy Name;
My tongue with cheerful ſongs of praiſe ſhall celebrate thy fame.
2 Awake, my lute; nor thou, my harp, thy warbling notes delay;
Whilſt I with early hymns of joy prevent the dawning day.
3 To all the liſt'ning tribes, O Lord, thy wonders I will tell;
And to thoſe nations ſing thy praiſe that round about us dwell.
4 Becauſe thy mercy's boundleſs height the higheſt heav'n tranſcends,
And far beyond th' aſpiring clouds thy faithful truth extends.
5 Be thou, O God, exalted high above the ſtarry frame;
And let the earth, with one conſent, confeſs thy glorious Name.
6 That all thy choſen people thee their Saviour may declare:
Let thy right hand protect me ſtill, and anſwer thou my pray'r.
7 Since God himſelf has ſaid the word, whoſe promiſe cannot fail,
With joy I Shechem ſhall divide, and meaſure Succoth's vale.
8 Gilead is mine, Manaſſeh too, and Ephraim owns my cauſe:
Their ſtrength my regal pow'r ſupports, and Judah gives my laws.
9 Moab I'll make my ſervile drudge, on vanquiſh'd Edom tread;
And through the proud Philiſtine lands my conqu'ring banners ſpread.
10 By whoſe ſupport and aid ſhall I their well-fenc'd city gain?
Who will my troops ſecurely lead through Edom's guarded plain?
11 Lord, wilt not thou aſſiſt our arms, which late thou didſt forſake?
And wilt not thou of theſe our hoſts once more the guidance take?
12 O, to thy ſervants in diſtreſs thy ſpeedy ſuccour ſend;
For vain it is on human aid for ſafety to depend.
13 Then valiant acts ſhall we perform, if thou thy pow'r diſcloſe;
For God it is, and God alone, that treads down all our foes.

## PSALM CIX.

O God, whoſe former mercies make my conſtant praiſe thy due,
Hold not thy peace, but my ſad ſtate with wonted favour view.
2 For ſinful men, with lying lips, deceitful ſpeeches frame,
And with their ſtudied ſlanders ſeek to wound my ſpotleſs fame.
3 Their reſtleſs hatred prompts them ſtill malicious lies to ſpread;
And all againſt my life combine, by cauſeleſs fury led.
4 Thoſe whom with tend'reſt love I us'd, my chief oppoſers are;
Whilſt I, of other friends bereft, reſort to thee by pray'r.
5 Since miſchief for the good I did their ſtrange reward does prove,
And hatred's the return they make for undiſſembled love:
6 Their guilty leader ſhall be made to ſome ill man a ſlave;
And, when he's tried, his mortal foe for his accuſer have.
7 His guilt, when ſentence is pronounc'd, ſhall meet a dreadful fate,
Whilſt his rejected pray'r but ſerves his crimes to aggravate.
8 He, ſnatch'd by ſome untimely fate, ſha'n't live out half his days;
Another, by divine decree, ſhall on his office ſeize.
9, 10 His ſeed ſhall orphans be, his wife a widow plung'd in grief;
His vagrant children beg their bread, where none can give relief.
11 His ill-got riches ſhall be made to uſurers a prey;
The fruit of all his toil ſhall be by ſtrangers borne away.
12 None ſhall be found that to his wants their mercy will extend,
Or to his helpleſs orphan feed the leaſt aſſiſtance lend.

13 A ſwift deſtruction ſoon ſhall ſeize on his unhappy race;
And the next age his hated name ſhall utterly deface.
14 The vengeance of his father's ſins upon his head ſhall fall;
God on his mother's crimes ſhall think, and puniſh him for all.
15 All theſe, in horrid order rank'd, before the Lord ſhall ſtand,
Till his fierce anger quite cuts off their mem'ry from the land.

*The Second Part.*

16 Becauſe he never mercy ſhow'd, but ſtill the poor oppreſs'd;
And ſought to ſlay the helpleſs man, with heavy woes diſtreſs'd:
17 Therefore the curſe he lov'd to vent ſhall his own portion prove;
And bleſſing, which he ſtill abhorr'd, ſhall far from him remove.
18 Since he in curſing took ſuch pride, like water it ſhall ſpread
Through all his veins, and ſtick like oil, with which his bones are fed.
19 This, like a poiſon'd robe, ſhall ſtill his conſtant cov'ring be,
Or an envenom'd belt, from which he never ſhall be free.
20 Thus ſhall the Lord reward all thoſe that ill to me deſign,
That with malicious falſe reports againſt my life combine.
21 But for thy glorious Name, O God, do thou deliver me;
And for thy gracious mercy's ſake preſerve and ſet me free.
22 For I, to utmoſt ſtraits reduc'd, am void of all relief;
My heart is wounded with diſtreſs, and quite pierc'd through with grief.
23 I, like an ev'ning ſhade, decline, which vaniſhes apace:
Like locuſts, up and down I'm toſs'd, and have no certain place.
24, 25 My knees with faſting are grown weak, my body lank and lean;
All that behold me ſhake their heads, and treat me with diſdain.
26, 27 But for thy mercy's ſake, O Lord, do thou my foes withſtand;
That all may ſee 'tis thine own act, the work of thy right hand.
28 Then let them curſe, ſo thou but bleſs; let ſhame the portion be
Of all that my deſtruction ſeek; while I rejoice in thee.
29 My foe ſhall with diſgrace be cloth'd, and, ſpite of all his pride,
His own confuſion, like a cloke, the guilty wretch ſhall hide.
30 But I to God, in grateful thanks, my cheerful voice will raiſe;
And, where the great aſſembly meets, ſet forth his noble praiſe.
31 For him the poor ſhall always find their ſure and conſtant friend;
And he ſhall from unrighteous dooms their guiltleſs ſouls defend.

## PSALM CX.

THE Lord unto my Lord thus ſpake: "Till I thy foes thy footſtool make,
"Sit thou in ſtate at my right hand;
2 "Supreme in Sion thou ſhalt be, and all thy proud oppoſers ſee
"Subjected to thy juſt command.
3 "Thee, in thy pow'r's triumphant day, the willing nations ſhall obey:
"And, when thy riſing beams they view,
"Shall all (redeem'd from error's night) appear as numberleſs and bright
"As cryſtal drops of morning dew."
4 The Lord has ſworn, nor ſworn in vain; that, like Melchiſedech's, thy reign
And prieſthood ſhall no period know:
5 No proud competitor to ſit at thy right hand will he permit,
But in his wrath crown'd heads o'erthrow.
6 The ſentenc'd heathen he ſhall ſlay, and fill with carcaſes his way,
Till he hath ſtruck earth's tyrants dead:
7 But in the high-way brooks ſhall firſt, like a poor pilgrim, ſlake his thirſt,
And then in triumph raiſe his head.

## PSALM CXI.

PRAISE ye the Lord; our God to praiſe my ſoul her utmoſt pow'r ſhall raiſe,
With private friends, and in the throng of ſaints, his praiſe ſhall be my ſong.
2 His works for greatneſs though renown'd, his wondrous works with eaſe are found
By thoſe who ſeek for them aright, and in the pious ſearch delight.
3 His works are all of matchleſs fame, and univerſal glory claim;
His truth, confirm'd through ages paſt, ſhall to eternal ages laſt.
4 By precept he has us enjoin'd to keep his wondrous works in mind;
And to poſterity record, that good and gracious is our Lord.
5 His bounty, like a flowing tide, has all his ſervants' wants ſupply'd;
And he will ever keep in mind his cov'nant with our fathers ſign'd.
6 At once aſtoniſh'd and o'erjoy'd, they ſaw his matchleſs pow'r employ'd;
Whereby the heathen were ſuppreſs'd, and we their heritage poſſeſs'd.
7 Juſt are the dealings of his hands, immutable are his commands;
8 By truth and equity ſuſtain'd, and for eternal rules ordain'd.
9 He ſet his ſaints from bondage free, and then eſtabliſh'd his decree,
For ever to remain the ſame; holy and rev'rend is his Name.
10 Who wiſdom's ſacred prize would win, muſt with the fear of God begin;
Immortal praiſe and heavenly ſkill have they, who know and do his will.

## PSALM CXII.

HALLELUJAH.

THAT man is bleſs'd, who ſtands in awe of God, and loves his ſacred law:
2 His ſeed on earth ſhall be renown'd, and with ſucceſſive honours crown'd.
3 His houſe, the ſeat of wealth, ſhall be an inexhauſted treaſury;
His juſtice, free from all decay, ſhall bleſſings to his heirs convey.
4 The ſoul that's fill'd with virtue's light ſhines brighteſt in affliction's night:
To pity the diſtreſs'd inclin'd, as well as juſt to all mankind.
5 His lib'ral favours he extends, to ſome he gives, to others lends;
Yet what his charity impairs, he ſaves by prudence in affairs.
6 Beſet with threat'ning dangers round, unmov'd ſhall he maintain his ground;
The ſweet remembrance of the juſt ſhall flouriſh when he ſleeps in duſt.
7 Ill tidings never can ſurpriſe his heart, that fix'd on God relies:
8 On ſafety's rock he ſits, and ſees the ſhipwreck of his enemies.
9 His hands, while they his alms beſtow'd, his glory's future harveſt ſow'd;
Whence he ſhall reap wealth, fame, renown, a temp'ral and eternal crown.
10 The wicked ſhall his triumph ſee, and gnaſh their teeth in agony:
While their unrighteous hopes decay, and vaniſh with themſelves away.

## PSALM CXIII.

YE ſaints and ſervants of the Lord, the triumphs of his Name record;
2 His ſacred Name for ever bleſs.
3 Where'er the circling ſun diſplays his riſing beams or ſetting rays,
Due praiſe to his great Name addreſs.
4 God through the world extends his ſway, the regions of eternal day
But ſhadows of his glory are.
5 With him, whoſe majeſty excels, who made the heav'n in which he dwells,
Let no created pow'r compare.
6 Though 'tis beneath his ſtate to view in higheſt heav'n what angels do,
Yet he to earth vouchſafes his care:
He takes the needy from his cell, advancing him in courts to dwell,
Companion to the greateſt there.

7 When childleſs families deſpair, he ſends the bleſſing of an heir,
To reſcue their expiring name;
Makes her that barren was to bear, and joyfully her fruit to rear:
O then extol his matchleſs fame!

## PSALM CXIV.

WHEN Iſrael, by th' Almighty led, (enrich'd by their oppreſſors' ſpoil,)
From Egypt march'd, and Jacob's ſeed from bondage in a foreign ſoil;
2 Jehovah, for his reſidence, choſe out imperial Judah's tent,
His manſion royal, and from thence through Iſrael's camp his orders ſent.
3 The diſtant ſea with terror ſaw, and from th' Almighty's preſence fled;
Old Jordan's ſtreams, ſurpris'd with awe, retreated to their fountain's head.
4 The taller mountains ſkipp'd like rams, when danger near the fold they hear;
The hills ſkipp'd after them like lambs, affrighted by their leader's fear.
5 O ſea, what made your tide withdraw, and naked leave your oozy bed?
Why, Jordan, againſt nature's law, recoil'dſt thou to thy fountain's head?
6 Why, mountains, did ye ſkip like rams, when danger does approach the fold?
Why after you the hills, like lambs, when they their leader's flight behold?
7 Earth, tremble on; well may'ſt thou fear thy Lord and Maker's face to ſee;
When Jacob's awful God draws near, 'tis time for earth and ſeas to flee.
8 To flee from God, who nature's law confirms and cancels at his will;
Who ſprings from flinty rocks can draw, and thirſty vales with water fill.

## PSALM CXV.

LORD, not to us, we claim no ſhare, but to thy ſacred Name
Give glory for thy mercy's ſake, and truth's eternal fame.
2 Why ſhould the heathen cry, Where's now the God whom we adore?
3 Convince them that in heav'n thou art, and uncontroll'd thy pow'r.
4 Their gods but gold and ſilver are, the works of mortal hands;
5 With ſpeechleſs mouth and ſightleſs eyes the molten idol ſtands.
6 The pageant has both ears and noſe, but neither hears nor ſmells;
7 Its hands and feet nor feel nor move, no life within it dwells.
8 Such ſenſeleſs ſtocks they are, that we can nothing like them find,
But thoſe who on their help rely, and them for gods deſign'd.
9 O Iſrael, make the Lord your truſt, who is your help and ſhield:
10 Prieſts, Levites, truſt in him alone, who only help can yield.
11 Let all, who truly fear the Lord, on him they fear rely:
Who them in danger can defend, and all their wants ſupply.
12, 13 Of us he oft has mindful been, and Iſrael's houſe will bleſs;
Prieſts, Levites, Proſelytes, e'en all who his great Name confeſs.
14 On you, and on your heirs, he will increaſe of bleſſings bring;
15 Thrice happy you, who fav'rites are of this almighty King!
16 Heav'n's higheſt orb of glory he his empire's ſeat deſign'd;
And gave this lower globe of earth a portion to mankind.
17 They who in death and ſilence ſleep to him no praiſe afford:
18 But we will bleſs for evermore our ever-living Lord.

## PSALM CXVI.

MY ſoul with grateful thoughts of love entirely is poſſeſt,
Becauſe the Lord vouchſaf'd to hear the voice of my requeſt.
2 Since he has now his ear inclin'd, I never will deſpair;
But ſtill in all the ſtraits of life to him addreſs my pray'r.

3 With deadly ſorrows compaſs'd round, with pains of hell oppreſt,
When troubles ſeiz'd my aching heart, and anguiſh rack'd my breaſt;
4 On God's Almighty Name I call'd, and thus to him I pray'd:
"Lord, I beſeech thee, ſave my ſoul, with ſorrows quite diſmay'd."
5, 6 How juſt and merciful is God! how gracious is the Lord!
Who ſaves the harmleſs, and to me does timely help afford.
7 Then, free from penſive cares, my ſoul, reſume thy wonted reſt;
For God has wondrouſly to thee his bounteous love expreſt.
8 When death alarm'd me, he remov'd my dangers and my fears:
My feet from falling he ſecur'd, and dry'd my eyes from tears.
9 Therefore my life's remaining years, which God to me ſhall lend,
Will I in praiſes to his Name, and in his ſervice ſpend.
10, 11 In God I truſted, and of him in greateſt ſtraits did boaſt;
(For, in my flight, all hopes of aid from faithleſs men were loſt.)
12, 13 Then what return to him ſhall I for all his goodneſs make?
I'll praiſe his Name, and with glad zeal the cup of bleſſing take.
14, 15 I'll pay my vows amongſt his ſaints, whoſe blood (howe'er deſpis'd
By wicked men) in God's account is always highly priz'd.
16 By various ties, O Lord, muſt I to thy dominion bow;
Thy humble handmaid's ſon before, thy ranſom'd captive now.
17, 18 To thee I'll off'rings bring of praiſe; and, whilſt I bleſs thy Name,
The juſt performance of my vows to all thy ſaints proclaim.
19 They in Jeruſalem ſhall meet, and in thy houſe ſhall join,
To bleſs thy Name with one conſent, and mix their ſongs with mine.

## PSALM CXVII.

WITH cheerful notes let all the earth to heav'n their voices raiſe:
Let all, inſpir'd with godly mirth, ſing ſolemn hymns of praiſe.
2 God's tender mercy knows no bound, his truth ſhall ne'er decay:
Then let the willing nations round their grateful tribute pay.

## PSALM CXVIII.

1, 2 O Praiſe the Lord, for he is good, his mercies ne'er decay:
That his kind favours ever laſt, let thankful Iſrael ſay.
3, 4 Their ſenſe of his eternal love let Aaron's houſe expreſs;
And, that it never fails, let all that fear the Lord confeſs.
5 To God I made my humble moan, with troubles quite oppreſt;
And he releas'd me from my ſtraits, and granted my requeſt.
6 Since therefore God does on my ſide ſo graciouſly appear,
Why ſhould the vain attempts of men poſſeſs my ſoul with fear?
7 Since God, with thoſe that aid my cauſe, vouchſafes my part to take,
To all my foes I need not doubt a juſt return to make.
8, 9 For better 'tis to truſt in God, and have the Lord our friend,
Than on the greateſt human pow'r for ſafety to depend.
10, 11 Though many nations, cloſely leagu'd, did oft beſet me round;
Yet, by his boundleſs pow'r ſuſtain'd, I did their ſtrength confound.
12 They ſwarm'd like bees, and yet their rage was but a ſhort-liv'd blaze;
For whilſt on God I ſtill rely'd, I vanquiſh'd them with eaſe.
13 When all united preſs'd me hard, in hopes to make me fall,
The Lord vouchſaf'd to take my part, and ſav'd me from them all.
14 The honour of my ſtrange eſcape to him alone belongs;
He is my Saviour and my ſtrength, he only claims my ſongs.

15 Joy fills the dwelling of the juſt, whom God has ſav'd from harm;
For wondrous things are brought to paſs by his Almighty arm.
16 He, by his own reſiſtleſs pow'r, has endleſs honour won;
The ſaving ſtrength of his right hand amazing works has done.
17 God will not ſuffer me to fall, but ſtill prolongs my days;
That, by declaring all his works, I may advance his praiſe.
18 When God had ſorely me chaſtis'd, till quite of hopes bereav'd,
He ſpar'd me from the gates of death my fainting life repriev'd.
19 Then open wide the temple gates to which the juſt repair,
That I may enter in, and praiſe my great deliv'rer there.
20, 21 Within thoſe gates of God's abode, to which the righteous preſs;
Since thou haſt heard, and ſet me ſafe, thy holy Name I'll bleſs.
22, 23 That which the builders once refus'd is now the corner-ſtone:
This is the wondrous work of God, the work of God alone.
24, 25 This day is God's; let all the land exalt their cheerful voice:
Lord, we beſeech thee, ſave us now, and make us ſtill rejoice.
26 Him that approaches in God's Name let all th' aſſembly bleſs;
"We, that belong to God's own houſe, have wiſh'd you good ſucceſs."
27 God is the Lord, through whom we all both light and comfort find;
Faſt to the altar's horn with cords the choſen victim bind.
28 Thou art my Lord, O God, and ſtill I'll praiſe thy holy Name:
Becauſe thou only art my God, I'll celebrate thy fame.
29 O then with me give thanks to God, who ſtill does gracious prove;
And let the tribute of our praiſe be endleſs as his love.

## PSALM CXIX.

### ALEPH.

HOW bleſs'd are they who always keep the pure and perfect way;
Who never from the ſacred paths of God's commandments ſtray!
2 How bleſs'd, who to his righteous laws have ſtill obedient been;
And have with fervent humble zeal his favour ſought to win!
3 Such men their utmoſt caution uſe to ſhun each wicked deed:
But in the path which he directs with conſtant care proceed.
4 Thou ſtrictly haſt enjoin'd us, Lord, to learn thy ſacred will;
And all our diligence employ thy ſtatutes to fulfil.
5 O then that thy moſt holy will might o'er my ways preſide!
And I the courſe of all my life by thy direction guide!
6 Then with aſſurance ſhould I walk, from all confuſion free;
Convinc'd, with joy, that all my ways with thy commands agree.
7 My upright heart ſhall my glad mouth with cheerful praiſes fill;
When, by thy righteous judgments taught, I ſhall have learnt thy will.
8 So to thy ſacred laws ſhall I all due obſervance pay:
O then forſake me not, my God, nor caſt me quite away.

### BETH.

9 How ſhall the young preſerve their ways from all pollution free?
By making ſtill their courſe of life with thy commands agree.
10 With hearty zeal for thee I ſeek, to thee for ſuccour pray;
O ſuffer not my careleſs ſteps from thy right paths to ſtray.
11 Safe in my heart, and cloſely hid, thy word, my treaſure, lies;
To ſuccour me with timely aid, when ſinful thoughts ariſe.
12 Secur'd by that my grateful ſoul ſhall ever bleſs thy Name:
O teach me then by thy juſt laws, my future life to frame.

13 My lips, unlock'd by pious zeal, to others have declar'd,
How well the judgments of thy mouth deſerve our beſt regard.
14 Whilſt in the way of thy commands more ſolid joy I found,
Than had I been with vaſt increaſe of envied riches crown'd.
15 Therefore thy juſt and upright laws ſhall always fill my mind;
And thoſe ſound rules which thou preſcrib'ſt all due reſpect ſhall find.
16 To keep thy ſtatutes undefac'd ſhall be my conſtant joy;
The ſtrict remembrance of thy word ſhall all my thoughts employ.

GIMEL.

17 Be gracious to thy ſervant, Lord, do thou my life defend,
That I, according to thy word, my future time may ſpend.
18 Enlighten both my eyes and mind, that ſo I may diſcern
The wondrous things which they behold, who thy juſt precepts learn.
19 Though like a ſtranger in the land from place to place I ſtray,
Thy righteous judgments from my ſight remove not thou away.
20 My fainting ſoul is almoſt pin'd, with earneſt longing ſpent,
Whilſt always on the eager ſearch of thy juſt will intent.
21 Thy ſharp rebuke ſhall cruſh the proud, whom ſtill thy curſe purſues;
Since they to walk in thy right ways preſumptuouſly refuſe.
22 But far from me do thou, O Lord, contempt and ſhame remove;
For I thy ſacred laws affect with undiſſembled love.
23 Though princes oft, in council met, againſt thy ſervant ſpake;
Yet I thy ſtatutes to obſerve my conſtant buſineſs make.
24 For thy commands have always been my comfort and delight;
By them I learn, with prudent care, to guide my ſteps aright.

DALETH.

25 My ſoul, oppreſs'd will deadly care, cloſe to the duſt does cleave;
Revive me, Lord, and let me now thy promis'd aid receive.
26 To thee I ſtill declar'd my ways, who didſt incline thine ear:
O teach me then my future life by thy juſt laws to ſteer.
27 If thou wilt make me know thy laws, and by their guidance walk,
The wondrous works which thou haſt done ſhall be my conſtant talk.
28 But ſee, my ſoul within me ſinks, preſs'd down with weighty care;
Do thou, according to thy word, my waſted ſtrength repair.
29 Far, far from me be all falſe ways and lying arts remov'd!
But kindly grant I ſtill may keep the path by thee approv'd.
30 Thy faithful ways, thou God of truth, my happy choice I've made;
Thy judgments, as my rule of life, before me always laid.
31 My care has been to make my life with thy commands agree;
O then preſerve thy ſervant, Lord, from ſhame and ruin free.
32 So in the way of thy commands ſhall I with pleaſure run,
And, with a heart enlarg'd with joy, ſucceſsfully go on.

HE.

33 Inſtruct me in thy ſtatutes, Lord, thy righteous paths diſplay;
And I from them, through all my life, will never go aſtray.
34 If thou true wiſdom from above wilt graciouſly impart,
To keep thy perfect laws I will devote my zealous heart.
35 Direct me in the ſacred ways to which thy precepts lead;
Becauſe my chief delight has been thy righteous paths to tread.
36 Do thou to thy moſt juſt commands incline my willing heart,
Let no deſire of worldly wealth from thee my thoughts divert.

37 From thoſe vain objects turn my eyes, which this falſe world diſplays;
But give me lively pow'r and ſtrength to keep thy righteous ways.
38 Confirm the promiſe which thou mad'ſt, and give thy ſervant aid,
Who to tranſgreſs thy ſacred laws is awfully afraid.
39 The foul diſgrace I juſtly fear, in mercy, Lord, remove;
For all the judgments thou ordain'ſt are full of grace and love.
40 Thou know'ſt how after thy commands my longing heart does pant;
O then make haſte to raiſe me up, and promis'd ſuccour grant.

VAU.

41 Thy conſtant bleſſing, Lord, beſtow to cheer my drooping heart;
To me, according to thy word, thy ſaving health impart.
42 So ſhall I, when my foes upbraid, this ready anſwer make;
"In God I truſt, who never will his faithful promiſe break."
43 Then let not quite the word of truth be from my mouth remov'd;
Since ſtill my ground of ſteadfaſt hope thy juſt decrees have prov'd.
44 So I to keep thy righteous laws will all my ſtudy bend;
From age to age my time to come in their obſervance ſpend.
45 Ere long I truſt to walk at large, from all incumbrance free;
Since I reſolve to make my life with thy commands agree.
46 Thy laws ſhall be my conſtant talk, and princes ſhall attend,
Whilſt I the juſtice of thy ways with confidence defend.
47 My longing heart and raviſh'd ſoul ſhall both o'erflow with joy,
When in thy lov'd commandments I my happy hours employ.
48 Then will I to thy juſt decrees lift up my willing hands;
My care and buſineſs then ſhall be to ſtudy thy commands.

ZAIN.

49 According to thy promis'd grace, thy favour, Lord, extend:
Make good to me the word, on which thy ſervant's hopes depend.
50 That only comfort in diſtreſs did all my griefs control;
Thy word, when troubles hemm'd me round, reviv'd my fainting ſoul.
51 Inſulting foes did proudly mock, and all my hopes deride;
Yet from thy law not all their ſcoffs could make me turn aſide.
52 Thy judgments then of ancient date I quickly call'd to mind,
Till, raviſh'd with ſuch thoughts, my ſoul did ſpeedy comfort find.
53 Sometimes I ſtand amaz'd like one with deadly horror ſtruck,
To think how all my ſinful foes have thy juſt laws forſook.
54 But I thy ſtatutes and decrees my cheerful anthems made;
Whilſt through ſtrange lands and deſert wilds I like a pilgrim ſtray'd.
55 Thy Name, that cheer'd my heart by day, has fill'd my thoughts by night;
I then reſolv'd by thy juſt laws to guide my ſteps aright.
56 That peace of mind, which has my ſoul in deep diſtreſs ſuſtain'd,
By ſtrict obedience to thy will I happily obtain'd.

CHETH.

57 O Lord, my God, my portion thou and ſure poſſeſſion art;
Thy words I ſteadfaſtly reſolve to treaſure in my heart.
58 With all the ſtrength of warm deſires I did thy grace implore;
Diſcloſe, according to thy word, thy mercy's boundleſs ſtore.
59 With due reflection and ſtrict care on all my ways I thought;
And ſo, reclaim'd to thy juſt paths, my wand'ring ſteps I brought.
60 I loſt no time, but made great haſte, reſolv'd without delay
To watch, that I might never more from thy commandments ſtray.

61 Though num'rous troops of ſinful men to rob me have combin'd,
Yet I thy pure and righteous laws have ever kept in mind.
62 In dead of night I will ariſe to ſing thy ſolemn praiſe;
Convinc'd how much I always ought to love thy righteous ways.
63 To ſuch as fear thy holy Name myſelf I cloſely join;
To all who their obedient wills to thy commands reſign.
64 O'er all the earth thy mercy, Lord, abundantly is ſhed;
O make me then exactly learn thy ſacred paths to tread.

TETH.

65 With me, thy ſervant, thou haſt dealt moſt graciouſly, O Lord;
Repeated benefits beſtow'd, according to thy word.
66 Teach me the ſacred ſkill, by which right judgment is attain'd,
Who in belief of thy commands have ſteadfaſtly remain'd.
67 Before affliction ſtopp'd my courſe, my footſteps went aſtray;
But I have ſince been diſciplin'd thy precepts to obey.
68 Thou art, O Lord, ſupremely good, and all thou doſt is ſo;
On me, thy ſtatutes to diſcern, thy ſaving ſkill beſtow.
69 The proud have forg'd malicious lies, my ſpotleſs fame to ſtain;
But my fix'd heart, without reſerve, thy precepts ſhall retain.
70 While pamper'd they, with proſp'rous ills, in ſenſual pleaſures live,
My ſoul can reliſh no delight but what thy precepts give.
71 'Tis good for me that I have felt affliction's chaſt'ning rod,
That I might duly learn and keep the ſtatutes of my God.
72 The law that from thy mouth proceeds of more eſteem I hold
Than untouch'd mines, than thouſand mines of ſilver and of gold.

JOD.

73 To me, who am the workmanſhip of thy Almighty hands,
The heav'nly underſtanding give to learn thy juſt commands.
74 My preſervation to thy ſaints ſtrong comfort will afford,
To ſee ſucceſs attend my hopes, who truſted in thy word.
75 That right thy judgments are, I now by ſure experience ſee;
And that in faithfulneſs, O Lord, thou haſt afflicted me.
76 O let thy tender mercy now afford me needful aid;
According to thy promiſe, Lord, to me, thy ſervant, made.
77 To me thy ſaving grace reſtore, that I again may live;
Whoſe ſoul can reliſh no delight but what thy precepts give.
78 Defeat the proud, who, unprovok'd, to ruin me have ſought,
Who only on thy ſacred laws employ my harmleſs thought.
79 Let thoſe that fear thy Name eſpouſe my cauſe, and thoſe alone,
Who have by ſtrict and pious ſearch thy ſacred precepts known.
80 In thy bleſt ſtatutes let my heart continue always ſound;
That guilt and ſhame, the ſinner's lot, may never me confound.

CAPH.

81 My ſoul with long expectance faints to ſee thy ſaving grace;
Yet ſtill on thy unerring word my confidence I place.
82 My very eyes conſume and fail with waiting for thy word;
O when wilt thou thy kind relief and promis'd aid afford?
83 My ſkin like ſhrivell'd parchment ſhows, that long in ſmoke is ſet;
Yet no affliction me can force thy ſtatutes to forget.
84 How many days muſt I endure of ſorrow and diſtreſs?
When wilt thou judgment execute on them who me oppreſs?

85 The proud have digg'd a pit for me, that have no other foes,
But ſuch as are averſe to thee, and thy juſt laws oppoſe.
86 With ſacred truth's eternal laws all thy commands agree:
Men perſecute me without cauſe; thou, Lord, my helper be.
87 With cloſe deſigns againſt my life they had almoſt prevail'd;
But in obedience to thy will my duty never fail'd.
88 Thy wonted kindneſs, Lord, reſtore, my drooping heart to cheer;
That by thy righteous ſtatutes, I my life's whole courſe may ſteer.

LAMED.

89 For ever, and for ever, Lord, unchang'd thou doſt remain:
Thy word eſtabliſh'd in the heav'ns does all their orbs ſuſtain.
90 Through circling ages, Lord, thy truth immoveable ſhall ſtand,
As doth the earth, which thou upholdſt by thy Almighty hand.
91 All things the courſe by thee ordain'd e'en to this day fulfil;
They are the faithful ſubjects all, and ſervants of thy will.
92 Unleſs thy ſacred law had been my comfort and delight,
I muſt have fainted and expir'd in dark affliction's night.
93 Thy precepts therefore from my thoughts ſhall never, Lord, depart;
For thou by them haſt to new life reſtor'd my dying heart.
94 As I am thine, entirely thine, protect me, Lord, from harm;
Who have thy precepts ſought to know, and carefully perform.
95 The wicked have their ambuſh laid my guiltleſs life to take;
But in the midſt of danger I thy word my ſtudy make.
96 I've ſeen an end of what we call perfection here below:
But thy commandments, like thyſelf, no change or period know.

MEM.

97 The love that to thy laws I bear no language can diſplay;
They with freſh wonders entertain my raviſh'd thoughts all day.
98 Through thy commands I wiſer grow than all my ſubtle foes;
For thy ſure word doth me direct, and all my ways diſpoſe.
99 From me my former teachers now may abler counſel take,
Becauſe thy ſacred precepts I my conſtant ſtudy make.
100 In underſtanding I excel the ſages of our days;
Becauſe by thy unerring rules I order all my ways.
101 My feet with care I have reſtrain'd from ev'ry ſinful way,
That to thy ſacred word I might entire obedience pay.
102 I have not from thy judgments ſtray'd, by vain deſires miſled;
For, Lord, thou haſt inſtructed me thy righteous paths to tread.
103 How ſweet are all thy words to me! O what divine repaſt!
How much more grateful to my ſoul than honey to my taſte!
104 Taught by thy ſacred precepts, I with heav'nly ſkill am bleſt:
Through which the treach'rous ways of ſin I utterly deteſt.

NUN.

105 Thy word is to my feet a lamp, the way of truth to ſhow;
A watch-light to point out the path in which I ought to go.
106 I ſware, (and from my ſolemn oath will never ſtart aſide,)
That in thy righteous judgments I will ſteadfaſtly abide.
107 Since I with griefs am ſo oppreſt, that I can bear no more,
According to thy word do thou my fainting ſoul reſtore.
108 Let ſtill my ſacrifice of praiſe with thee acceptance find;
And in thy righteous judgments, Lord, inſtruct my willing mind.

109 Though ghaſtly dangers me ſurround, my ſoul they cannot awe;
Nor with continual terrors keep from thinking on thy law.
110 My wicked and invet'rate foes for me their ſnares have laid;
Yet I have kept the upright path, nor from thy precepts ſtray'd.
111 Thy teſtimonies I have made my heritage and choice;
For they, when other comforts fail, my drooping heart rejoice.
112 My heart with early zeal began thy ſtatutes to obey;
And, till my courſe of life is done, ſhall keep thy upright way.

SAMECH.

113 Deceitful thoughts and practices I utterly deteſt;
But to thy law affection bear too great to be expreſt.
114 My hiding-place, my refuge-tow'r, and ſhield art thou, O Lord;
I firmly anchor all my hopes on thy unerring word.
115 Hence ye that trade in wickedneſs, approach not my abode;
For firmly I reſolve to keep the precepts of my God.
116 According to thy gracious word from danger ſet me free;
Nor make me of thoſe hopes aſham'd that I repoſe on thee.
117 Uphold me, ſo ſhall I be ſafe, and reſcu'd from diſtreſs;
To thy decrees continually my juſt reſpect addreſs.
118 The wicked thou haſt trod to earth, who from thy ſtatutes ſtray'd;
Their vile deceit the juſt reward of their own falſehood made.
119 The wicked from thy holy land thou doſt like droſs remove;
I therefore, with ſuch juſtice charm'd, thy teſtimonies love.
120 Yet with that love they make me dread, leſt I ſhould ſo offend,
When on tranſgreſſors I behold thy judgments thus deſcend.

AIN.

121 Judgment and juſtice I have lov'd; O therefore, Lord, engage
In my defence, nor give me up to my oppreſſors' rage.
122 Do thou be ſurety, Lord, for me, and ſo ſhall this diſtreſs
Prove good for me; nor ſhall the proud my guiltleſs ſoul oppreſs.
123 My eyes, alas! begin to fail, in long expectance held;
Till thy ſalvation they behold, and righteous word fulfill'd.
124 To me, thy ſervant in diſtreſs, thy wonted grace diſplay,
And diſcipline my willing heart thy ſtatutes to obey.
125 On me, devoted to thy fear, thy ſacred ſkill beſtow,
That of thy teſtimonies I the full extent may know.
126 'Tis time, high time, for thee, O Lord, thy vengeance to employ,
When men with open violence thy ſacred law deſtroy.
127 Yet their contempt of thy commands but makes their value riſe
In my eſteem, who pureſt gold compar'd with them deſpiſe.
128 Thy precepts therefore I account in all reſpects divine;
They teach me to diſcern the right, and all falſe ways decline.

PE.

129 The wonders which thy laws contain no words can repreſent;
Therefore to learn and practiſe them my zealous heart is bent.
130 The very entrance to thy word celeſtial light diſplays;
And knowledge of true happineſs to ſimpleſt minds conveys.
131 With eager hopes I waiting ſtood, and fainted with deſire,
That of thy wiſe commands I might the ſacred ſkill acquire.
132 With favour, Lord, look down on me, who thy relief implore;
As thou art wont to viſit thoſe who thy bleſs'd Name adore.

133 Directed by thy heav'nly word let all my footſteps be;
Nor wickedneſs of any kind dominion have o'er me.
134 Releaſe, entirely ſet me free from perſecuting hands,
That, unmoleſted, I may learn and practiſe thy commands.
135 On me, devoted to thy fear, Lord, make thy face to ſhine:
Thy ſtatutes both to know and keep my heart with zeal incline.
136 My eyes to weeping fountains turn, whence briny rivers flow,
To ſee mankind againſt thy laws in bold defiance go.

TSADDI.

137 Thou art the righteous Judge, in whom wrong'd innocence may truſt;
And, like thyſelf, thy judgments, Lord, in all reſpects are juſt.
138 Moſt juſt and true thoſe ſtatutes were, which thou didſt firſt decree;
And all with faithfulneſs perform'd ſucceeding times ſhall ſee.
139 With zeal my fleſh conſumes away, my ſoul with anguiſh frets,
To ſee my foes contemn at once thy promiſes and threats.
140 Yet each neglected word of thine, howe'er by them deſpis'd,
Is pure, and for eternal truth by me, thy ſervant, priz'd.
141 Brought, for thy ſake, to low eſtate, contempt from all I find;
Yet no affronts or wrongs can drive thy precepts from my mind.
142 Thy righteouſneſs ſhall then endure, when time itſelf is paſt;
Thy law is truth itſelf, that truth which ſhall for ever laſt.
143 Though trouble, anguiſh, doubts, and dread, to compaſs me unite;
Beſet with danger, ſtill I make thy precepts my delight.
144 Eternal and unerring rules thy teſtimonies give;
Teach me the wiſdom that will make my ſoul for ever live.

KOPH.

145 With my whole heart to God I call'd, Lord, hear my earneſt cry;
And I thy ſtatutes to perform will all my care apply.
146 Again more fervently I pray'd, O ſave me, that I may
Thy teſtimonies throughly know, and ſteadfaſtly obey.
147 My earlier pray'r the dawning day prevented, while I cried
To him, on whoſe engaging word my hope alone relied.
148 With zeal have I awak'd before the midnight watch was ſet,
That I of thy myſterious word might perfect knowledge get.
149 Lord, hear my ſupplicating voice, and wonted favour ſhew;
O quicken me, and ſo approve thy judgments ever true.
150 My perſecuting foes advance, and hourly nearer draw;
What treatment can I hope from them who violate thy law?
151 Though they draw nigh, my comfort is, thou, Lord, art yet more near;
Thou, whoſe commands are righteous all, thy promiſes ſincere.
152 Concerning thy divine decrees my ſoul has known of old,
That they were true, and ſhall their truth to endleſs ages hold.

RESCH.

153 Conſider my affliction, Lord, and me from bondage draw;
Think on thy ſervant in diſtreſs, who ne'er forgets thy law.
154 Plead thou my cauſe; to that and me thy timely aid afford;
With beams of mercy quicken me according to thy word.
155 From harden'd ſinners thou remov'ſt ſalvation far away;
'Tis juſt thou ſhould'ſt withdraw from them who from thy ſtatutes ſtray.
156 Since great thy tender mercies are to all who thee adore;
According to thy judgments, Lord, my fainting hopes reſtore.

157 A num'rous hoſt of ſpiteful foes againſt my life combine;
But all too few to force my ſoul thy ſtatutes to decline.
158 Thoſe bold tranſgreſſors I beheld, and was with grief oppreſs'd,
To ſee with what audacious pride thy cov'nant they tranſgreſs'd.
159 Yet while they ſlight, conſider, Lord, how I thy precepts love;
O therefore quicken me with beams of mercy from above.
160 As from the birth of time thy truth has held through ages paſt,
So ſhall thy righteous judgments firm to endleſs ages laſt.

SCHIN.

161 Though mighty tyrants, without cauſe, conſpire my blood to ſhed,
Thy ſacred word has pow'r alone to fill my heart with dread.
162 And yet that word my joyful breaſt with heav'nly rapture warms;
Nor conqueſt, nor the ſpoils of war, have ſuch tranſporting charms.
163 Perfidious practices and lies I utterly deteſt;
But to thy laws affection bear, too vaſt to be expreſt.
164 Sev'n times a day, with grateful voice, thy praiſes I reſound,
Becauſe I find thy judgments all with truth and juſtice crown'd.
165 Secure, ſubſtantial peace have they who truly love thy law;
No ſmiling miſchief them can tempt, nor frowning danger awe.
166 For thy ſalvation I have hop'd, and, though ſo long delay'd,
With cheerful zeal and ſtricteſt care all thy commands obey'd.
167 Thy teſtimonies I have kept, and conſtantly obey'd;
Becauſe the love I bore to them the ſervice eaſy made.
168 From ſtrict obſervance of thy laws I never yet withdrew;
Convinc'd that my moſt ſecret ways are open to thy view.

TAU.

169 To my requeſt and earneſt cry attend, O gracious Lord;
Inſpire my heart with heav'nly ſkill, according to thy word.
170 Let my repeated pray'r at laſt before thy throne appear;
According to thy plighted word, for my relief draw near.
171 Then ſhall my grateful lips return the tribute of thy praiſe,
When thou thy counſels haſt reveal'd, and taught me thy juſt ways.
172 My tongue the praiſes of thy word ſhall thankfully reſound,
Becauſe thy promiſes are all with truth and juſtice crown'd.
173 Let thy almighty arm appear, and bring me timely aid,
For I the laws thou haſt ordain'd my heart's free choice have made.
174 My ſoul has waited long to ſee thy ſaving grace reſtor'd;
Nor comfort knew, but what thy laws, thy heav'nly laws, afford.
175 Prolong my life, that I may ſing my great Reſtorer's praiſe;
Whoſe juſtice from the depth of woes my fainting ſoul ſhall raiſe.
176 Like ſome loſt ſheep I've ſtray'd, till I deſpair my way to find;
Thou, therefore, Lord, thy ſervant ſeek, who keeps thy laws in mind.

## PSALM CXX.

IN deep diſtreſs I oft have cried to God, who never yet denied
To reſcue me, oppreſs'd with wrongs.
2 Once more, O Lord, deliv'rance ſend, from lying lips my ſoul defend,
And from the rage of ſland'ring tongues.
3 What little profit can accrue, and yet what heavy wrath is due,
O thou perfidious tongue, to thee!
4 Thy ſting upon thyſelf ſhall turn; of laſting flames that fiercely burn,
The conſtant fuel thou ſhalt be.

5 But O how wretched is my doom, who am a ſojourner become
In barren Meſech's deſert ſoil!
With Kedar's wicked tents inclos'd, to lawleſs ſavages expos'd,
Who live on nought but theft and ſpoil.
6 My hapleſs dwelling is with thoſe who peace and amity oppoſe,
And pleaſure take in others' harms:
7 Sweet peace is all I court and ſeek; but when to them of peace I ſpeak,
They ſtraight cry out, "To arms, to arms!"

## PSALM CXXI.

TO Sion's hill I lift my eyes, from thence expecting aid;
2 From Sion's hill, and Sion's God, who heav'n and earth has made.
3 Then thou, my ſoul, in ſafety reſt, thy Guardian will not ſleep;
4 His watchful care, that Iſrael guards, will Iſrael's monarch keep.
5 Shelter'd beneath th' Almighty's wings thou ſhalt ſecurely reſt,
6 Where neither ſun nor moon ſhall thee by day or night moleſt.
7 From common accidents of life his care ſhall guard thee ſtill;
8 From the blind ſtrokes of chance, and foes that lie in wait to kill.
9 At home, abroad, in peace, in war, thy God ſhall thee defend;
Conduct thee through life's pilgrimage ſafe to thy journey's end.

## PSALM CXXII.

O 'Twas a joyful ſound to hear our tribes devoutly ſay,
Up, Iſrael, to the temple haſte, and keep your feſtal day.
2 At Salem's courts we muſt appear with our aſſembled pow'rs,
3 In ſtrong and beauteous order rang'd, like her united tow'rs.
4 'Tis thither, by divine command, the tribes of God repair,
Before his ark to celebrate his Name with praiſe and pray'r.
5 Tribunals ſtand erected there, where equity takes place;
There ſtand the courts and palaces of royal David's race.
6 O pray we then for Salem's peace, for they ſhall proſp'rous be,
(Thou holy city of our God!) who bear true love to thee.
7 May peace within thy ſacred walls a conſtant gueſt be found,
With plenty and proſperity thy palaces be crown'd.
8 For my dear brethren's ſake, and friends no leſs than brethren dear,
I'll pray,—May peace in Salem's tow'rs a conſtant gueſt appear.
9 But moſt of all I'll ſeek thy good, and ever wiſh thee well,
For Sion and the temple's ſake, where God vouchſafes to dwell.

## PSALM CXXIII.

ON thee, who dwell'ſt above the ſkies, for mercy wait my longing eyes;
2 As ſervants watch their maſters' hands, and maids their miſtreſſes' commands.
3, 4 O then have mercy on us, Lord, thy gracious aid to us afford;
To us, whom cruel foes oppreſs, grown rich and proud by our diſtreſs.

## PSALM CXXIV.

HAD not the Lord (may Iſrael ſay) been pleas'd to interpoſe;
2 Had he not then eſpous'd our cauſe, when men againſt us roſe:
3, 4, 5 Their wrath had ſwallow'd us alive, and rag'd without control;
Their ſpite and pride's united floods had quite o'erwhelm'd our ſoul.
6 But prais'd be our eternal Lord, who reſcu'd us that day,
Nor to their ſavage jaws gave up our threaten'd lives a prey.

7 Our ſoul is like a bird eſcap'd from out the fowler's net;
The ſnare is broke, their hopes are croſs'd, and we at freedom ſet.
8 Secure in his Almighty name our confidence remains,
Who, as he made both heav'n and earth, of both ſole monarch reigns.

## PSALM CXXV.

WHO place on Sion's God their truſt, like Sion's rock ſhall ſtand;
Like her immovably be fix'd by his Almighty hand.
2 Look how the hills on ev'ry ſide Jeruſalem incloſe;
So ſtands the Lord around his ſaints, to guard them from their foes.
3 The wicked may afflict the juſt, but ne'er too long oppreſs,
Nor force him by deſpair to ſeek baſe means for his redreſs.
4 Be good, O righteous God, to thoſe who righteous deeds affect;
The heart that innocence retains let innocence protect.
5 All thoſe who walk in crooked paths the Lord ſhall ſoon deſtroy;
Cut off th' unjuſt, but crown the ſaints with laſting peace and joy.

## PSALM CXXVI.

WHEN Sion's God her ſons recall'd from long captivity,
It ſeem'd at firſt a pleaſing dream of what we wiſh'd to ſee.
2 But ſoon in an accuſtom'd mirth we did our voice employ,
And ſung our great Reſtorer's praiſe in thankful hymns of joy.
Our heathen foes repining ſtood, yet were compell'd to own,
That great and wondrous was the work our God for us had done.
3 'Twas great, ſay they; 'twas wondrous great, much more ſhould we confeſs;
The Lord has done great things, whereof we reap the glad ſucceſs.
4 To us bring back the remnant, Lord, of Iſrael's captive bands,
More welcome than refreſhing ſhow'rs to parch'd and thirſty lands.
5 That we, whoſe work commenc'd in tears, may ſee our labours thrive,
Till finiſh'd with ſucceſs, to make our drooping hearts revive.
6 Though he deſpond that ſows his grain, yet doubtleſs he ſhall come
To bind his full-ear'd ſheaves, and bring the joyful harveſt home.

## PSALM CXXVII.

WE build with fruitleſs coſt, unleſs the Lord the pile ſuſtain;
Unleſs the Lord the city keep the watchman wakes in vain.
2 In vain we riſe before the day, and late to reſt repair,
Allow no reſpite to our toil, and eat the bread of care.
3 Supplies of life, with eaſe to them, he on his ſaints beſtows;
He crowns their labour with ſucceſs, their nights with ſound repoſe.
4 Children, thoſe comforts of our life, are preſents from the Lord;
He gives a num'rous race of heirs, as piety's reward.
5 As arrows in a giant's hand, when marching forth to war,
E'en ſo the ſons of ſprightly youth their parents' ſafeguard are.
6 Happy the man whoſe quiver's fill'd with theſe prevailing arms;
He needs not fear to meet his foe at law, or war's alarms.

## PSALM CXXVIII.

THE man is bleſt who fears the Lord, nor only worſhip pays,
But keeps his ſteps confin'd with care to his appointed ways.
2 He ſhall upon the ſweet returns of his own labour feed;
Without dependence live, and ſee his wiſhes all ſucceed.
3 His wife, like a fair fertile vine, her lovely fruit ſhall bring;
His children, like young olive plants, about his table ſpring.

4, 5 Who fears the Lord ſhall proſper thus; him Sion's God ſhall bleſs,
And grant him all his days to ſee Jeruſalem's ſucceſs.
6 He ſhall live on, till heirs from him deſcend with vaſt increaſe;
Much bleſs'd in his own proſp'rous ſtate, and more in Iſrael's peace.

## PSALM CXXIX.

FROM my youth up, may Iſrael ſay, they oft have me aſſail'd;
2 Reduc'd me oft to heavy ſtraits, but never quite prevail'd.
3 They oft have plow'd my patient back with furrows deep and long;
4 But our juſt God has broke their chains, and reſcu'd us from wrong.
5 Defeat, confuſion, ſhameful rout be ſtill the doom of thoſe,
Their righteous doom, who Sion hate, and Sion's God oppoſe.
6 Like corn upon our houſes' tops, untimely let them fade,
Which too much heat, and want of root, has blaſted in the blade:
7 Which in his arms no reaper takes, but unregarded leaves;
Nor binder thinks it worth his pains to fold it into ſheaves.
8 No traveller that paſſes by vouchſafes a minute's ſtop,
To give it one kind look, or crave Heav'n's bleſſing on the crop.

## PSALM CXXX.

FROM loweſt depths of woe to God I ſent my cry;
2 Lord, hear my ſupplicating voice, and graciouſly reply.
3 Should'ſt thou ſeverely judge, who can the trial bear?
4 But thou forgiv'ſt, leſt we deſpond, and quite renounce thy fear.
5 My ſoul with patience waits for thee, the living Lord;
My hopes are on thy promiſe built, thy never-failing word.
6 My longing eyes look out for thy enliv'ning ray,
More duly than the morning watch to ſpy the dawning day.
7 Let Iſrael truſt in God, no bounds his mercy knows;
The plenteous ſource and ſpring from whence eternal ſuccour flows.
8 Whoſe friendly ſtreams to us ſupplies in want convey;
A healing ſpring, a ſpring to cleanſe, and waſh our guilt away.

## PSALM CXXXI.

O Lord, I am not proud of heart, nor caſt a ſcornful eye;
Nor my aſpiring thoughts employ in things for me too high.
2 With infant innocence thou know'ſt I have myſelf demean'd;
Compos'd to quiet, like a babe that from the breaſt is wean'd.
3 Like me let Iſrael hope in God, his aid alone implore:
Both now and ever truſt in him, who lives for evermore.

## PSALM CXXXII.

LET David, Lord, a conſtant place in thy remembrance find:
Let all the ſorrows he endur'd be ever in thy mind.
2 Remember what a ſolemn oath to thee, his Lord, he ſwore;
How to the mighty God he vow'd, whom Jacob's ſons adore:
3, 4 I will not go into my houſe, nor to my bed aſcend;
No ſoft repoſe ſhall cloſe my eyes, nor ſleep my eyelids bend:
5 Till for the Lord's deſign'd abode I mark the deſtin'd ground;
Till I a decent place of reſt for Jacob's God have found.
6 Th' appointed place with ſhouts of joy at Ephrata we found,
And made the woods and neighb'ring fields our glad applauſe reſound.
7 O with due rev'rence let us then to his abode repair;
And, proſtrate at his footſtool fall'n, pour out our humble pray'r.

8 Ariſe, O Lord, and now poſſeſs thy conſtant place of reſt;
Be that, not only with thy ark, but with thy preſence bleſt.
9, 10 Clothe thou thy prieſts with righteouſneſs, make thou thy ſaints rejoice;
And, for thy ſervant David's ſake, hear thy anointed's voice.
11 God ſware to David in his truth, nor ſhall his oath be vain,
One of thy offspring, after thee, upon thy throne ſhall reign.
12 And if thy ſeed my cov'nant keep, and to my laws ſubmit,
Their children too upon thy throne for evermore ſhall ſit.
13, 14 For Sion does in God's eſteem all other ſeats excel;
His place of everlaſting reſt, where he deſires to dwell.
15, 16 Her ſtores, ſays he, I will increaſe, her poor with plenty bleſs;
Her ſaints ſhall ſhout for joy, her prieſts my ſaving health confeſs.
17 There David's pow'r ſhall long remain in his ſucceſſive line,
And my anointed ſervant there ſhall with freſh luſtre ſhine.
18 The faces of his vanquiſh'd foes confuſion ſhall o'erſpread,
Whilſt, with confirm'd ſucceſs, his crown ſhall flouriſh on his head.

## PSALM CXXXIII.

HOW vaſt muſt their advantage be! how great their pleaſure prove!
Who live like brethren, and conſent in offices of love!
2 True love is like that precious oil, which, pour'd on Aaron's head,
Ran down his beard, and o'er his robes its coſtly moiſture ſhed.
3 'Tis like refreſhing dew, which does on Hermon's top diſtil;
Or like the early drops that fall on Sion's fruitful hill.
4 For Sion is the choſen ſeat, where the Almighty King
The promis'd bleſſing has ordain'd, and life's eternal ſpring.

## PSALM CXXXIV.

BLESS God, ye ſervants that attend upon his ſolemn ſtate,
That in his temple, night by night, with humble rev'rence wait:
2, 3 Within his houſe lift up your hands, and bleſs his holy Name;
From Sion bleſs thy Iſrael, Lord, who heav'n and earth didſt frame.

## PSALM CXXXV.

O Praiſe the Lord with one conſent, and magnify his Name;
Let all the ſervants of the Lord his worthy praiſe proclaim.
2 Praiſe him all ye that in his houſe attend with conſtant care;
With thoſe that to his outmoſt courts with humble zeal repair.
3 For this our trueſt int'reſt is, glad hymns of praiſe to ſing;
And with loud ſongs to bleſs his Name, a moſt delightful thing.
4 For God his own peculiar choice the ſons of Jacob makes;
And Iſrael's offspring for his own moſt valued treaſure takes.
5 That God is great we often have by glad experience found;
And ſeen how he with wondrous pow'r above all gods is crown'd.
6 For he with unreſiſted ſtrength performs his ſov'reign will,
In heav'n and earth, and wat'ry ſtores, that earth's deep caverns fill.
7 He raiſes vapours from the ground, which, pois'd in liquid air,
Fall down at laſt in ſhow'rs, through which his dreadful lightnings glare.
8 He from his ſtorehouſe brings the wind; and he with vengeful hand
The firſt-born ſlew of man and beaſt through Egypt's mourning land.
9 He dreadful ſigns and wonders ſhew'd through ſtubborn Egypt's coaſts;
Nor Pharaoh could his plagues eſcape, nor all his num'rous hoſts.
10, 11 'Twas he that various nations ſmote, and mighty kings ſuppreſs'd;
Sihon and Og, and all beſides who Canaan's land poſſeſs'd.

12, 13 Their land upon his choſen race he firmly did entail;
For which his fame ſhall always laſt, his praiſe ſhall never fail.
14 For God ſhall ſoon his people's cauſe with pitying eyes ſurvey;
Repent him of his wrath, and turn his kindled rage away.
15 Thoſe idols, whoſe falſe worſhip ſpreads o'er all the heathen lands,
Are made of ſilver and of gold, the work of human hands.
16, 17 They move not their fictitious tongues, nor ſee with poliſh'd eyes;
Their counterfeited ears are deaf, no breath their mouth ſupplies.
18 As ſenſeleſs as themſelves are they that all their ſkill apply
To make them, or in dang'rous times on them for aid rely.
19 Their juſt returns of thanks to God let grateful Iſrael pay;
Nor let the prieſts of Aaron's race to bleſs the Lord delay.
20 Their ſenſe of his unbounded love let Levi's houſe expreſs;
And let all thoſe that fear the Lord his Name for ever bleſs.
21 Let all with thanks his wond'rous works in Sion's courts proclaim;
Let them in Salem, where he dwells, exalt his holy Name.

## PSALM CXXXVI.

TO God, the mighty Lord, your joyful thanks repeat;
To him due praiſe afford, as good as he is great.
For God does prove our conſtant friend;
His boundleſs love ſhall never end.

2, 3 To him whoſe wondrous pow'r all other gods obey,
Whom earthly kings adore, this grateful homage pay.
For God, &c.

4, 5 By his almighty hand amazing works are wrought;
The heav'ns by his command were to perfection brought.
For God, &c.

6 He ſpread the ocean round about the ſpacious land;
And made the riſing ground above the waters ſtand.
For God, &c.

7, 8, 9 Through heav'n he did diſplay his num'rous hoſts of light;
The ſun to rule by day, the moon and ſtars by night.
For God, &c.

10, 11, 12 He ſtruck the firſt-born dead of Egypt's ſtubborn land;
And thence his people led with his reſiſtleſs hand.
For God, &c.

13, 14 By him the raging ſea, as if in pieces rent,
Diſclos'd a middle way, through which his people went.
For God, &c.

15 Where ſoon he overthrew proud Pharaoh and his hoſt,
Who, daring to purſue, were in the billows loſt.
For God, &c.

16, 17, 18 Through deſerts vaſt and wild he led the choſen ſeed;
And famous princes foil'd, and made great monarchs bleed.
For God, &c.

19, 20 Sihon, whoſe potent hand great Ammon's ſceptre ſway'd;
And Og, whoſe ſtern command rich Baſhan's land obey'd.
For God, &c.

21, 22 And of his wondrous grace, their lands, whom he deſtroy'd,
He gave to Iſrael's race, to be by them enjoy'd.
For God, &c.

23, 24 He, in our depth of woes, on us with favour thought,
And from our cruel foes in peace and safety brought.
For God, &c.

25, 26 He does the food supply on which all creatures live:
To God who reigns on high eternal praises give.
For God will prove our constant friend;
His boundless love shall never end.

## PSALM CXXXVII.

WHEN we, our wearied limbs to rest, sat down by proud Euphrates' stream,
We wept, with doleful thoughts oppress't, and Sion was our mournful theme.

2 Our harps, that when with joy we sung, were wont their tuneful parts to bear,
With silent strings neglected hung on willow trees that wither'd there.

3 Meanwhile our foes, who all conspir'd to triumph in our slavish wrongs,
Musick and mirth of us requir'd; "Come, sing us one of Sion's songs."

4 How shall we tune our voice to sing? or touch our harps with skilful hands?
Shall hymns of joy to God our King be sung by slaves in foreign lands?

5 O Salem, our once happy seat, when I of thee forgetful prove,
Let then my trembling hand forget the speaking strings with art to move.

6 If I to mention thee forbear, eternal silence seize my tongue;
Or if I sing one cheerful air, till thy deliv'rance is my song.

7 Remember, Lord, how Edom's race, in thy own city's fatal day,
Cried out, "Her stately walls deface, and with the ground quite level lay."

8 Proud Babel's daughter, doom'd to be of grief and woe the wretched prey;
Blest is the man who shall to thee the wrongs thou lay'st on us repay.

9 Thrice blest, who with just rage possest, and deaf to all the parents' moans,
Shall snatch thy infants from the breast, and dash their heads against the stones.

## PSALM CXXXVIII.

WITH my whole heart, my God and King, thy praise I will proclaim;
Before the gods with joy I'll sing, and bless thy holy Name.

2 I'll worship at thy sacred seat; and, with thy love inspir'd,
The praises of thy truth repeat, o'er all thy works admir'd.

3 Thou graciously inclin'dst thine ear, when I to thee did cry;
And, when my soul was press'd with fear, didst inward strength supply.

4 Therefore shall ev'ry earthly prince thy Name with praise pursue,
Whom these admir'd events convince that all thy works are true.

5 They all thy wondrous ways, O Lord, with cheerful songs shall bless;
And all thy glorious acts record, thy awful pow'r confess.

6 For God, although enthron'd on high, does thence the poor respect;
The proud far off his scornful eye beholds with just neglect.

7 Though I with troubles am oppress'd, he shall my foes disarm;
Relieve my soul when most distress'd, and keep me safe from harm.

8 The Lord, whose mercies ever last, shall fix my happy state;
And, mindful of his favours past, shall his own work complete.

## PSALM CXXXIX.

THOU, Lord, by strictest search hast known my rising up and lying down;
2 My secret thoughts are known to thee, known long before conceiv'd by me.

3 Thine eye my bed and path surveys, my publick haunts and private ways;

4 Thou know'st what 'tis my lips would vent, my yet unutter'd words' intent.

5 Surrounded by thy pow'r I stand, on ev'ry side I find thy hand:

6 O skill, for human reach too high! too dazzling bright for mortal eye!

7 O could I ſo perfidious be, to think of once deſerting thee,
Where, Lord, could I thy influence ſhun? or whither from thy preſence run?
8 If up to heav'n I take my flight, 'tis there thou dwell'ſt enthron'd in light;
Or dive to hell's infernal plains, 'tis there Almighty vengeance reigns.
9 If I the morning's wings could gain, and fly beyond the weſtern main,
10 Thy ſwifter hand would firſt arrive, and there arreſt thy fugitive.
11 Or ſhould I try to ſhun thy ſight beneath the ſable wings of night;
One glance from thee, one piercing ray, would kindle darkneſs into day.
12 The veil of night is no diſguiſe, no ſcreen from thy all-ſearching eyes;
Through midnight ſhades thou find'ſt thy way, as in the blazing noon of day.
13 Thou know'ſt the texture of my heart, my reins, and ev'ry vital part;
Each ſingle thread in nature's loom by thee was cover'd in the womb.
14 I'll praiſe thee, from whoſe hands I came, a work of ſuch a curious frame;
The wonders thou in me haſt ſhown, my ſoul with grateful joy muſt own.
15 Thine eyes my ſubſtance did ſurvey, while yet a lifeleſs maſs it lay;
In ſecret how exactly wrought, ere from its dark incloſure brought.
16 Thou didſt the ſhapeleſs embryo ſee, its parts were regiſter'd by thee;
Thou ſaw'ſt the daily growth they took, form'd by the model of thy book.
17 Let me acknowledge too, O God, that, ſince this maze of life I trod,
Thy thoughts of love to me ſurmount the pow'r of numbers to recount.
18 Far ſooner could I reckon o'er the ſands upon the ocean's ſhore;
Each morn, reviſing what I've done, I find th' account but new begun.
19 The wicked thou ſhalt ſlay, O God: depart from me, ye men of blood,
20 Whoſe tongues Heav'n's majeſty profane, and take th' Almighty's Name in vain.
21 Lord, hate not I their impious crew, who thee with enmity purſue?
And does not grief my heart oppreſs, when reprobates thy laws tranſgreſs?
22 Who practiſe enmity to thee ſhall utmoſt hatred have from me;
Such men I utterly deteſt, as if they were my foes profeſt.
23, 24 Search, try, O God, my thoughts and heart, if miſchief lurks in any part;
Correct me where I go aſtray, and guide me in thy perfect way.

## PSALM CXL.

PRESERVE me, Lord, from crafty foes of treacherous intent;
2 And from the ſons of violence, on open miſchief bent.
3 Their ſland'ring tongue the ſerpent's ſting in ſharpneſs does exceed;
Between their lips the gall of aſps and adders' venom breed.
4 Preſerve me, Lord, from wicked hands, nor leave my ſoul forlorn,
A prey to ſons of violence, who have my ruin ſworn.
5 The proud for me have laid their ſnare, and ſpread their wily net;
With traps and gins, where'er I move, I find my ſteps beſet.
6 But thus environ'd with diſtreſs, thou art my God, I ſaid;
Lord, hear my ſupplicating voice, that calls to thee for aid.
7 O Lord, the God, whoſe ſaving ſtrength kind ſuccour did convey,
And cover'd my advent'rous head in battle's doubtful day:
8 Permit not their unjuſt deſigns to anſwer their deſire;
Leſt they, encourag'd by ſucceſs, to bolder crimes aſpire.
9 Let firſt their chiefs the ſad effects of their injuſtice mourn:
The blaſt of their envenom'd breath upon themſelves return.
10 Let them who kindled firſt the flame its ſacrifice become;
The pit they digg'd for me be made their own untimely tomb.
11 Though ſlander's breath may raiſe a ſtorm, it quickly will decay;
Their rage does but the torrent ſwell that bears themſelves away.
12 God will aſſert the poor man's cauſe, and ſpeedy ſuccour give;
The juſt ſhall celebrate his praiſe, and in his preſence live.

## PSALM CXLI.

TO thee, O Lord, my cries aſcend, O haſte to my relief;
And with accuſtom'd pity hear the accents of my grief.
2 Inſtead of off'rings, let my pray'r like morning incenſe riſe;
My lifted hands ſupply the place of ev'ning ſacrifice.
3 From haſty language curb my tongue, and let a conſtant guard
Still keep the portal of my lips, with wary ſilence barr'd.
4 From wicked men's deſigns and deeds my heart and hands reſtrain;
Nor let me in the booty ſhare of their unrighteous gain.
5 Let upright men reprove my faults, and I ſhall think them kind;
Like balm that heals a wounded head, I their reproof ſhall find:
And, in return, my fervent pray'r I ſhall for them addreſs,
When they are tempted and reduc'd, like me, to ſore diſtreſs.
6 When ſculking in En-gedi's rock I to their chiefs appeal,
If one reproachful word I ſpoke, when I had pow'r to kill.
7 Yet us they perſecute to death; our ſcatter'd ruins lie
As thick as from the hewer's axe the ſever'd ſplinters fly.
8 But, Lord, to thee I ſtill direct my ſupplicating eyes;
O leave not deſtitute my ſoul, whoſe truſt on thee relies.
9 Do thou preſerve me from the ſnares that wicked hands have laid:
Let them in their own nets be caught, while my eſcape is made.

## PSALM CXLII.

TO God, with mournful voice, in deep diſtreſs I pray'd;
2 Made him the umpire of my cauſe, my wrongs before him laid.
3 Thou didſt my ſteps direct, when my griev'd ſoul deſpair'd;
For where I thought to walk ſecure, they had their traps prepar'd.
4 I look'd, but found no friend to own me in diſtreſs:
All refuge fail'd, no man vouchſaf'd his pity or redreſs.
5 To God at laſt I pray'd; thou, Lord, my refuge art,
My portion in the land of life, till life itſelf depart.
6 Reduc'd to greateſt ſtraits, to thee I make my moan:
O ſave me from oppreſſing foes, for me too pow'rful grown.
7 That I may praiſe thy Name, my ſoul from priſon bring;
Whilſt of thy kind regard to me aſſembled ſaints ſhall ſing.

## PSALM CXLIII.

LORD, hear my pray'r, and to my cry thy wonted audience lend;
In thy accuſtom'd faith and truth a gracious anſwer ſend.
2 Nor at thy ſtrict tribunal bring thy ſervant to be tried;
For in thy ſight no living man can e'er be juſtified.
3 The ſpiteful foe purſues my life, whoſe comforts all are fled;
He drives me into caves as dark as manſions of the dead.
4 My ſpirit therefore is o'erwhelm'd, and ſinks within my breaſt;
My mournful heart grows deſolate, with heavy woes oppreſt.
5 I call to mind the days of old, and wonders thou haſt wrought:
My former dangers and eſcapes employ my muſing thought.
6 To thee my hands in humble pray'r I fervently ſtretch out;
My ſoul for thy refreſhment thirſts, like land oppreſs'd with drought.
7 Hear me with ſpeed; my ſpirit fails; thy face no longer hide,
Leſt I become forlorn, like them that in the grave reſide.
8 Thy kindneſs early let me hear, whoſe truſt on thee depends;
Teach me the way where I ſhould go; my ſoul to thee aſcends.

9 Do thou, O Lord, from all my foes preſerve and ſet me free;
A ſafe retreat againſt their rage my ſoul implores from thee.
10 Thou art my God, thy righteous will inſtruct me to obey;
Let thy good Spirit lead and keep my ſoul in thy right way.
11 O! for the ſake of thy great Name, revive my drooping heart;
For thy truth's ſake, to me, diſtreſs'd, thy promis'd aid impart.
12 In pity to my ſuff'rings, Lord, reduce my foes to ſhame;
Slay them that perſecute a ſoul devoted to thy Name.

## PSALM CXLIV.

FOR ever bleſs'd be God the Lord, who does his needful aid impart;
At once both ſtrength and ſkill afford to wield my arms with warlike art.
2 His goodneſs is my fort and tow'r, my ſtrong deliv'rance and my ſhield;
In him I truſt, whoſe matchleſs pow'r makes to my ſway fierce nations yield.
3 Lord, what's in man, that thou ſhould'ſt love of him ſuch tender care to take?
What in his offspring could thee move ſuch great account of him to make?
4 The life of man does quickly fade, his thoughts but empty are and vain;
His days are like a flying ſhade, of whoſe ſhort ſtay no ſigns remain.
5 In ſolemn ſtate, O God, deſcend, whilſt heav'n its lofty head inclines;
The ſmoaking hills aſunder rend, of thy approach the awful ſigns.
6 Diſcharge thy dreadful lightnings round, and make my ſcatter'd foes retreat;
Them with thy pointed arrows wound, and their deſtruction ſoon complete.
7, 8 Do thou, O Lord, from heav'n engage thy boundleſs pow'r my foes to quell,
And ſnatch me from the ſtormy rage of threat'ning waves, that proudly ſwell.
Fight thou againſt my foreign foes, who utter ſpeeches falſe and vain;
Who, though in ſolemn leagues they cloſe, their ſworn engagement ne'er maintain.
9 So I to thee, O King of kings, in joyful hymns my voice ſhall raiſe;
And inſtruments of various ſtrings ſhall help me thus to ſing thy praiſe.
10 "God does to kings his aid afford, to them his ſure ſalvation ſends;
"'Tis he that from the murd'ring ſword his ſervant David ſtill defends."
11 Fight thou againſt my foreign foes, who utter ſpeeches falſe and vain;
Who, though in ſolemn leagues they cloſe, their ſworn engagements ne'er maintain.
12 Then our young ſons like trees ſhall grow, well planted in ſome fruitful place;
Our daughters ſhall like pillars ſhow, deſign'd ſome royal court to grace.
13 Our garners, fill'd with various ſtore, ſhall us and our's with plenty feed;
Our ſheep, increaſing more and more, ſhall thouſands and ten thouſands breed.
14 Strong ſhall our lab'ring oxen grow, nor in their conſtant labour faint;
Whilſt we no war nor ſlav'ry know, and in our ſtreets hear no complaint.
15 Thrice happy is that people's caſe, whoſe various bleſſings thus abound;
Who God's true worſhip ſtill embrace, and are with his protection crown'd.

## PSALM CXLV.

1, 2 THEE I'll extol, my God and King, thy endleſs praiſe proclaim;
This tribute daily I will bring, and ever bleſs thy Name.
3 Thou, Lord, beyond compare art great, and highly to be prais'd;
Thy majeſty, with boundleſs height, above our knowledge rais'd.
4 Renown'd for mighty acts, thy fame to future times extends;
From age to age thy glorious Name ſucceſſively deſcends.
5, 6 Whilſt I thy glory and renown, and wondrous works expreſs;
The world with me thy might ſhall own, and thy great pow'r confeſs.
7 The praiſe, that to thy love belongs, they ſhall with joy proclaim;
Thy truth of all their grateful ſongs ſhall be the conſtant theme.
8 The Lord is good, freſh acts of grace his pity ſtill ſupplies;
His anger moves with ſloweſt pace, his willing mercy flies.

9, 10 Thy love through earth extends its fame, to all thy works expreſs'd:
Theſe ſhew thy praiſe, whilſt thy great Name is by thy ſervants bleſs'd.
11 They, with the glorious proſpect fir'd, ſhall of thy kingdom ſpeak;
And thy great pow'r, by all admir'd, their lofty ſubject make.
12 God's glorious works of ancient date ſhall thus to all be known;
And thus his kingdom's royal ſtate with publick ſplendor ſhown.
13 His ſteadfaſt throne, from changes free, ſhall ſtand for ever faſt;
His boundleſs ſway no end ſhall ſee, but time itſelf outlaſt.

*The Second Part.*

14, 15 The Lord does them ſupport that fall, and makes the proſtrate riſe;
For his kind aid all creatures call, who timely food ſupplies.
16 Whate'er their various wants require, with open hand he gives;
And ſo fulfils the juſt deſire of ev'ry thing that lives.
17, 18 How holy is the Lord, how juſt, how righteous all his ways!
How nigh to him, who with firm truſt for his aſſiſtance prays!
19 He grants the full deſires of thoſe who him with fear adore;
And will their troubles ſoon compoſe, when they his aid implore.
20 The Lord preſerves all thoſe with care whom grateful love employs;
But ſinners, who his vengeance dare, with furious rage deſtroys.
21 My time to come, in praiſes ſpent, ſhall ſtill advance his fame,
And all mankind, with one conſent, for ever bleſs his Name.

## PSALM CXLVI.

1, 2 O Praiſe the Lord, and thou, my ſoul, for ever bleſs his Name;
His wondrous love, while life ſhall laſt, my conſtant praiſe ſhall claim.
3 On kings, the greateſt ſons of men, let none for aid rely;
They cannot ſave in dang'rous times, nor timely help apply.
4 Depriv'd of breath, to duſt they turn, and there neglected lie,
And all their thoughts and vain deſigns together with them die.
5 Then happy he, who Jacob's God for his protector takes;
Who ſtill with well-plac'd hope the Lord his conſtant refuge makes.
6 The Lord, who made both heav'n and earth, and all that they contain,
Will never quit his ſteadfaſt truth, nor make his promiſe vain.
7 The poor oppreſt from all their wrongs are eas'd by his decree;
He gives the hungry needful food, and ſets the pris'ners free.
8 By him the blind receive their ſight, the weak and fall'n he rears;
With kind regard and tender love he for the righteous cares.
9 The ſtrangers he preſerves from harm, the orphan kindly treats,
Defends the widow, and the wiles of wicked men defeats.
10 The God that does in Sion dwell is our eternal King:
From age to age his reign endures; let all his praiſes ſing.

## PSALM CXLVII.

O Praiſe the Lord with hymns of joy, and celebrate his fame:
For pleaſant, good, and comely 'tis to praiſe his holy Name.
2 His holy city God will build, though levell'd with the ground;
Bring back his people, though diſpers'd through all the nations round.
3, 4 He kindly heals the broken hearts, and all their wounds doth cloſe;
He tells the number of the ſtars, their ſeveral names he knows.
5, 6 Great is the Lord, and great his pow'r, his wiſdom has no bound;
The meek he raiſes, but throws down the wicked to the ground.

7 To God, the Lord, a hymn of praiſe with grateful voices ſing;
To ſongs of triumph tune the harp, and ſtrike each warbling ſtring.
8 He covers heav'n with clouds, and thence refreſhing rain beſtows;
Through him, on mountain tops, the graſs with wondrous plenty grows.
9 He ſavage beaſts, that looſely range, with timely food ſupplies;
He feeds the raven's tender brood, and ſtops their hungry cries.
10 He values not the warlike ſteed, but doth his ſtrength diſdain;
The nimble foot, that ſwiftly runs, no prize from him can gain.
11 But he, to him that fears his Name, his tender love extends;
To him that on his boundleſs grace with ſteadfaſt hope depends.
12, 13 Let Sion and Jeruſalem to God their praiſe addreſs;
Who fenc'd their gates with maſſy bars, and does their children bleſs.
14, 15 Through all their borders he gives peace, with fineſt wheat they're fed;
He ſpeaks the word, and what he wills is done as ſoon as ſaid.
16 Large flakes of ſnow, like fleecy wool, deſcend at his command;
And hoary froſt, like aſhes ſpread, is ſcatter'd o'er the land.
17 When, join'd to theſe, he does his hail in little morſels break;
Who can againſt his piercing cold ſecure defences make?
18 He ſends his word, which melts the ice; he makes his wind to blow;
And ſoon the ſtreams, congeal'd before, in plenteous currents flow.
19 By him his ſtatutes and decrees to Jacob's ſons were ſhown;
And ſtill to Iſrael's choſen ſeed his righteous laws are known.
20 No other nation this can boaſt, nor did he e'er afford
To heathen lands his oracles, and knowledge of his word.

HALLELUJAH.

## PSALM CXLVIII.

1, 2 YE boundleſs realms of joy, exalt your Maker's fame,
His praiſe your ſong employ above the ſtarry frame;
Your voices raiſe, ye cherubim
And ſeraphim, to ſing his praiſe.
3, 4 Thou moon, that rul'ſt the night, and ſun, that guid'ſt the day;
Ye glitt'ring ſtars of light, to him your homage pay;
His praiſe declare, ye heav'ns above,
And clouds that move in liquid air.
5, 6 Let them adore the Lord, and praiſe his holy Name,
By whoſe almighty word they all from nothing came;
And all ſhall laſt from changes free;
His firm decree ſtands ever faſt.
7, 8 Let earth her tribute pay; praiſe him, ye dreadful whales,
And fiſh, that through the ſea glide ſwift with glitt'ring ſcales;
Fire, hail, and ſnow, and miſty air,
And winds that, where he bids them, blow.
9, 10 By hills and mountains, (all in grateful concert join'd,)
By cedars ſtately tall, and trees for fruit deſign'd;
By ev'ry beaſt, and creeping thing,
And fowl of wing, his Name be bleſt.
11, 12 Let all of royal birth, with thoſe of humbler frame,
And judges of the earth, his matchleſs praiſe proclaim.
In this deſign let youths with maids,
And hoary heads with children join.

## PSALM CXLIX, CL.

13 United zeal be ſhown
Whoſe glorious Name alone
Earth's utmoſt ends
His glorious ſway
14 His choſen ſaints to grace,
And favours Iſrael's race,
O therefore raiſe
And ſtill rejoice
his wondrous fame to raiſe,
deſerves our endleſs praiſe.
his pow'r obey;
the ſky tranſcends.
he ſets them up on high,
who ſtill to him are nigh.
your grateful voice,
the Lord to praiſe.

## PSALM CXLIX.

1, 2 O Praiſe ye the Lord,
His praiſe in the great
In our great Creator
And children of Sion
prepare your glad voice,
aſſembly to ſing:
let Iſrael rejoice;
be glad in their king.
3, 4 Let them his great Name
With timbrel and harp
Who always takes pleaſure
And with his ſalvation
extol in the dance;
his praiſes expreſs:
his ſaints to advance,
the humble to bleſs.
5, 6 With glory adorn'd,
To God, who their beds
Their mouths fill'd with praiſes
Whilſt a two-edged ſword
his people ſhall ſing
with ſafety does ſhield;
of him their great King;
their right hand ſhall wield.
7, 8 Juſt vengeance to take
To puniſh thoſe lands
With chains, as their captives,
With fetters of iron
for injuries paſt;
for ruin deſign'd;
to tie their kings faſt,
their nobles to bind.
9 Thus ſhall they make good,
The dreadful decree
Such honour and triumph
O therefore for ever
when them they deſtroy,
which God does proclaim:
his ſaints ſhall enjoy;
exalt his great Name.

## PSALM CL.

O Praiſe the Lord in that bleſt place, from whence his goodneſs largely flows;
Praiſe him in heav'n, where he his face unveil'd in perfect glory ſhows.
2 Praiſe him for all the mighty acts which he in our behalf hath done;
His kindneſs this return exacts, with which our praiſe ſhould equal run.
3 Let the ſhrill trumpet's warlike voice make rocks and hills his praiſe rebound;
Praiſe him with harp's melodious noiſe, and gentle pſalt'ry's ſilver ſound.
4 Let virgin troops ſoft timbrels bring, and ſome with graceful motion dance;
Let inſtruments of various ſtrings, with organs join'd, his praiſe advance.
5 Let them, who joyful hymns compoſe, to cymbals ſet their ſongs of praiſe;
Cymbals of common uſe, and thoſe that loudly ſound on ſolemn days.
6 Let all that vital breath enjoy, the breath he does to them afford,
In juſt returns of praiſe employ: let ev'ry creature praiſe the Lord.

THE END OF THE PSALMS.

# GLORIA PATRI.

*Common Measure.*

TO Father, Son, and Holy Ghoſt, the God whom we adore,
Be glory; as it was, is now, and ſhall be evermore.

*As the 25th Psalm.*

To God the Father, Son, and Spirit, glory be;
As 'twas, and is, and ſhall be ſo to all eternity.

*As the 100th Psalm.*

To Father, Son, and Holy Ghoſt, the God whom earth and heav'n adore,
Be glory; as it was of old, is now, and ſhall be evermore.

*As the old 112th, and the last part of the 123d Psalm.*

To Father, Son, and Holy Ghoſt, the God whom heav'n's triumphant hoſt
And ſuff'ring ſaints on earth adore,
Be glory; as in ages paſt, as now it is, and ſo ſhall laſt,
When time itſelf ſhall be no more.

*As the 148th Psalm.*

To God the Father, Son, and Spirit, ever bleſt,
Eternal Three in One, all worſhip be addreſt;
As heretofore it was, is now,
And ſhall be ſo for evermore.

*As the 149th Psalm.*

By angels in heav'n of ev'ry degree,
And ſaints upon earth, all praiſe be addreſt
To God in Three Perſons, one God ever bleſt;
As it has been, now is, and always ſhall be.

# HYMNS, &c.

## VENI CREATOR.

*First Metre.*

COME, Holy Ghoſt; Creator, come, and viſit all the ſouls of thine:
Thou haſt inſpir'd our hearts with life; inſpire them now with life divine.
Thou art the Comforter, the gift of God moſt high; the fire of love,
The everlaſting ſpring of joy, and holy unction from above.
Thy gifts are manifold; thou writ'ſt God's laws in ev'ry faithful heart;
The promiſe of the Father, thou doſt heav'nly eloquence impart.
Enlighten our dark ſouls, till they thy love, thy heav'nly love embrace;
And (ſince we are by nature frail) aſſiſt us with thy ſaving grace.
Drive far from us the mortal foe, and grant us to have peace within;
That, with thy light and guidance bleſt, we may eſcape the ſnares of ſin.
Teach us the Father to confeſs, and Son, who from the grave reviv'd;
And, with the Father and the Son, the Holy Ghoſt, from both deriv'd.
With thee, O Father, therefore may the Son, who was from death reſtor'd,
And ſacred Comforter, one God, to endleſs ages be ador'd!

## VENI CREATOR.

*Second Metre.*

COME, Holy Ghoſt; Creator, come, inſpire the ſouls of thine;
Till ev'ry heart which thou haſt made is fill'd with grace divine.
Thou art the Comforter, the gift of God, and fire of love;
The everlaſting ſpring of joy, and unction from above.

Thy gifts are manifold, thou writ'st — God's laws in each true heart;
The promise of the Father, thou — dost heav'nly speech impart.
Enlighten our dark souls, till they — thy sacred love embrace;
Assist our minds, by nature frail, — with thy celestial grace.
Drive far from us the mortal foe, — and give us peace within;
That, by thy guidance bless'd, we may — escape the snares of sin.
Teach us the Father to confess, — and Son, from death reviv'd;
And, with them both, the Holy Ghost, — who art from both deriv'd.
With thee, O Father, therefore, may — the Son, from death restor'd,
And sacred Comforter, one God, — devoutly be ador'd:
As in all ages heretofore — has constantly been done,
As now it is, and shall be so — when time his course has run.

## TE DEUM LAUDAMUS.

### *The First Part.*

O God, we praise thee, and confess — that thou the only Lord
And everlasting Father art, — by all the earth ador'd.
To thee all Angels cry aloud; — to thee the powers on high,
Both Cherubim and Seraphim, — continually do cry,
O holy, holy, holy Lord, — whom heav'nly hosts obey;
The world is with the glory fill'd — of thy majestic ray.
Th' Apostles' glorious company, — and Prophets crown'd with light,
With all the Martyrs' noble host, — thy constant praise recite.
The holy Church throughout the world, — O Lord, confesses thee;
That thou eternal Father art, — of boundless majesty.
Thy honour'd, true, and only Son, — and Holy Ghost the spring
Of never-ceasing joy: O Christ, — of glory thou art King.
The Father's everlasting Son, — thou from on high didst come
To save mankind, and didst not then — disdain the Virgin's womb.
And, having overcome the sting — of death, thou open'dst wide
The gates of heav'n to all, who firm — in thy belief abide.

### *The Second Part.*

Crown'd with the Father's glory, thou — at God's right hand doth sit;
Whence thou shalt come to be our Judge, — to sentence or acquit.
O therefore save thy servants, Lord, — whose souls so dearly cost;
Nor let the purchase of thy blood, — thy precious blood, be lost.
We magnify thee day by day, — and ever worship thee:
Vouchsafe to keep us, Lord, this day — from sin and danger free.
Have mercy, mercy on us, Lord, — to us thy grace extend;
According as for mercy we — on thee alone depend!
In thee I have repos'd my trust, — and ever shall do so;
Preserve me then from ruin here, — and from eternal woe.
To Father, Son, and Holy Ghost, — the God whom we adore,
Be glory; as it was, is now, — and shall be evermore.

## FOR CHRISTMAS DAY.

### *Morning Service.*

HIGH let us swell our tuneful notes, — and join th' angelic throng,
For angels no such love have known, — t' awake a cheerful song.
Good-will to sinful men is shown, — and peace on earth is given;
For, lo! th' incarnate Saviour comes — with messages from heaven.
Justice and grace, with sweet accord, — his rising beams adorn;
Let heav'n and earth in concert join, — to us a Child is born.

Glory to God in highest strains, in highest worlds be paid;
His glory by our lips proclaim'd, and by our lives display'd.
When shall we reach those blissful realms where Christ exalted reigns?
And learn of the celestial choir their own immortal strains?

*Evening Service.*

HARK, the herald angels sing, Glory to the new-born King,
Peace on earth, and mercy mild, God and sinners reconcil'd:
Joyful all ye nations rise, join the triumph of the skies,
With th' angelic host proclaim, Christ is born in Bethlehem.
Hark, the herald angels sing, Glory to the new-born King.
Christ by highest heav'n ador'd, Christ the everlasting Lord,
Late in time behold him come, offspring of a virgin's womb:
Veil'd in flesh the Godhead he, hail th' incarnate Deity:
Pleas'd as man with man appear, Jesus our Immanuel here.
Hark, the herald, &c.
Hail the heav'n-born Prince of Peace! hail the Sun of righteousness!
Light and life to all he brings, ris'n with healing in his wings:
Mild he lays his glory by, born that man no more may die:
Born to raise the sons of earth, born to give them second birth.
Hark, the herald, &c.

FOR EASTER DAY.

*First Hymn.*

SINCE Christ, our passover, is slain a sacrifice for all;
Let all with thankful hearts agree to keep the festival:
Not with the leaven, as of old, of sin and malice fed;
But with unfeign'd sincerity, and truth's unleaven'd bread.
Christ, being rais'd by pow'r divine, and rescu'd from the grave,
Shall die no more; death shall on him no more dominion have.
For that he died, 'twas for our sins he once vouchsaf'd to die;
But that he lives, he lives to God for all eternity.
So count yourselves as dead to sin, but graciously restor'd,
And made henceforth alive to God, through Jesus Christ our Lord.
To Father, Son, and Holy Ghost, the God whom we adore,
Be glory; as it was, is now, and shall be evermore.

FOR EASTER DAY.

*Second Hymn.*

CHRIST from the dead is rais'd, and made the firstfruits of the tomb;
For as by man came death, by man did resurrection come.
For as in Adam all mankind did guilt and death derive,
So by the righteousness of Christ shall all be made alive.
If then ye risen are with Christ, seek only how to get
The things that are above, where Christ at God's right hand doth sit.
To Father, Son, and Holy Ghost, the God whom heav'n's triumphant host,
And suff'ring saints on earth adore,
Be glory; as in ages past, as now it is, and so shall last,
When time itself shall be no more.

FOR THE SACRAMENT.

MY God, and is thy table spread, and doth thy cup with love o'erflow!
Thither be all thy children led, and let them all thy sweetness know.
Hail, sacred feast, which Jesus makes, rich banquet of his flesh and blood!
Thrice happy he who here partakes that sacred stream, that heav'nly food,

Why are its dainties all in vain before unwilling hearts display'd?
Was not for you the victim slain? are you forbid the children's bread?
O! let thy table honour'd be, and furnish'd well with joyful guests!
And may each soul salvation see, that here its sacred pledges tastes.
Let crowds approach, with hearts prepar'd, with hearts inflam'd let all attend;
Nor, when we leave our Father's board, the pleasure or the profit end,
Receive thy dying churches, Lord, and bid our drooping graces live;
And more, that energy afford, a Saviour's blood alone can give.

## FOR THE MORNING.

AWAKE, my soul, and with the sun thy daily stage of duty run;
Shake off dull sloth, and early rise to pay thy morning sacrifice.
Redeem thy mispent moments past, and live this day as if the last;
Thy talents to improve take care; for the great day thyself prepare.
Let all thy converse be sincere, thy conscience as the noon-day clear;
For God's all-seeing eye surveys thy secret thoughts, thy works and ways.
Wake, and lift up thyself, my heart, and with the angels bear thy part;
Who all night long unwearied sing high glory to th' eternal King.
Praise God, from whom all blessings flow, praise him, all creatures here below;
Praise him above, angelic host; praise Father, Son, and Holy Ghost.

## BENEDICTUS;

Or, The SONG of *Zacharias*, Luke i. 68.

NOW bless'd be Israel's Lord and God, whose mercy at our need
Has visited his people's grief, and them from bondage freed;
And rais'd in faithful David's house salvation, which of old,
E'er since the world itself began, his prophets had foretold.
To save us from our spiteful foes, and keep his oath in mind,
Which he to Abr'am heretofore, and to our fathers sign'd;
That we, from fear and danger freed, his temple may frequent;
And all our days, as in his sight, in holy life be spent.
And thou, O child, shalt then be call'd God's prophet, to declare
His message, and before his face his passage to prepare:
To give them light, who now in shades of night and death abide;
And in the way that leads to peace our footsteps safely guide.

## MAGNIFICAT;

Or, The SONG of the *Blessed Virgin*, Luke i. 46.

MY soul and spirit, fill'd with joy, my God and Saviour praise,
Whose goodness did from poor estate his humble handmaid raise.
Me bless'd of God, the God of pow'r, all ages shall confess;
Whose name is holy, and whose love his saints shall ever bless.
The proud, and all their vain designs, he quickly did confound;
He cast the mighty from their seat, the meek and humble crown'd.
The hungry with good things were fill'd, the rich with hunger pin'd;
He sent his servant Israel help, and call'd his love to mind;
Which to our fathers heretofore by oath he did insure,
To Abr'am and his chosen seed for ever to endure.

## GLORIA PATRI.

To Father, Son, and Holy Ghost, the God whom we adore,
Be glory; as it was, is now, and shall be evermore.

## NUNC DIMITTIS;

Or, The SONG of *St. Simeon*, Luke ii. 29.

LORD, let thy servant now depart into thy promis'd rest,
Since my expecting eyes have been with thy salvation blest:
Which till this time thy favour'd saints and prophets only knew;
Long since prepar'd, but now set forth in all the people's view:
A light to shew the heathen world the way to saving grace;
But, O! the light and glory both of Israel's chosen race:
To Father, Son, and Holy Ghost, the God whom we adore,
Be glory; as it was, is now, and shall be evermore.

## THE CREED.

I Steadfastly believe in God, the Father of all might;
Who made this lower world, and all the glorious worlds of light.
And I believe in Jesus Christ, the everlasting Word;
Th' Almighty Father's only Son, and our most gracious Lord.
Conceiv'd by th' Holy Ghost, and of the Virgin Mary born;
By Pontius Pilate doom'd to bear most bitter pains and scorn;
Was crucify'd, and for a time, both dead and bury'd lay;
Descended into hell; and rose to life on the third day;
Ascended up to heav'n; and there at God's right hand is plac'd;
From whence he shall return to judge the quick and dead at last.
I likewise firmly do believe, O Holy Ghost, in thee;
The holy universal Church, and saints' community.
Forgiveness of repented sins, (through Christ, our sacrifice,)
The resurrection of the dead, and life that never dies.
To Father, Son, and Holy Ghost, the God whom we adore,
Be glory; as it was, is now, and shall be evermore.

## THE LORD'S PRAYER.

*First Metre.*

OUR Father, who in heaven art, thy Name be hallow'd in each heart.
Thy kingdom come: may we fulfil, who dwell on earth, thy heav'nly will,
With equal cheerfulness and love, as saints and angels do above.
Give us this day our daily bread: us into no temptation lead;
But with thy grace preserve us still from sin, and ev'ry thing that's ill;
For thine the kingdom, and the pow'r, and glory are for evermore.

## GLORIA PATRI.

To Father, Son, and Holy Ghost, the God whom all the sacred host
Of saints and angels do adore, all glory be; as heretofore
It was, is now, and so shall be to ages of eternity.

## THE LORD'S PRAYER.

*Second Metre.*

OUR Father, who in heaven art, all hallow'd be thy Name;
Thy kingdom come; thy will be done throughout this earthly frame,
As cheerfully as 'tis by those who dwell with thee on high;
Lord, let thy bounty day by day our daily food supply.
As we forgive our enemies, thy pardon, Lord, we crave;
Into temptation lead us not, but us from evil save.
For kingdom, pow'r, and glory, all belong, O Lord, to thee;
Thine from eternity they were, and thine shall ever be.

## THE LAMENTATION OF A SINNER.

O Lord, turn not thy face from me, who lie in woeful state,
Lamenting all my sinful life before thy mercy-gate;
A gate which opens wide to those that do lament their sin:
Shut not that gate against me, Lord, but let me enter in.
And call me not to strict account, how I have sojourn'd here;
For then my guilty conscience knows how vile I shall appear.
I need not to confess my life to thee, who best can tell
What I have been, and what I am; I know thou know'st it well.
The circumstances of my crimes, their number and their kind,
Thou know'st them all; and more, much more than I can call to mind:
Therefore, with tears, I come to beg of my offended God,
For pardon, like a child that dreads his angry parent's rod.
So come I to thy mercy-gate, where mercy doth abound,
Imploring pardon for my sin, to heal my deadly wound.
O Lord, I need not to repeat the comfort I would have:
Thou know'st, O Lord, before I ask, the blessing I do crave.
Mercy, good Lord, mercy I ask, this is the total sum;
For mercy, Lord, is all my suit; Lord, let thy mercy come!
To Father, Son, and Holy Ghost, the God whom we adore,
Be glory; as it was, is now, and shall be evermore.

## SONG OF THE ANGELS,

At the *Nativity* of our *Blessed Saviour*, Luke ii. 8—15.

WHILE shepherds watch'd their flocks by night, all seated on the ground,
The angel of the Lord came down, and glory shone around.
"Fear not," said he, (for mighty dread had seiz'd their troubled mind,)
"Glad tidings of great joy I bring to you and all mankind.
"To you, in David's town, this day is born of David's line,
"The Saviour, who is Christ the Lord;— and this shall be the sign:
"The heav'nly Babe you there shall find to human view display'd,
"All meanly wrapt in swathing-bands, and in a manger laid."
Thus spake the Seraph, and forthwith appear'd a shining throng
Of angels, praising God, and thus address'd their joyful song:
"All glory be to God on high, and to the earth be peace;
"Good-will henceforth from Heav'n to men begin, and never cease."

## THREE HYMNS FOR THE HOLY COMMUNION.

### HYMN I. Out of the *Revelation* of *St. John.*

THOU, God, all glory, honour, pow'r, art worthy to receive;
Since all things by thy power were made, and by thy bounty live.
And worthy is the Lamb, all pow'r, honour, and wealth to gain,
Glory and strength; who for our sins a sacrifice was slain.
All worthy thou, who hast redeem'd and ransom'd us to God,
From ev'ry nation, ev'ry coast, by thy most precious blood.
Blessing and honour, glory, pow'r, by all in earth and heav'n,
To him that sits upon the throne, and to the Lamb be giv'n.

### HYMN II. *Revelation*, Chap. xix.

ALL ye who faithful servants are of our Almighty King,
Both high and low, and small and great, his praise devoutly sing!
Let us rejoice and render thanks to his most holy Name;
Rejoice, rejoice! for now is come the marriage of the Lamb.

His bride herself has ready made, how pure and white her dress!
Which is her saints' integrity, and spotless holiness.
O therefore bless'd is every one, who to the marriage feast,
And holy supper of the Lamb, is made a welcome guest!

HYMN III. *The Thanksgiving in the Church Communion Service.*

TO God be glory, peace on earth, to all mankind good-will;
We bless, we praise, we worship thee, and glorify thee still.
And thanks for thy great glory give, that fills our souls with light;
O Lord! God! heav'nly King! the God and Father of all might.
And thou, begotten Son of God, before all time begun;
O Jesu Christ! God, Lamb of God, the Father's only Son!
Have mercy, thou that tak'st the sins of all the world away!
Have mercy, Saviour of mankind, and hear us when we pray!
O thou, who sitt'st at God's right hand, upon the Father's throne,
Have mercy on us, Thou, O Christ, who art the Holy One!
Thou, Lord,—who with the Holy Ghost, whom earth and heav'n adore,
In glory of the Father art most high for evermore.

GLORIA PATRI.

TO God, our benefactor, bring the tribute of your praise;
Too small for an Almighty King, but all that we can raise.
Glo to Thee, bless'd Three in One, the God whom we adore;
As was, is, and shall be done, when time shall be no more.

PRAISE God, from whom all blessings flow; praise him, all creatures here below;
Praise him above, ye heav'nly host, praise Father, Son, and Holy Ghost.

## DIRECTIONS ABOUT THE TUNES AND MEASURES.

ALL Psalms of this Version in the Common Measure of Eights and Sixes, that is, where the first and third Lines of the single Stanza consist of eight Syllables each, the second and fourth Lines of six Syllables each, may be sung to any of the most usual Tunes, namely, York Tune, Windsor Tune, St. David's, Litchfield, Canterbury, Martyr's, St. Mary's alias Hackney, St. Anne's Tune, &c.

As the Old 25th Psalm, may be sung the New 25, 31, 51, 67, 130, 142.
As the Old 113, the 37, 46, 50, 63, 76, 91, 110, 113, 120.
As the Old 148, the 136, 148.
As the Old 104, the 149.

The Psalms in this Version of four Lines in a single Stanza, and eight Syllables in each Line, (if Psalms of praise or cheerfulness) may properly be sung as the Old 100th Psalm, or to the Tune of the Old 124th Psalm, Second Metre.

The Penitential or Mournful Psalms, in the same Measure, may be sung as the Old 51st Psalm.

## PRAYER ON ENTERING CHURCH.

ASSIST us, Lord, in these our Prayers and Supplications; and grant that those things which we ask faithfully, we may obtain effectually, through Jesus Christ our Lord.

## WHEN THE SERVICE IS ENDED.

THANKS be to thy holy Name, most gracious God, for this opportunity of attending thy publick Service; and grant, O Lord, that neither our inattention or want of Devotion may render our imperfect Petitions unacceptable in thy sight, through Jesus Christ our Lord.

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HYMN for the Morning.
BENEDICTUS.
MAGNIFICAT,—with GLORIA PATRI.
NUNC DIMITTIS.
THE CREED.
LORD's PRAYER,—First Metre with GLORIA PATRI, and Second Metre.
LAMENTATION of a SINNER.
SONG of the ANGELS, &c.
For the HOLY COMMUNION,—First, Second, and Third Parts.
GLORIA PATRI.


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